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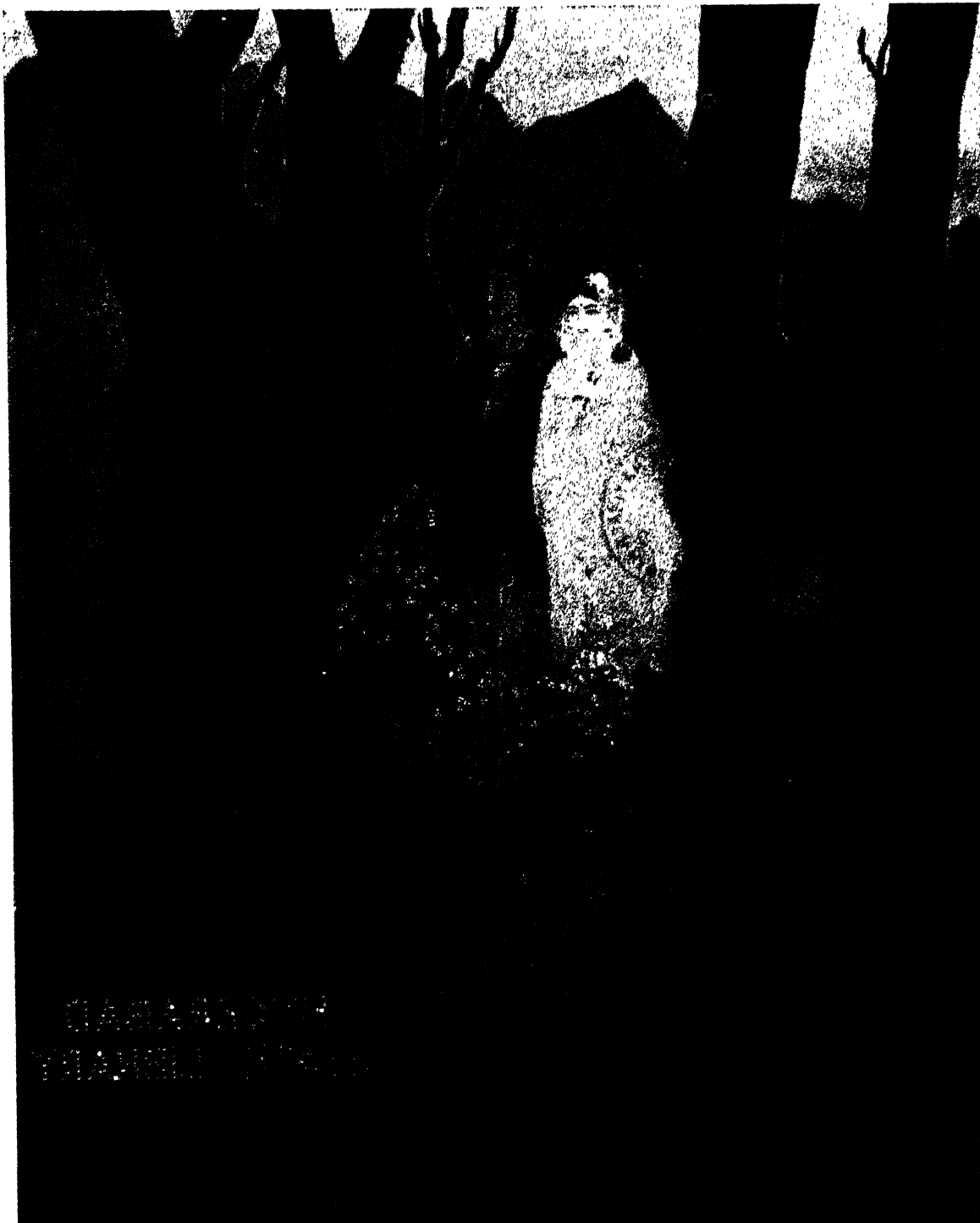
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ON THE LIBERTY OF SPIRIT

BY MON. JEAN RICHARD BLOCH (*PARIS*)

[Mon. Jean Richard Bloch is one of the most talented young writers of the literary circle of Paris. In a series of novels starting from *Levy* (1912) to...*And Co.* (1918) he has depicted with rare fidelity and passion the tragic interplay of War and Peace in modern European life. But he is more than a mere novelist. He has consecrated his life to Art, because he finds in Art the source of social regeneration. In his noble "Prayer of the Author" (*Cahiers idealistes francaise*, March 1919) he has written: "I take the oath of dedicating my art to the attributes of human Dignity, to the human Spirit, to Suffering to Charity, to Friendship, to Acceptance and Revolt, to Work and Independence, to Joy, to Confidence and to the Unselfishness, of Man."

Surely such a writer would not tolerate being hidebound by aesthetic formulae like "Art for art's sake." He has a firm faith in the future of mankind; that faith gives a warmth to his style and a directness to his observations that are his own. A great friend of Mon. Romain Rolland as Mon. Bloch is, he is good enough to speak to us, his Indian friends, across the barrier of national conventions and idiosyncracies. His voice is deep and his message surcharged with beauty and fraternity. We open our hearts and listen, assuring him of our friendship and appreciation.]

THE editor of *The Modern Review* has asked me to describe regularly to the cultured public of India, the movement of Ideas and the literary output of modern France.

At the very outset of this collaboration I wish to define in a few words, the way in which I expect to fulfil my work.

I have not accepted this charge lightly. In accomplishing this task I intend always to keep in view the goal of *understanding*, both intellectual and political.

The last War has proved even to the blindest among us that the cultured spirits of the world cannot infringe the laws of solidarity amongst themselves without causing

an irreparable damage. We are not always conscious of this solidarity. To make us sensible of the universality of thought is a painful process. The argument of Nationalism carries today in Europe so brilliant a prestige and besets us with evidences so direct that it seems to be an easy game for nationalism to prevail over other data more subtle to grasp. Nationalism had even finished by masking the very basis of our culture. The local setting that envelops our life infuses into us, from our very infancy, a sort of fetishism, an irresistible enthusiasm.

We cannot conceive that it is possible to think profitably under categories other than those that govern the Nation of which we are the offsprings. In this way each of the great countries of the world had given birth to an incredible number of priests, politicians, philosophers, anthropologists, sociologists, historians, economists, geographers and aestheticians, and their only object is to discover, demonstrate and exalt the unique and pre-eminent virtues which characterise the piece of land wherein they are born.

Next, the triumph of the middle class, the *bourgeoisie*, in Europe, had given the political and industrial influence to the merchants and the bankers. These people have a natural propensity to confound the eternal laws of the world with the circumstances that favour their fortune. To-day those circumstances, those conventions appertain to the classical school of political economy. These had developed the theories of the so-called "Liberal" school which has for its foundation the famous principle of Manchester *laissez faire*, let go,—source of emulation and of universal competition.

A Decalogue like that, imposing on the

•
 veneration of the people for a hundred and fifty years, cannot fail to leave its imprint on our spirit. It has become difficult for us to think in categories other than those of *competition*. We carry unconsciously that representation of the world on to all the objects that rivet our attention. We think of steel, of cotton, of electricity under the forms of comparative tables, of rival curves, or vignettes symbolising each country by a blacksmith, more or less gigantic, or by a vessel more or less colossal. But we do not stop there. The most delicate styles of art or speculative science even do not escape this childish compartmentalism. The critics habituate us to distinguish automatically aesthetic creations according to national schools. A physiological discovery pleases us more or less according to the fact of its being made in a laboratory of Harvard, Berlin or Paris.

People are so prone to believe as eternal those forms which had enveloped them in the land of their birth, that it is easy to astonish our contemporaries by pointing out to them that it was not always the same. I would not go for a proof farther than the comparatively recent epoch following the Thirty Years' War of Europe (beginning of the 17th century). In those days of a general public misery, human thought felt itself free and universal. We may explain that phenomenon with sufficient reasonableness by saying that no single nation exerted then a fascination sufficiently strong to hold the great spirits. The specific national characteristics took refuge in the royal courts. But those courts were difficult of access. Moreover, those courts were far from covering materially or morally the territorial extent which we attribute to them from a distance and which political geography, treaties and conquests attribute to them. An illusion of perspective and refraction of rays, force us to augment considerably the sphere of their importance. A very large part of the country was ugly, mournful and poor.

Since the French Revolution the army has enjoyed in the modern bourgeoisie oligarchies the role of a religious symbol. The army personifies the very being of the nation, its splendour and its force. The army has become the expression of the civic myth to the same extent as the church was the physical expression of the royal myth in the past. In those ancient days the army was nothing but a sweeping of ill-famed vagabonds. No thinker worth his name, would have the idea of confounding a fragment of his intellectual

dignity with the honour or the glory of the regiments of his master the king. In that epoch also a Leibnitz and a Descartes were true "citizens of the world."

A certain number of people ask to-day if the catastrophe in which we Europeans are enveloped is not going to replace us under conditions similar to those I describe.

The German scholar Nicolai has maintained the bold theory of *gigantomania* applied to the social history of man—the theory that was hitherto reserved for the examination of the animal kingdom. Following his idea we come to the conclusion that the nationalities are in danger of perishing through *gigantism*, by the very excess of force, just as it happened to the giant birds and reptiles of the ancient geological epochs—the *brontosaurus* and the *diplodocus*. It is not impossible that we shall be the witnesses of that formidable collapse. The war has succeeded in marking the ruin, provisional or definite, of the three enterprises of political gigantism, the Russian Empire, the Austro-Hungarian Empire and the German Empire. The disorders coming in the train of the war would bring about the downfall, more laborious and convulsive, of the British Empire, the most disproportionate of all in construction. It is not certain that smaller nations like France would be able to conserve amidst that torment the colonial expansions with which they are inflated.

A revolution of this sort leads indirectly to the disintegration of mind. This sinking helps the spirit to be conscious of its loneliness. It places the spirit in the conditions necessary for examining the chains that tie it down and the possibility of liberation. Thanks to this eclipse of national prestige, the spirit recovers the conviction that it is essentially a ferocious and antisocial force. All special formations are based on time but the spirit ripens outside the domain of time. The spirit has eternity for its basis. It is immanent in time. In the tumbling down of political appearances, the spirit alone remains, for humanity, the repository of durability, the sign of the continuity of the species.

In times of tranquility, the picture which presents itself to our mind, symbolizing the power of the spirit, is that of the Vestal Virgins of Rome, the guardians of the ancient fire. In such a symbol the temple counts for as much as the home and equally with the temple count the people, the soldiers, the peasants and the lawyers who maintain its majesty. But if a general revolution of the world supervenes, that static image gives place to another

picture, the rigid Roman symbol makes room for a figure more passionate. It is towards Greece, mother of form and movement, that we turn, and she offers us the beautiful myth of the *Torch-race*: right through the obstacles that ever spring up hampering the march, the Free Spirits of the world are brought together to form a chain and they pass from hand to hand the iridescent torch! The vestal consecrates her whole life to the performance of her duty but in the Athenian legend the role of the *Ephebe* reduces itself to an unique gesture; —to act as the space for the flash of lightning, as the link of a moving chain; to apply all the forces for the transference of the sacred deposit is sufficient for its existence; after that it may disappear, just as the males of certain species of animals disappear. Its destiny is something supreme and decisive.

I cannot represent in any other way the role which has devolved to-day upon the Free Spirits of the civilised world. They represent the only durable element in an Europe "Balkanised", pulverised, vowed to rancour, greed and terror. Their duty is to deny the evidence of politics. Their first duty is to tie again the chain of active hands along which the rapid flame of civilisation might again run forward.

For this, it is absolutely necessary that these spirits speak to one another.

No one who recognises in himself the sign of this liberty of spirit has the right to consider himself as superfluous in this communion, which is obligatory. No excuse, of bigness or humility, should be admitted. This labour of practical value becomes, at the same time, the justification and the consummation of our intellectual recreations; for this is an age when the hard yet salutary precept of St. Paul would probably be realised:

"He who worketh not must not eat".

However, a plan of such a nature bears within itself some dangers. One of the foremost defects which had always endangered the enterprise of the Pacifists or the Xenophiles lies in the partiality with which the defenders of these ideas regard their epoch. According to their temperament, either they do not see anything in this world but those which flatter their hope or they cannot detach their attention from the obstacles which they encounter. For the one the earth is nothing but an idyl, for the other it is nothing but hatred.

The most striking example of such pre-conceived dispositions is furnished to us by the international congress of socialists before

the war. A conspiracy of lies bound together a large part of the members of that solemn assembly. I grant that they seldom lied to one another, but each one of them lied to his inner self. That is what allowed a large number of them to vote with enthusiasm, for years, resolutions full of promise and to betray them as soon as it came to be a question of bringing down those categorical imperatives from the heaven of abstraction to the domain of practical conduct.

However, to see clearly into one's self and around oneself is not the privilege reserved for a small minority of sages. The whole world may see clearly and correctly, but few know that. If this conviction gains ground, the domain of credulity and error would be considerably reduced. Unfortunately the formation of our society conspires to inculcate in us a religious veneration for a certain number of *representative men*. Thereby society has developed the propensity of man to seek his world outside himself. This type of humanity is given to us by the admirable character of *Lignum* in "Bleak House" of Dickens.

"Listen to me", says Lignum, each time that he has got to formulate his opinion, "listen to me and you (his wife) tell them what I think".

The young authors of a recent Egyptian novel, highly interesting—*Gôha the Simple*—speak thus of their hero in one part of the book: "He thinks about many things without taking full account of them, as if some one else is thinking in and through him."

A spirit which flatters itself as free is invited, before preaching the liberty of the political body and of the social classes, to wish and seek ardently the liberty of his own thoughts. He must arm himself with the "will of the diver"; it is necessary for those who wish to explore the great depths of silence which are kept hidden by our personality.

My ambition in course of these studies will be to seek the truth and to speak it out, however crude or undesirable it may appear. I shall not discriminate between the considerations that would be disagreeable or agreeable to my country. But remembering that I speak to foreign spirits I shall strive to explain as clearly as possible the phenomena and to proceed as little as possible by way of allusions.

Finally, the spiritual design which in reality determines my expression will

remain like *Neron* in the *Britannicus* of Racine,

"INVISIBLE AND EVER PRESENT".

I do not forget that, while treating of the movement of ideas, I must first, speak to

you, my Indian friends, about Art in all its forms. If my ultimate aim is larger, my testimony must all the same remain of aesthetic character. I shall try to do that.

(Translated)

HINDU INFLUENCE ON FURTHER INDIA

(Mostly translated from the French)

By JADUNATH SARKAR.

I. THE PRESENT STATE OF RELIGION

THE French dependency of Indo-China or the enormous country extending from the eastern frontier of Siam to the Pacific Ocean, consists of the province of Tonkin the extreme north, adjacent to China, then a long narrow coast-strip called Annam, and the province of Cochin-China in the south-west corner, adjoining Siam. In the interior, north of Cochin-China, is Cambodge, while the Lao tribes have their homes in the interior east and north-east of Cambodge and west of Annam.

The population consists of 120 lakhs of Annamese, 15 lakhs of Cambodians, 12 lakhs of Laos, 2 lakhs of Chams and Malays, one thousand Hindus (nearly all of whom are Tamils) and 50 lakhs of savages. These savages are spirit-worshippers, while the Annamese, Cambodians and Laos profess Buddhism or Confucianism. The Chams and Malays are Muslims, with the exception of some 20 to 25 thousand Chams of the Binh-thuan district of Modern Annam, who have remained faithful to a very ancient Brahmanism. The Chams who practise Shivaism call themselves *cham-jat* or pure-bred Chams, and being Hindus are called by their Muslim fellow-countrymen, but with no sense of contempt, as *A kaphir* !

The Muslim Chams of Annam are Shias. They worship *Orlah* i. e., Allah, and also *Po Deratu Thvor* or *Ishwar-devata*, the God of Heaven. They offer two eggs, a cup of rice brandy and three leaves of betel to *Po Orlah Tuk Ala*, the mysterious King of the underworld. This is their corruption of the

phrase *Alla Tala*, whom they have converted into an incarnate god. They also worship the Brahmanic goddess *Po Ino Nogar*, the mother of the land, i. e., Uma Bhagavati, and her husband *Po Yango Amo*, the father of the land, i. e., Shiva,---whom they regard as the first parents of mankind or Adam and Eve.

The Hindu Chams of Annam, with equally broad toleration have taken into their pantheon *Po Orlah* (i. e., Allah) the creator of *Po Rasullak* (i. e., *Rasul Allah*), and *Po La tila* (i. e., *Allah-tala*). Thus they have formed three gods out of the misunderstood formula *La ilaha illa'llahu Muhammad Rasulallah*.

The religious head of the Annamese Muslims is called *Po Gru* (Sanskrit *guru*), then comes the *imam*, then the *khatib*, next the *muaxxin* and the *achar* (Sanskrit *acharya*) or religious instructor attached to a mosque. In general, the word *achar* is in Annam applied to all Muslim clergy, while the Hindu priests are called *bashai*.

The Muslim priests live in perfect harmony with the Hindu *bashais*, invite them to their religious and domestic festivities, and are invited in return ; only the food for the *imam* must be prepared by a Muslim woman. From mutual tolerance both communities refrain from eating pork or beef [compiled from the *Encyclopaedia of Islam*].

Such is the present state of religion among the people of Indo-China. Let us now trace the causes that produced it and the history of the two Indian religions, Hinduism and Buddhism, and of Indian influence in Further India, as reconstructed by the labours of French scholars.

II. WHEN AND HOW THE HINDUS WENT TO INDO-CHINA

It is to be presumed that from the 6th century B. C., the epoch when the history of India begins to acquire some certainty,—it may be from an even earlier age—numerous groups of Indians, impelled at first by the love of gain and later by the desire for religious propaganda, crossed the sea at each instance in order to reach or settle themselves on the coasts of Indo-China and of the Indian Archipelago. Pioneers of their ancient civilisation, mariners infinitely more hardy than the genuine Hindus,—these adventurers, merchants, soldiers, Brahmans departed probably from that coast of Coromandal which faced the east,—the coast of ancient Kalinga, of ancient Telingana, particularly the country of the lower courses of Krishna and Godavari. The Seven Pagodas, near Madras, we may well suppose, must have been one of the principal homes of that great religious wave which came to overleap the ocean and carry Indian civilisation far. This intercourse by sea being frequent and popular, made the Indians swarm on all the coasts of the islands of Sunda and of Indo-China. These regions they called by the alluring and significant name of *Suvarna-bhumi*, and the ancient Western authors, in imitation of the Indians, called this country the *Chryse* or the *Golden Chersonese*.

The difficulty of communication by the interior opposed the formation of large groups or States and subjected the peninsula of Indo-China to maritime and foreign influences. But all new moral contribution keeps its character dispersed and sporadic, and penetrates with difficulty from the coast to the interior.

Thus, the immigrant Indians were able to found everywhere small colonies, create centres and ware-houses, ally themselves with the aborigines or exploit the latter and reduce them to servitude, give them new ideas of culture and industry (such as the manufacture of cotton cloth). . . Everywhere they carried, propagated and imposed, with their Brahmanic religion and respect for the higher caste,—the manners, ideas, usages, rites and institutions of India,—her alphabets, literature, and classical Sanskrit language.

It is true that the oldest epigraphic document as yet discovered in Indo-China which is in pure and classical Sanskrit does not go beyond the 3rd century after Christ. But the slow work of colonisation and civilisation

which preceded that brilliant proof of Indian culture could have begun only 8 or 10 centuries, probably more, earlier, and had already attained to a full expansion in the 4th century B. C.

About this date, namely the 3rd century before Christ, another Indian religion came to join the earlier-arrived Shivaism in civilising and Indianising this country. This new religion was Buddhism, which set out on a grand propaganda after Asoka's Council at Pataliputra.

We know from the Cambodian inscriptions that the ancient Budhistic sect that existed in Cambodia along with Shivaism up to the 13th century had completely imbibed Mahayan doctrines and that it employed Sanskrit as its sacred language, like Cambodian Hinduism.

Pegu (or Lower Burma) was the first country to be colonised by the Hindus and Indianised. The Chams too were Indianised very early. The kingdom of the Chams was officially and in books called *Champa*, which was well-known in ancient India as the capital of Anga (*i. e.*, Bhagalpur). This name was probably chosen from the similarity of its first syllable to the race-name of the Chams. We know from the ancient Chinese authors that the men of very high families in this country (the ancient Chinese name of it being Lin-yi) were called *Po-lo-men* = Brahman.

The third of the primitive races of Further India to be Indianised were the Khmers, who lived more retired in the interior of the country. Along with Indian culture and ideas, they borrowed the Sanskrit word *Kambuja* or 'son of Kambu' as the official name of their tribe. This change may be ascribed to the 5th century after Christ.*

III. HINDU CIVILISATION AND RELIGION ADOPTED IN CAMBODGE

Matou-an-lin, a Chinese historian of the 14th century says that a ruler of Cambodge named Kiao-chin-jou changed the institutions of the country in order to introduce those of India. But this change was at bottom an evolution rather than a revolution. Undoubtedly it consecrated a state of things prepared for a long time by the ancient invasions of men coming from the Ganges valley,—immigrants carrying their ideas and propagating their civilisation in the midst of an indigenous population which was in the 5th century, if

* The whole of this section is translated from E. Aymonier's *Le Cambodge*, vol. 3.

not earlier, mainly speaking the Khmer language.

If the Indian civilisation which must have already existed in Cambodge in a diffused and sporadic state, renewed and completed itself in the 5th century A. D. and dominated that country, the result was favoured in a general manner, by the superb development of that civilisation in India, where during many centuries great scholars and authors were produced.

Some undated inscriptions found in the Western part of Java are placed by Kern about the year 400 A. D. They speak of a king *Purna-varman*, sovereign of *Narumauagar*. Another dynasty of kings with the suffix *varman* to their names is found in the Sanskrit inscriptions of Borneo. [The ancient *varman* kings of Sumatra or Sri-vijaya and their Sanskrit inscriptions are described by G. Ferrand in the *Journal Asiatique*.]

A Cambodian king named *Kiao-chin-jou* took the title of *Shruta-varman* and founded the first dynasty of *varman* kings of Cambodge. He confirmed and extended the Hindu civilisation in his country, and called himself *Kaundinya* (Pali *Konda nno*); and though he claimed to be descended from the lunar race (*soma-varma*) of the kings of ancient India, we ought rather to hold with Barth that

"Kaundinya is the name of a Brahman clan and nothing is more common than to see royal dynasties connect themselves with a *gotra* of the priestly caste".

This *Shruta-varman* I. or *Kaundinya-soma* enjoyed a long reign probably from 435 to 495 A. D. Seven *varman* kings reigned there till about 680 A. D., after which there was great political trouble and weakness in Cambodge throughout the 8th century. But in 802 we find the commencement of another line of 18 *varman* kings, whose reigns cover four centuries; E. Aymonier calls them the *constructor kings*. Thus, there are in all 25 *varman* kings whose names and deeds have been revealed by recent epigraphic discoveries—inscriptions being the only historical material of that far-off period that has escaped destruction (besides brief incidental mentions in Chinese chronicles).*

IV. EVIDENCE OF THE COMPLETE INDIANISATION OF THE UPPER CLASSES IN ANCIENT CAMBODGE SUPPLIED BY THEIR INSCRIPTIONS

The Sanskrit inscriptions of Cambodge give us clear and full descriptions of the

religious condition of the country and the complete domination of the king the Court and the upper classes at least by Hindu civilisation.

For example, many religious foundations of King *Bhava-varman* (6th century) in favour of the Brahmanic gods, especially *Shiva*, are known from the inscriptions. He gave to a *Shiva* temple complete copies of the ancient Sanskrit poems, the *Mahabharat*, *Ramayan*, and the *Purans*. He also prescribed readings from them every day, and cursed those who would steal the volumes. Votive inscriptions recording the setting up of *Shiva lingas* and foot-prints have been found in large numbers. Even the name of the capital of Cambodge was changed to *Ishanapura*, the city of *Shiva*, during the reign of King *Ishana-varman* I. (early 7th century).

The Sanskrit inscriptions of Cambodge use the Saka era, and the language of the dating is in exact accordance with the ancient inscriptions of India proper. The Cambodian inscriptions also use the usual Indian terms about the donors &c., and the other phraseology of Indian votive inscriptions. For example the profaners of the temples are doomed "to the torments of *Maha-raurava* hell, as long as the Sun and the Moon will endure."

Their cities and provinces most often bore Sanskrit names, such as *Panduranga*, *Vijaya*, *Amravati*, &c.

There is another curious example of Indian influence supplied by these inscriptions. We find that formerly daughters of the royal blood of Cambodge were frequently married to Brahmins. At the end of the 7th century, a Brahman named *Agastya*, described as versed in the Vedas and Vedangas, came from *Arya-desha* and married in Cambodge a princess named *Yasho-mati*. Their offspring became king with the title of *Narendra-varman*, as the succession in that country was matrilineal. In the 10th century, *Indralakshmi*, the daughter of King *Rajendra-varman* and younger sister of King *Jaya-varman*, married *Divakar*, a Brahman born on the bank of the *Yamuna*. *Surya-varman* I. gave in marriage to *Jayendra Pandit* (an Indian scholar) the younger sister of his first queen, both ladies being descended from the same royal blood, and this king's daughter married the Brahman *Vasudev*.

The death of a king was recorded in the form that he had gone to *Shiva's* heaven (*Shivaloka*). Royal orders were designated by the Sanskrit name of *Shasana*.

* Translated from Aymonier's *Le Cambodge*.

The king's consecration (*abhisheka*), on succession to the throne, was performed by Brahman priests, followed by the royal *guru*, such as Divakara Pandit, Yogishwar Pandit, Vamashiva, &c. These gurus had great influence over the kings, whom they taught *siddhanta* (mathematics and astronomy), *vyakarana* (grammar), *dharma-shastra* &c.

The royal gurus also initiated the sovereigns in the duties of the royal pontificate, in the sacred mysteries (*vrah guhya*),—probably bloody rites, even human sacrifices, to which Chinese authors of the 7th century have made allusion. The royal residence must have contained sanctuaries in which the king celebrated the holy sacrifices of Hinduism, such as *Shastrotsava*, *maha-homa*, *laksha-homa*, *koti-homa*, *shraddha*, and *bhuvanartha*.

One interesting fact is that a lady named Tilak was rewarded for her subtle scholarly discussions with a quantity of jewels offered by eminent pandits and also with the title of "goddess of eloquence" (*Vagdevi*)

M. Aymonier comes to the following conclusion:

"Passing to their moral and intellectual culture, we ought to recognise that uncontestably its dominant character demonstrates a close connection and perpetual relations between ancient Cambodge and India,—the mother country of the directing classes. India imprinted on Cambodge not only its two religious and sacred languages, but also its double alphabet, viz., the script of the Aryans of the north and that of the Dravidians of the South...

"In the 9th century, a Brahman named Hiranyadama repeated four tracts by heart. The studies of scholars in Cambodge related to all the subjects taught in India, e.g., the Vedas, especially the Atharva, the Vedanga, especially the grammar of Panini, the profound knowledge of which is revealed by the language of the Sanskrit inscriptions of Cambodge, which is generally of a degree of rare correctness and by their spelling which is superior to that of the average Sanskrit inscription of India itself.

Patanjali, the author of the *Mahabhashya* on Panini, is spoken of in Cambodge (as in India) as an incarnation of the thousand-headed Shesha serpent! All the philosophical systems of the Hindus were professed among the Cambodians—Sushruta is known as the medical author. Manu and Harivamsa are mentioned. The Cambodian people's knowledge of the *Ramayana* and the *Mahabharata* is evidenced by innumerable sculptures relating to the two epics."

M. Delaporte says—

"Brahmanic civilisation once implanted in Cambodge must have developed there rapidly. A culture of the more advanced type alone could have enabled a people to erect such monuments and decorate them with a chisel so fine, dress the

metals, also manufacture the arms utensils and dresses and the thousands of objects of artistic industry represented on the bas reliefs. Fergusson characterises that civilisation in one word when he remarks that the Khmer chariots were so light and of so elaborate an execution that no nation of the East or the West in that epoch was capable of making anything like them."*

V. INDIAN RELIGIOUS IMAGES FOUND IN CAMBODGE

In the seventh century, Buddhism already existed in Cambodge in a sort of mixture with the Hindu faiths. Its monasteries received—like the Shivaite and Vishnuvite temples,—gifts of land slaves and dancing-girls. But the Buddhists formed in that age an obscure minority in Cambodge.

Enormous numbers of Hindu sculptures (and a much smaller proportion of Buddhistic) have been found by French archaeologists in Indo-China.

"All the religious thought of the Chams took the Shivaite form. In the stone pantheon which they have left for us, Shiva, the great god, is manifested as the *linga* or—the *mukha-linga*.....The human representations of Shiva are rarer; three-eyed, wearing the sacred thread, he appears in some sculptures as a calm ascetic, in others as an infuriated warrior, with as many as thirty arms, each holding a separate weapon, triumphant and dancing the mystic dance. Next comes Uma or Shakti, the female energy of Shiva."

Brahma occupies only a minor position in the religion of the country as evidenced by its surviving sculpture. Vishnuism was more popular, though less prevalent than Shivaism.

The seven-headed Naga floats on the ocean, with Vishnu couched on it, a lotus stem rising out of his navel and supporting the newly-created Brahma.

Images of Lakshmi are frequent; but she is usually given two arms only and represented as seated on a coiled serpent with 13 heads.

Ganesha, Skanda, and Nandi are among the minor deities represented.

Only a small number of Buddhistic images have survived in the immense monastery of Dong duong,—the most beautiful of them being a bronze Buddha, of the Ceylonese type (probably imported from Ceylon). Bodhisattvas are rarer.†

* Translated, with the exception of the connecting tissues, from Aymonier's *Le Cambodge*, vol. 3.

† Translated and abridged from Jeanne Leuba's *Les Chams et leur Arts*.

BRITISH EXPANSION IN TIBET

CHAPTER V

Tibet Since Younghusband's Expedition

By TARAKNATH DAS, M. A., PH. D

GREAT Britain would have annexed Tibet in 1904, but she had to postpone the plan in the interest of the Empire and to placate Russia, and to give her the assurance that it was not to Britain's interest to annex Tibet. This view was clearly expressed by Sir J. D. Rees in his discussion with Sir Francis Younghusband.¹

There is not the least doubt that the signing of Article IX of the Anglo-Tibetan Agreement of 1904 made Tibet a real protectorate or dependency of Britain. Yet Britain did her best to preserve the fiction of Chinese sovereignty there. The reason is not far to seek. By doing so, she disarmed Russia as to the question of violating the territorial integrity of China in Tibet. In fact, this also created a situation which made it impossible for Russia to claim any rights in Tibet, without coming in conflict with Great Britain. Secondly, outright annexation of Tibet would have created a great deal of ill-feeling between Britain and China, and the whole world would have accused the British of annexing a vast territory from a weak nation and charged them with being a nation "that systematically oppresses the weak." There was also a possibility that the so-called liberal Government of Great Britain did not want to have the unnecessary military expenditure of having an army of occupation in Tibet, when it was possible to reap the economic and political harvest of controlling the country through an agreement with China. So the fiction of Chinese sovereignty was allowed to exist, and China was asked to affix a signature of ratification of the Anglo-Tibetan agreement, making an explicit declaration that China herself would not have the right to interfere in Tibetan affairs. What was necessary for Britain to acquire, was the legal authority from China, agreeing on Article IX of the Anglo-Tibetan Treaty of 1904. If that could be got, then the British control of Tibet would

not be a conquest by force but as a matter of right, achieved through a commercial convention. Furthermore, any agreement with China, regarding Tibet, upholding the Anglo-Tibetan Agreement would destroy the pretensions of Russia or any other power there. It would afford Britain a stepping-stone to assert herself in the affairs of China with greater prestige than was the case before the Russo-Japanese war. Thus Great Britain bent all her energies to secure China's consent on the Anglo-Tibetan Agreement.

ANGLO-CHINESE AGREEMENT OF 1906

When the text of the Anglo-Tibetan Treaty of 1904 reached Peking, the Chinese Government refused to ratify it, and through the Chinese press, made this fact known to the civilized world. The Chinese contention was that Tibet was a province of the Celestial Empire, being a vassal state of China, and that the British action in Tibet had been tantamount to an infringement of the sovereign rights of the suzerain power. Chinese statesmen well knew that the occupation of Tibet by England would ultimately lead the latter country to the acquisition of the Chinese western province, and that it was England's aim to reach the Yangtse Valley, assigned to her by an agreement of the European Powers, from the west, i.e., Tibet.

British activities for some time past in constructing railway lines through Upper Burmah towards the south-western frontier of China had been viewed in the same light by many a far-seeing Chinese statesman. But owing to the helpless weakness of the Central Government in the past, the patriotic Chinese could not adequately provide safe-guards against these impending dangers²

His Excellency Tong Shao-yi, the Vice-President of the Board of Foreign Affairs of China, wanted to pay to the British Government

¹ Younghusband, Col., Sir Francis. Our position in Tibet. Published by London Central Asian Society, p. 15.

² The British Invasion of Tibet by Mohammad Barkatulla. The Forum (N. Y.) July-September 1905 pages 128-140.

the indemnity for Tibet and to act in such a way that China's suzerainty in Tibet be not impaired. The British Government absolutely refused to negotiate with the Chinese authorities, unless China would acknowledge the validity of the Anglo-Tibetan agreement concluded on September 7th, 1904. The real motive of this stand of the British Government was to force China actually to acknowledge that Tibet was within the British "sphere of influence" and thus Great Britain would have monopolistic economic privileges and political preponderance there. China had to choose between absolutely losing hold over Tibet, in some form or other and the acknowledgement of the establishment of the British "sphere of influence" in Tibet, and thus partial impairment of her sovereignty in that region. China chose the course of signing the Anglo-Chinese Agreement concerning Tibet on April 27th, 1906, the principal articles of which are as follows:—

Art. 1. The Convention concluded on September 7th, 1904 by Great Britain and Tibet is hereby confirmed, subject to the modifications stated in the declaration appended thereto, and both of the High Contracting Parties engage to take at all times such steps as may be necessary to secure the due fulfilment of terms specified therein.

Art. 2. The Government of Great Britain engages not to annex territory or interfere in the administration of Tibet. The Government of China also undertakes not to permit any other foreign state to interfere with the territory or internal administration of Tibet.

Art. 3. The concessions which are mentioned in the Art. IX. (d) of the Convention concluded on September 7th, 1904, by Great Britain and Tibet are denied to any state or to the subject of any state other than China, but it has been arranged with China that at the trade marts specified in the Art. II of the afore-said Convention, Great Britain shall be entitled to lay down telegraph lines connecting with India.³

ANGLO-RUSSIAN ENTENTE AND TIBET

After securing the Anglo-Chinese agreement concerning Tibet, Britain moved to secure Russian consent regarding her status there. In 1907 Great Britain and Russia made a general settlement of all outstanding questions, so far as possible to enter into an entente. The question of partitioning Persia, establishment of a British sphere of influence in Afghanistan as well as in Tibet, and the extension of the Russian sphere of influence in Mongolia, were agreed upon by the High Contracting Parties. The following is the text of the agreement arrived at regarding Tibet.

The Governments of Great Britain and Russia recognising the suzerain rights of China in Tibet, and considering the fact that Great Britain, by reason of her geographical position, has a special interest in the maintenance of the status quo in the external relations of Tibet, have made the following arrangement:—

"Art. I. The High Contracting Parties engage to respect the territorial integrity of Tibet and to abstain from all interference in its internal administration.

"Art. II. In conformity with the admitted principles of the suzerainty of China over Tibet, Great Britain and Russia engage not to enter into negotiations with Tibet except through the intermediary of the Chinese Government. *The engagement does not exclude the direct relations between British Commercial Agents and the Tibetan authorities provided in Art V. of the Convention between Great Britain and Tibet of the 7th of September 1904, and confirmed by the Conventions between Great Britain and China of the 27th of April 1906, nor does it modify the engagements entered into by Great Britain in Art I. of the said Convention of 1906.*

It is clearly understood that Buddhists, subjects of Great Britain or of Russia, may enter into direct relations on strictly religious matters with the Dalai Lama, and the other representatives of Buddhism in Tibet. The Governments of Great Britain and Russia engage as far as they are concerned, not to allow those relations to infringe the stipulations of the present Arrangement.

"Art III. The British and Russian Governments respectively engage not to send representatives to Lhasa.

"Art IV. The two High Contracting Parties engage neither to seek, nor to obtain, whether for themselves or for their subjects any concessions for railways, roads, telegraphs, and mines or other rights in Tibet.

"Art. V. The two Governments agree that no part of the revenue of Tibet, whether in kind or cash, shall be pledged or assigned to Great Britain or Russia or to any of their subjects.⁴

The real motive of the Convention is to make Russia agree to acknowledge the British

4. McMurray's Treatise on China.

Annex to the arrangement between Great Britain and Russia concerning Tibet:—"Great Britain re-affirms the Declaration, signed by His Excellency the Viceroy and Governor-General of India and appended to the ratification of the Convention of the 7th of September 1904 to the effect that the occupation of the Chumbi Valley by the British forces shall cease after the payment of three annual instalments of the indemnity of 2,500,000 rupees, provided that the trade marts mentioned in the Art. II. of the Convention have been effectively open for three years, and that in the meantime the Tibetan authorities have faithfully complied in all respects with the terms of the said Convention in 1904. It is clearly understood that if the occupation of the Chumbi Valley by the British forces has, for any reason, not been terminated at the time anticipated in the above declaration, the British and Russian Governments will enter upon a friendly exchange of views on this subject."

³ China Year Book, 1916, pp. 607-608

sphere of influence in Tibet and thus come to an agreement about the future plan of action. The so-called Chinese suzerainty was kept up as a matter of fiction and to save the face of the Chinese, who would not recognise the validity of any document which would eliminate China from Tibet in theory. This fact was fully understood by all responsible statesmen. The late Marquis Okuma, former premier of Japan made the following pertinent remark on this subject :-

"Tibet has long been considered as a 'British sphere of interest', though under the Convention of August 31st, 1907, Great Britain and Russia agreed not to enter into negotiations with Tibet except through the Chinese Government, nor to send representatives to Lhasa".⁵

This makes it clear, that by the common agreement between Russia and Great Britain, China remained the titular head and Great Britain became the real controller of Tibet ; because, Art. IX Of the Anglo-Tibetan Agreement remained in force.

After the conclusion of the Anglo-Russian Agreement there was a little lull in British activities towards Tibet ; and this was due to the revolution in Turkey, a serious and most delicate situation in the Persian Gulf and Persia, and the grave situation in North Africa involving interests of all great Powers. The British march towards Tibet had to wait for awhile until these problems were solved.

CHINESE EFFORTS TO REASSERT CHINESE SOVEREIGNTY IN TIBET

"The British expedition to Tibet in 1903-4 turned the attention of the Chinese Government to those remote high-lands ; and in 1905 a determined effort was commenced to bring Szechuan marshes, and eventually Tibet itself under direct Chinese administration."

In order to accomplish this, the Chinese Government took elaborate measures to re-organise the government of the province of Szechuan. Chao-Erh-haun was made the Governor of Szechuan and his brother, who was an energetic and able military leader, was made Amban for Tibet. From 1905 to 1910 the work of consolidating Chinese sovereignty in Szechuan border and Tibet, was carried on with great vigor. He not only subjugated the Chinese border tribes, but "Chinese settlers were imported, military posts were carried all the way to Lhasa, and in 1910 a force of 1,000 men were stationed at Lhasa itself."

⁵ The Chinese Revolution and World Peace by Marquis Okuma. The Independent, New York, July 25, 1912.

The Chinese Government did not take kindly to the Dalai Lama, who fled from Lhasa when the British were about to enter Lhasa. The Dalai Lama took refuge in Mongolia.⁶ The Peking Government, by a decree of July 19th, 1907, summoned him to Peking ; and he reached Peking, September 28th, and was accommodated in the Yellow Temple. In 1908, March 9th, a decree was issued laying down the program of general reform and modern improvement for Tibet. The Dalai Lama, after returning to Tibet, "invoked assistance of the British Government", and later on fled to India, taking refuge at Darjeeling. This happened about the 12th of February ; and on the 25th of February China deposed the Dalai Lama and "informed Great Britain that this step did not affect the arrangement (the Anglo-Chinese Treaty) of 1906". Under the pretext that the Chinese activity is dangerous to the safety of Nepal, Bhutan and Sikkim, which were formerly Chinese dependencies before the establishment of the British protectorate. Great Britain protested against the Chinese advance in Tibet and any pretensions in these Provinces.

The Chinese revolution brought about a serious change in Tibet, so far as the Chinese sovereignty was concerned. Tibetans arose against the authority of the Chinese Amban and the Chinese were massacred and Chao Erh-feng was executed. The British Government took advantage of the situation and refused to acknowledge the actual sovereignty of China in Tibet. However, on April 21st, 1912, President Yuan issued a Mandate declaring that Tibet with Mongolia and Turkestan would henceforth be regarded as provinces and integral parts of China. The British Government on May 24th, not only protested against it but demanded the status quo to be maintained in Tibet.

The Chinese Government, however, did

⁶ The Dalai Lama of Tibet took refuge in Mongolia in 1905, during the expedition of Young-husband to Lhasa. He resided near Urga ; and M. Louba was the bearer of a telegram to him from the Tzar, conveying his good wishes. After reading the telegram, or rather the translation, he was very anxious to know if the Tzar had written his name himself on the telegram ; and when told this was not the case, he was very disappointed. On this occasion the Russian Minister at Peking, M. Pokotillof brought the congratulations of the Tzar and presents, and had several audiences with the Dailai Lama. Perry, Ayscough, H. G. C. and Otter-Barry, Capt. R. B. "With the Russians in Mongolia" (London, John Lane) 1914, pp. 224-225.

not give prompt attention to the British protest; but the Governor of Szechuan fitted out an expedition towards Tibet. The British Government again protested against this on August 17th, 1912. China replied to this protest on December 23, pointing out to the British that the Anglo-Chinese Treaty of 1906, did not preclude China from intervening in Tibet, and to preserve order she must maintain sufficient force in that country.

In the meantime the Chinese Government concluded peace with Tibet on August 12th, 1912, and fifteen hundred troops were allowed to leave the country via India, leaving only a guard of 200 men for the Chinese Representative Chang Ying. To mend matter with the Dalai Lama, a decree was issued by the President of China on October 28th, 1912 restoring his title. In January 23, 1913 the Dalai Lama, who up to that time was in India negotiating with the British authorities to secure support for his restoration, returned to Lhasa and turned all his energies towards arriving at an understanding with China through British support.⁷

It is well to remember that the third Anglo-Japanese Alliance was signed on July 13, 1911, at the wake of which, secret understanding between Japan and Russia followed. In this connection it may be mentioned that the Russo-Japanese understandings of 1907 and 1910 were by-products of the Anglo-Japanese Alliance. Because of these alliances, Japan opposed the principle of internationalizing the railroads in Manchuria, as advocated by the U. S. Secretary of State, Mr. Knox, and Russia joined with Japan in protesting against the Knox plan. The British Government supported Japan and Russia in this project of partitioning Manchuria into two spheres of influence between Russia and Japan, because, by it was conceded to the British by Russia "freedom of action and her (British) privileged position in Tibet. This happened in 1912."⁸

THE CHINESE REVOLUTION AND BRITISH EXPANSION IN TIBET

The Chinese revolution was as if providential for the British Government to make her hold on Tibet firmer than ever. The fear of

the British Government was, should there be a powerful and centralized government in China, and could the Chinese organise an effective army, then China might offset British aggression from the side of Burma and Tibet. The fear of Great Britain was exactly of a similar nature with that of Austria and Italy, after the Turkish revolution. Austria with the tacit consent of the European Powers, annexed Bosnia and Herzegovina. Italy annexed Tripoli, with the support of the Triple Entente, particularly Great Britain and France, in violation of all solemn agreements to uphold the territorial integrity of the Ottoman Empire. It was also similar to what happened to Persia after the Persian revolution, when Great Britain, Russia and Germany were anxious to extend their territorial and political control over that country. After the Chinese revolution, when Yuan Shi Kai, the President of the Chinese Republic, with the support of the National Assembly, started to assert Chinese sovereignty over Tibet,⁹

⁹ "On March 16th, 1912, Yuan Shi Kai was inaugurated as President of the Chinese Republic. He promised to develop a Republic and created the nation from the five races---Chinese, Manchu, Mongolian, Mohamedan, (sic) and Tibetan---symbolised in the colors of the Republican flag. Russian and British foreign offices were highly indignant because the new government refused to admit the thesis that Mongolia and Tibet were practically independent---which meant that these two provinces were sufficiently detached from China to be attached to the Russian and British Empires."---Gibbons, Herbert Adams :--*The New Map of Asia*. New York, 1919.

"The situation after the Chinese revolution was a serious one for the new Republic. International pressure was used against the newly born Republic to sell her interest to please other nations. Yuan Shi Kai as the President, had a very hard job to preserve the integrity of China. If he refused to continue to sell the interests of China, as the old Imperial Government had done, the Foreign Ministers were ready to combine to prevent him from getting money to carry on his government. The British had tried to get him admit the virtual independence of Tibet and the Russians of Mongolia, while the Russians and Japanese were acting as if Manchuria was altogether lost to China. The powers backed their financiers in opposing a large loan under onerous conditions, from a consortium of bankers, which was secured by mortgaging the salt revenues and the future surplus of the maritime customs. One of its stipulations was that foreign interests should have inspectors and advisors in various departments of the Ministry of Finance, and was one more step toward bringing the country under foreign control."

Gibbons, Herbert Adams: *An Introduction to World Politics*, (New York, Century Co.), 1922, pp. 313-3.

⁷ Tibet (Handbook prepared under the Direction of the Historic Section of the Foreign Office) published by His Majesty's Stationary Office, London, 1920.

⁸ Reinsch, Paul S.; *Secret Diplomacy*. (New York, 1922), pp. 143-145.

the British Government showed its hand and did its work in opposing the Chinese claim in a masterly way. The British Government gave an ultimatum to the Chinese Government to the effect that, China had her suzerainty in Tibet but she would not be allowed to send any large force to enforce Chinese sovereignty there.

Mr. Percival Langdon lucidly explains how this ultimatum solved the question in favor of Great Britain. He says:—

"This (British) ultimatum courteously worded as it is, amounts to a declaration to the Chinese Ministry that the maintenance of the status quo in Tibet, in which India is directly interested, is inconsistent with the despatch of a large armed force from China to Lhasa. England readily admits Chinese suzerainty, but sees no reason why more than a Resident with a small escort should be needed to maintain the dignity of the Celestials in Lhasa. And to bring home the seriousness of her intentions, she is compelled to decline to recognise the new Republic until she has definite assurances on these points. At first, it was reported that China had refused to give them, but this appears to have been merely an *obliter dictum* of the Vice Minister of Foreign Affairs who was promptly snubbed by Yuan Shi Kai for expressing his opinions. England's request, no doubt, places China in a considerable difficulty, as she has already allotted to Tibet ten seats in the National Assembly. To cancel them will seem much like acquiescing in the relinquishment of a Province at the bidding of a foreign nation, and newly formed democracies are always unusually touchy upon such points. On the other hand, the certainty of serious trouble and the probable establishment of a permanent North Eastern question have been definitely postponed by the recreation of Tibet as an insulating force along the northern frontier, and those who have their best interests at heart will seriously congratulate the (British) Foreign Secretary upon the use that has been made of the opportunity thus unexpectedly offered to him by the Chinese revolution."¹⁰

¹⁰ Tibet, China and India—by Percival Langdon. *Fortnightly Review*, October, 1912, pp. 655-662.

From these, two most interesting lessons can be learned by the students of Chinese political history and intrigue. Because, Yuan Shi Kai, knowing that China was not in a position to fight Great Britain on the Tibetan question, was ready to allow the British to assert diplomatically, Sir John Jordan, the then British Minister at Peking, Dr. Morrison, the then British Advisor to the Chinese Government, and all the lesser lights of the British propaganda machine in China, and all other parts of the world became ardent champions of Yuan, and at the same time denouncing Dr. Sun Yat Sen and other leaders of South China who did not approve of British encroachment in China through Tibet to be allowed to continue unchecked. The most ardent of the Chinese statesmen who took lively interest in the preservation of Chinese suzerainty in Tibet was the Rt. Hon. Tong Shao Yi, who was regarded by the British Government

THE ABOHR EXPEDITION AND ITS MOTIVE

In the autumn of 1911 the Government of India sent an expedition to the region inhabited by the Abohrs, the tribesmen occupying the frontier regions of Burma and Tibet. This was generally spoken of as a minor operation entered into solely for punishing the murderers of an Indian official, Mr. Williamson, and an accompanying doctor, who were there, *in the mission to study the frontier conditions*. But the real motive of the Government of India in undertaking the Abohr Expedition was to check Chinese efforts to have any secure footing in this region. Chinese immigration was steadily flowing towards Burma and even to the borders of Assam, and the Government of India was apprehensive of the growing Chinese strength. The real trend of the British policy can be fully appreciated from the following remarks of a British observer:—

"This (The Abohr Expedition), as has been said, was ostensibly a mission sent to punish one or two villages for the murder of a British official. In reality, it was part of a much greater scheme; it covered an intention to get some accurate knowledge of this totally unknown frontier of Burma and Tibet, which rapidly threatened to become the scene of some difficulty with the Chinese.

"Fully alive as he was to the advantages of taking action, Lord Hardinge determined that the district must be surveyed and the frontier demarcated. Orders were therefore issued that besides two parties in Burma, three or four surveying sections should take advantage of the protection afforded by the presence of an effective Indian force in the neighbourhood to arrive at some knowledge of the life of this unknown land. But it is the beginning, and for those who had ears there was a hint in the famous proclamation

as their sworn enemy. The second fact that should be remembered is, that the British Government fished in troubled waters with great dexterity. If in place of Tibet, a similar situation happened in Manchuria or in Yunnan, what would have the other nations, especially the British Foreign Office, said to Japan or France? If the British idea of creating a British Buffer State in Tibet for the sake of the protection of India is alright, then Japan might as well legitimately work for establishing a Buffer state in Manchuria on the ground of the protection of Korea and her possessions on the mainland of Asia; France can press a similar claim in Yunnan to protect her interests in Indo-China. Great Britain, the supposed friend of the Chinese democracy, which sees in Japan a menace to China, has detached a province of China, and it was done by giving a polite ultimatum. This action of Great Britain is no less pernicious, if not *more dangerous* than the much condemned Japanese Twenty-one Demands.

at the Delhi Durbar last December (1911), that this quarter of the frontier will in the future receive the special attention of the Indian Government. Lord Hardinge may at least congratulate himself upon turning Assam into a North-Eastern Frontier Province in such a way that of those who heard or read the Imperial proclamation last December (1911) not one in a million realized that the thing was done under the cover of the dust that was being raised by changes of vast romantic and controversial interest. The direct supervision of the area that seemed likely to give trouble in the near future was almost surreptitiously transferred to the Central Government; and Lord Hardinge deserves the full credit for having made this".¹¹

This is the real nature of the Abohr Expedition of the British Government in India, which under the cover of a punitive expedition or a surveying of the frontier, extends its interests for the protection of India, and strengthening its position against China for the future march of British expansion into the heart of the Chinese Republic, the Yangtse region.

BRITISH POLICY OF PARTITIONING TIBET IN OUTER AND INNER TIBET

When the world's attention was directed towards the Balkan Question, it afforded a splendid opportunity for Russia and England, in agreement with each other, to march in and despoil China of her territories of Mongolia and Tibet in a systematic way. China was just getting out of the serious situation of the revolution, and she did not have the strength to check this polite and diplomatic method of robbing her of her territories. In 1912 Russia recognized the independence of Mongolia, which virtually became a Russian protectorate.¹² With Russian assistance to Mongolia and British support to Tibet, both Mongolia and Tibet entered into an alliance which was directed against China. Although (as we have already noted) according to the Anglo-Russian Agreement, Tibet, Russia and Britain agreed not to carry on any negotiations with Tibet without the intermediary of China, the suzerain power, the Mongol-Tibetan Alliance was concluded in

1912 through the connivance of these two great Powers of Europe.

Through the initiative of Agban Dordjef, a Buriat, on the 29th of December 1912, the Mongol-Tibetan Treaty was signed at Urga to the effect that the Mongols and Tibetans would be free from the Chinese Republic and co-operate with one another for their own safety. The four principal articles of the above treaty are as follows:—

"Art. I. The Dalai Lama, Sovereign of Tibet, approves of and acknowledges the formation of an independent Mongolian State, and the proclamation of the 9th day of the 11th month of the Year of the Swine, of the master of the Yellow Faith Je-tsun Dampa Lama as sovereign of the land.

Art. 2. The sovereign of the Mongolian people Je-tsun Dampa Lama approves and acknowledges the formation of an independent State of Tibet and proclamation of the Dalai Lama as Sovereign of Tibet.

Art. 3. Both States shall take measures, after mutual consideration, for the prosperity of the Buddhist faith.

Art. 4. Both states, the Mongolian and Tibetans, shall henceforth, for all time, afford each other aid against dangers from without and from within"¹³

After the Mongol-Tibetan Treaty of Alliance was concluded, the British Government conceived the plan of dividing Tibet into Outer and Inner Tibet. (This policy was exactly in line with the Russian policy dividing Mongolia into Inner and Outer Mongolia.) This plan was devised to bring the most populous, fertile and rich part of Tibet under British control, under the cover of establishing a "special sphere of interest" in Tibet. In October 13, 1913 a tripartite negotiation began in Simla. The boundary of Tibet was one of the important questions for discussion. The Chinese representative at first tenaciously held that there should be status quo on the basis of the existing condition after the success of the Chinese Revolution of 1911. This proposition, if accepted by Tibet and Great Britain would have accorded the Chinese the advantage of asserting their sovereignty over Tibet, because by 1910 Chao Erh-feng's forces were in control of Tibet, Dalai Lama was deposed and Tibet was actually governed as a province of the Chinese Empire. It was impossible to come to any agreement on the basis of the above-mentioned Chinese proposition; and the British representative, who was apparently

¹¹ Tibet, China and India by Percival Langdon, in the *Fortnightly Review*, October, 1912; pp. 655-662.

¹² Although the Soviet Russian authorities profess to be a sincere friend of the Chinese Republic, they are following exactly the same policy of making Mongolia a Russian protectorate, as was carried on by the Tsar's Government. Forms of Government change, but almost in all cases national ambition continues to play its part under different disguises.

¹³ Perry-Ayscough, G. C. C. and Otter-Berry, R. B.; *With the Russians in Mongolia* (London, John Lane Co.), 1914, pp. 10-11.

acting as an arbitrator between Tibetan and Chinese representatives, made a compromise proposition which was provisionally accepted by the three parties and was signed on April 27, 1914. But the Chinese Government very promptly on the 29th of April repudiated the agreement, on the ground that the Chinese representative had no authority to sign an agreement which would deprive China of her sovereignty over Tibet and some of her own territories. Although China refused to be bound by the action of her representative, the British Government, through its Minister at Peking, informed the Chinese Government by a note of June 6th, 1914, that Great Britain and Tibet regarded the agreement signed as binding.

China had legitimate grounds for refusing to be bound by the Convention based upon the British compromise proposition. The following statement from a publication of the British Foreign Office throws interesting light on the British intention of dividing Tibet into Inner and Outer Tibet, and China's refusal to accept any such proposal.

"Under this Convention Tibet was divided into Outer and Inner Tibet, after the example of Outer and Inner Mongolia. *Outer Tibet was drawn to include a larger extent of territory than China had previously conceded to Lhasa authorities; and to Inner Tibet were added portions of West Szechuan and the Mongol Tsaidam country of Koko-nor, which had been under direct control of China for a long period.* China's refusal to sign was based on objections to these boundaries. The whole of Tibet, Inner and Outer, was recognized as being under Chinese suzerainty; China was not to convert it into a Chinese province, and Great Britain was not to annex it or any portion of it; China and Tibet were not to enter into any agreement regarding Tibet with one another or with any other power (the Lhasa Convention of 1904 and the Adhesion Convention of 1906 excepted). *Recognizing the special interest of Great Britain in Outer Tibet, China was not to send troops into Outer Tibet; or to station troops or officials or establish colonies there;* Great Britain was to make similar engagement as regards Tibet; but these arrangements were not to preclude the continuance of the Chinese High official at Lhasa with a suitable escort, and the British agent at Gyantse was to be allowed to visit Lhasa with his escort whenever necessary. Nothing in the convention was to prejudice the existing rights of the Tibetan Government in Inner Tibet; and new regulations for the Indian trade were to be negotiated with Outer Tibet. By these arrangements there would be a buffer state. Inner Tibet comprising the marsh country from Singkiang to Yunnan, in which China would be at liberty to re-establish such a measure of control as would safeguard her historic position, without infringing the integrity of Tibet geographically or politically; and *Outer Tibet would become an autonomous*

state under Chinese suzerainty and British protection:"

Thus the real motive of the British compromise proposal was to increase British influence in Tibet and other parts of China by dividing Tibet into two regions of Inner and Outer Tibet. It also involved that certain parts of the Chinese territory of Szechwan—such as Tachienlu, Batang region—which heretofore was under full Chinese authority (this region is rich in mineral wealth, as "gold is found in the rivers on the Chinese frontier between Chimado and Tachienlu") be included in the Inner Tibet. The method suggested for the protection of the Inner Tibet by the British Government is exactly the same which she adopted in certain stages of absorption of the territory of the Indian Princes in India proper. Inner Tibet, the richer and more prosperous part of Tibet, and a part of Szechwan, would form a British sphere of influence. This involved a more serious thing so far as China was concerned because it would mean British encroachment from the side of Tibet towards the east to make that region a British belt. The inclusion of Koko-nor "which had been under direct Chinese control for a long period" in Inner Tibet, was no less objectionable to China. No Chinese Government which believed in territorial integrity of China could but refuse to sign an agreement which would mean willingly giving away Chinese territory to Great Britain, and also lose Chinese sovereignty over Tibet. The Chinese Government refused to agree to this benevolent compromise proposition of the British Government, and thus was regarded as following obstructionist tactics with reference to the solution of the Tibetan question. There is certainly a double standard of international justice—one for China and the weak states of Asia and other parts of the world, and the other for Great Britain and other nations which can wield the big stick effectively against the helpless nations, less adequately armed to protect their national sovereignty and legitimate rights from the aggression of the strong.

BRITISH DEMANDS REGARDING TIBET DURING THE WORLD WAR

In March 1917, the British Government,

¹⁴ Tibet: (Handbook prepared under direction of the Historical Section of the Foreign Office) No. 72 published by H. M. Stationery, London, 1920, page 43.

after a period of inaction in Tibet due to Britain's life and death struggle against Germany, presented Twelve Demands regarding Tibet to China. This was regarded as an opportune moment for Britain to force the Tibetan issue in Chinese politics, and to secure a settlement, when China was facing the most difficult question of her entering the World War against Germany. We have pointed out that the previous negotiations of 1913 and 1914 had failed to secure unanimity of action. In 1917 Britain urged China to be more reasonable (!) and made the following demands which were first published in the Japanese press:—

"1. Great Britain shall have the right to construct railways between Tibet and India. 2. The Chinese Government shall contract loans from the British Government for the improvement of the administration of Tibet. 3. British experts shall be engaged for industrial enterprises of Tibet. 4. The treaty obligation between Tibet and Great Britain shall be considered valid as heretofore. 5. China shall secure the redemption of loans contracted from the British people by the Tibetans. 6. Neither China nor Great Britain shall send troops to Tibet without reason. 7. The Chinese Government shall not appoint or dismiss officials in Tibet on its responsibility. 8. The British Government shall be allowed to establish telegraph lines in Lhasa, Chianghu, Chamutao, etc. 9. British postal service shall be introduced in Lhasa and other places. 10. China shall not interfere with the actions of the British Government in Tibet. 11. No privileges or interests in Tibet shall be granted to other nations. 12. All mines in Tibet shall be worked by the British and Chinese Governments".¹⁵

The Chinese attitude on the British demands was well expressed by Dr. C. C. Wu, the then Acting Foreign Minister of China, in a Memorandum on the subject:—

"China wants nothing more than the re-establishment of Chinese suzerainty over Tibet, with recognition of the autonomy of the territory immediately under the control of the Lhasa Government. She is agreeable to the British idea to establish an effective buffer territory, in so far as it is consistent with equity and justice; she is anxious that her trade interest should be looked after by her trade agents, as do the British, a point which is agreeable even to the Tibetans, though apparently not to the British; in other words, she expects that Great Britain would at least make with her an agreement regarding Tibet which should not be more advantageous to her than that made with Russia respecting Outer Mongolia".¹⁶

It is clear that, according to the Chinese point of view, the British demands were more exacting than the Russian control in Outer Mongolia. The British demands were more objectionable than those of the Japanese in Manchuria or any other part of China. Japan was opposed to British demands in Tibet. The following remarks of an American observer on the British demands on China regarding Tibet in 1917 may be of some interest, as it presents entirely a new point of view for the occidental scholars and public:—

"Remember, over here it is not customary to think of anything but 'Japanese aggression'. Japan, you see, offers the only stumbling block to the complete domination of the Orient by Europe. But for Japan, China might possibly become another India."¹⁷

In the past British efforts have been consistently to reduce Tibet to a British dependency, if not incorporating it as a part of the British Empire. However, the Tibetan situation remains still unsettled,¹⁸ although it is the concensus of opinion among many students of world politics that in all probability Tibet will share the fate of Burma.¹⁹

¹⁷ La Motte, Ellen N. *Peaking Dust*. New York, 1917, page 223.

¹⁸ Willoughby, W. W.: *Foreign Rights and Interests in China*; Baltimore, 1920, pages 462-463.

¹⁹ "Great Britain on the southwest completed the circle of Foreign aggression upon the Chinese soil. Step by step the British had established their supremacy in India, and until late in the nineteenth century they began to look eastward and northward for further conquests. To the east of India lay the kingdom of Burma, rich in forests, in fertility, in minerals. To be sure, Burma was a tributary state of China; but no such consideration weighed upon the British when in 1885 they invaded the country, deposed King Theebaw, and annexed his dominions to the British crown. To the north of India lay the independent states of Nepal and Bhutan; they naturally became quasi-independent proteges of the British. In Tibet, however, the British encountered obstinate opposition on the part of the Chinese, who were determined not to let Tibet slip out of their grasp. Nevertheless, China was unable to prevent the British in 1904 from negotiating directly with the Tibetan Government at Lhasa for concessions to British Indian traders and when in 1912 the Chinese Government attempted to treat Tibet as a Chinese province, Great Britain stated that China was no more than a nominal suzerain of Tibet. Encouraged by Great Britain, the Tibetans rose in rebellion against China, expelled all Chinese soldiers and officials from their country, and defeated the small expeditionary armies sent out from China. Diplomatic

¹⁵ Reid, Gilbert; *China, Captive or Free*. (New York, Dood, Mead & Co), 1921, pages 124-125.

¹⁶ Weale, Putnam: *Fight For the Republic in China*, p. 479.

negotiations led to the formation of a convention in 1914, whereby Tibet was divided into Outer and Inner Tibet, China retaining a mere fiction of suzerainty over the whole territory and engaging not to interfere at all in the affairs of Outer Tibet. Upon the refusal of the Chinese Government to ratify this Convention, Great Britain gave notice that China would be deprived of

whatever advantages remained to her in Tibet. The ultimate fate of Tibet could hardly be in doubt; China would find her nominal suzerainty but the thread whereby to secure Tibet against the mighty attraction which had drawn Burma into the British Empire."—Hayes, Carlton, J. H.; *A Political and Social History of Modern Europe*, Vol 2, New York, 1917, pp. 569-570.

INDIA AND JAPAN

A Comparison and a Contrast

By J. T. SUNDERLAND

IN her book, "The Ethics of Opium," Ellen N. La Motte explains why Japan is what it is today, and why India and China are what they are. It is, she claims, because Japan has been free, while India has been seized and dominated by a foreign power and China has been dominated by half-a-dozen foreign powers and also drugged with opium. Says Miss La Motte:

"Japan has committed a crime which is hard to forgive; she has disproved the contention that Oriental races are unfit to govern themselves. She has also made another blunder, equally momentous; she has disproved the contention that Oriental races need opium as a part of their daily bread. At the time when the European powers were loading themselves up with the White Man's Burden, Japan was considered too insignificant a burden to be worth picking up. This oversight has had far-reaching consequences. For by reason of this omission, this failure to grab Japan while the grabbing was good, Japan has been left alone, to work out her own salvation without being dominated (like India) and without being drugged (like China). The result is that today Japan is on a plane, from a commercial and military point of view, with the great European powers." (Page 129.)

Said the Honorable G. K. Gokhale, of India, Member of the Viceroy's Council, in a speech on the Government's Budget (1906):

"Japan came under the influence of Western ideas only forty years ago, and yet already under the fostering care of its Government that nation has taken its place by the side of the proudest nations in the West. We, the people of India, have been under England's rule three or four times forty years, and yet we continue to be mere hewers of wood and drawers of water in our own country, and we have no position anywhere else."

Why does small (comparatively small) Japan occupy so conspicuous a place in Asia and the world? And why does India,

a country so very much larger, more populous, and older in civilization, occupy a place so much less conspicuous and less honored?

Is it because the people of Japan are by nature a superior people, and the people of India inferior?

As for myself, I think very highly of the Japanese. I have had much acquaintance with them, both in America and in their own country; and I regard them, whether in their intellectual ability, their character or their civilization, as not inferior to the average white nations, and as distinctly superior to some.

But are they superior to the people of India? And even if they are today, were they when the Indian people fell under British domination, a little less than two centuries ago? Or were they when Japan emerged from her long seclusion, some seventy years ago?

If at either of those dates, Englishmen or Americans who were best acquainted with the Orient, had been asked which of the two nations, in their judgment, was the superior, as to their civilization, their intellectual ability and their character, I think they would have assigned to India a place distinctly above Japan.

Certainly, until recent years Japan has had a very inconspicuous place in the world; indeed, she had hardly been known even by the other nations of Asia. On the other hand, India has occupied a very great place. Let us see how great.

From time immemorial India was known not only throughout practically all Asia, but

in eastern Europe and in parts of Africa. At the time of Alexander the Great she was so famous in Greece that it became the supreme ambition of that great conqueror to lead his armies to India, and add to his empire that most renowned country of Asia. And he did push his conquests to India, where he found a civilization which he recognized as little if any inferior to that of Greece, and great kingdoms with armies so strong that after fighting a great battle he decided that wisdom required him to retreat.

Two or three centuries before Christ the Buddhist religion, which had its rise in India was carried by its missionaries all over Asia, to the very borders of Europe, if it did not even penetrate that continent; and a little later it spread over nearly all eastern Asia, carrying Indian thought and influence wherever it went.

There was much knowledge of India among the Romans, and considerable overland commerce, bringing to Rome the valuable products of India—jewelry, precious stones, fine silks and so on. Later, the wealth of Venice, Genoa and other Mediterranean cities was built up largely by their extensive and profitable commerce with India. For more than two thousand years, up to very recent times, numerous great caravans were all the while moving between the Mediterranean countries and India.

It was to discover a sea-route to India, so as to give Europe easier access to Indian products and Indian wealth that Columbus sailed over the Atlantic; and when he found America he thought it was India,—hence the incorrect name, "Indians," given to the natives of the American continent.

The glory that came to Vasco da Gama from his discovery of a passage around the south of Africa came mainly from the fact that it gave the European nations, what they had so long desired, an all-ocean way to India. As soon as that route was discovered all the leading sea-going nations of Europe, Portugal, Spain, France, Holland and Great Britain, became rivals in extending their trade by sea to India, and it was not long before the Dutch, French and English were fighting to gain, first, commercial and then political, dominance in that wealthiest and most renowned country in the greatest of the continents. And when Great Britain drove out her rivals, and became the conqueror, possessor, exploiter, and despoiler of the land, drawing from it a stream of riches

greater than the stream of gold and silver which Spain drew from Mexico and Peru, all the nations of Europe were jealous, and ever since have regarded Britain as having obtained the greatest prize (robber prize!) in all the world.

Surely, such a country thus famous from as far back as history extends, ought today to occupy conspicuous place in the world.

Why does it not? Why is it so far outstripped and over-shadowed by Japan?

Compare the past history of Japan, and her past and present resources and natural advantages with those of India.

Japan is very small in area, only about one-seventh as large as India, and possesses only about one fifth as great a population. Instead of being located centrally in Asia, as India is, it is located far to the east, and not even on the continent at all. Its known history does not go back nearly so far as India's, and the beginning of its civilization is much more recent. During much of its history it has been a sort of hermit land, its people having little to do with other nations. Until Commodore Perry, some seventy years ago, broke up its isolation and compelled it to open its doors to foreign intercourse, it was very little known even in Asia, and had practically no place at all among the nations of the world. Whatever literature it had created, was unknown to other peoples. Its chief religion was borrowed from a foreign country, India. Its art, although in some of its forms of considerable excellence, was limited and at least to a degree was an imitation of that of China. It was almost wholly an agricultural land its manufactures being few and its foreign commerce very restricted, neither one comparing at all with those of India. It had almost no iron or other mineral resources and its coal was limited, whereas the iron, coal and other resources of India were well nigh inexhaustible. Its wealth was very small compared with the vast wealth which India possessed before her conquest and exploitation by the British.

And yet, within the last two generations, Japan has become the foremost nation in Asia and one of the foremost in the world, while India has lost its leadership in Asia which it had maintained for twenty-five centuries, and has now no recognition at all among the world's nations.

What is the explanation of this amazing difference which we see between the two countries today,—the splendid advance of

little Japan in almost every respect, and the astonishing stagnation and decadence of great historic India?

Can any intelligent man anywhere, in this country or any other, suggest any possible explanation but one? And is not that one the fact that Japan is and has been free, while India, for nearly two hundred years, has been in bondage to a foreign power?

It is universally agreed today that the prime condition of advance, I may say the prime creator of advance, among nations in the modern world, is education; and that the prime cause of the stagnation and decline of nations, is want of education. Let us see how this applies to Japan and India. Has education flourished equally in the two countries? Have the governments of the two been equally interested to promote education?

In Japan, as soon as the nation decided to give up its policy of isolation, and put itself into contact with the other nations of the world, the government saw the importance of universal education for its people. As early as 1869 it issued an educational ordinance of a very radical character, which read: "Education is essential for all persons and whereas in the past learning has been looked upon as a means of securing official position, henceforth the whole population of the country, regardless of classes, must be educated, so that no village shall contain a person devoid of learning, nor any house contain an illiterate inmate."

Accordingly, schools of all grades were established, primary, secondary, and high; as also colleges and universities. Particular attention was paid to agricultural, industrial, and technical education. And, what the government clearly saw the importance of, young men in large numbers were sent abroad to study in the best colleges, universities, and agricultural, industrial and technical institutions, of America and Europe, so that they might become teachers and leaders at home.

On the other hand, from the beginning of British rule in India, the foreign government there adopted an educational policy almost the opposite of that of Japan. It feared and distrusted education, realizing that a people kept in ignorance would be most easily controlled and kept under British power. True, after a while it established an educational system of a sort, but it was very limited in its scope. It reached only a small fraction of the nation; and as for higher education, that was

shaped mainly with a view to fitting young men for the service of their British masters. Scientific and industrial education, and all kinds of training calculated to fit young men and women to serve India, to develop her material resources, to build up her industrial life, and to put the Indian people into contact with the other peoples of the world—these kinds of education were seriously neglected or wholly ignored. Instead of sending students abroad to get the best training obtainable there, as Japan did, it discouraged everything of the kind. Especially it put obstacles in the way of young men desiring to come to America to study, because it feared the influences of freedom and democracy with which in this country they would be surrounded.

Dr. Sudhindra Bose (Lecturer in the State University of Iowa) has put the whole matter clearly. Says Dr. Bose:

"Although* technological institutes and agricultural schools are a prime necessity in the economic uplift of any country, there has not been and is not any adequate provision for the creation of these in India. Had India possessed, like Japan, a national government free to rule its own destiny, the situation would have been very different. Sixty years ago Japan was industrially no better off than India. At that time Japan was a feudalistic agricultural country, with a strong aversion to foreign trade or commerce. The nation was sharply divided (her divisions were quite as great as any existing in India) into many classes and sub-classes, of which the Samurai, the warrior class, was the most powerful faction. With the advent of Commodore Perry, Japan turned over a new leaf. The Japanese government decided to make their country the leading industrial land of the Orient. And how did the Japanese government go about it? Japan had little or no modern industrial knowledge or experience. It was entirely without models for industrial organization and without financial machinery.

At this juncture the government took hold of the situation. It established schools and colleges, where all branches of applied science were taught. Says Baron Kikuchi: "There were official excursions into the domains of silk-reeling, cement making, cotton and silk spinning, brick-burning, printing and book-binding, soap-boiling, type-casting and ceramic decoration. Domestic exhibitions were organized by the government for the encouragement of the people in undertaking these industries: and specimens of the country's products and manufacturers were sent under government auspices to exhibitions abroad. The government established a firm whose functions were to familiarize foreign markets with the products of Japanese artisans. Steps were taken for training women as artisans, and the government printing bureau set the example of employing female labor, an invasion which soon developed into large dimensions. In short, the authorities applied themselves to educate an industrial disposition,

* The Open Court, August, 1920

and as soon as success seemed to be in sight, they gradually transferred from official to private direction the various model enterprises; retaining only such as were required to supply the needs of the state.

"The result of all this, was that whereas in the beginning of the Miji era, 1867, Japan had virtually no industries worthy the name, in thirty years she possessed no less than 4595 industrial and commercial companies, either joint-stock or partnership, with a paid-up capital of two hundred million dollars; and today the number of companies and the capital invested is vastly greater still."

Is it surprising that Japan is now the most advanced and the most prosperous industrial country in Asia? Is there any room for doubt that, if the Indian people had possessed a national government of their own, like that of Japan, India, with her natural resources almost infinitely greater than those of Japan, and with her unlimited labor supply, would have prospered as well as or better than Japan, and would today, industrially and commercially, have been quite abreast of Japan if not in advance?

Says Rabindranath Tagore :

"The Japanese have made remarkable progress, but given equal opportunity, India would do as well. We are not intellectually inferior to the Japanese. Possibly we are in some crafts; but in pure thought we are superior; and even in the crafts in which they excel, we were once quite their equals, and would be now if not fettered and hindered. The Japanese have been free to educate themselves, and to send their young men to all universities of the world to acquire knowledge. But every Indian feels, and every candid investigator of the subject must admit, that England has conceived it to be her interest to keep us weak, and has discouraged education. In the laboratories she dislikos us to acquire science and to pursue research."

"The Tata Foundation is an illustration. In that foundation established by a wealthy and patriotic Parsee for the purpose of promoting scientific education and investigation and developing India's iron and other resources, we thought India's opportunity had come. But the Government took control of the Foundation and killed it, and that splendid gift, which promised so much for India's industrial program, has become, so far as the benefit of the Indian people is concerned, practically barren and worthless. The Great War comes, and England says to us; 'Industrialize yourselves, make the things we need.' There is something ludicrous about this, for she has consistently and persistently striven to repress and cramp our economic development."

Let us compare a little more fully what Japan's government has done for the Japanese people with what India's has done for the Indian people.

1. As we have seen, Japan's government set out from the first to give education to

all the people, so that there should not be an illiterate person in any home in the land; and as a result, her Year Book shows her today to be one of the most highly literate nations in the world.

On the other hand, India's government (by foreigners) has persistently refused the people's demand for education, so that now, after a hundred and sixty years, more than ninety per cent of her people are illiterate.

2. As we have seen, the government of Japan set out from the beginning to foster every kind of manufactures and industries, so that now she is the leading manufacturing nation in Asia.

On the other hand, India's foreign government by her tariffs and in other ways, has deliberately destroyed India's extensive native manufactures in the interest of those of England, and has done all in her power to reduce India from the condition of a great industrial nation to that of a producer of raw materials to build up the industries of Great Britain.

3. The government of self-ruling Japan from the beginning, in every way possible, has fostered foreign commerce and trade and ship-building with the result that now Japan is not only the first commercial nation of Asia but one of the first in the world.

On the contrary, India's British government, by its patronage bestowed upon British merchants and shipping companies, and its discriminations against those of India, has practically killed the once extensive commerce and ship-building of India as carried on by the Indian people for the benefit of India, so that now India's foreign commerce for the most part is British, controlled by the British and enriching Britain instead of India; and the shipping which transports this commerce is built in Great Britain instead of in India, thus again taking away from India a legitimate industry and giving it (with the wealth it creates) to the nation that holds her in subjection.

4. From the beginning the Japanese government has done everything in its power to build up the wealth of Japan, in the ways already mentioned and others.

On the contrary, the government of India, in addition to its destruction of those industries which would have promoted the wealth of the Indian people (in the ways already pointed out), from the very beginning has deliberately and persistently drained

away her wealth to Great Britain, in enormous quantities, by tariffs; by purchases made in England that ought to have been made in India, by drawing from her large sums to pay the expenses of Britain's imperialistic wars which in no way benefited India; by filling nearly all the more important official positions in India with Englishmen at high salaries, when they might have been filled quite as efficiently, and often very much more so, by Indians at salaries one third as great; by conferring on those English officials, after a brief service of only twenty four years fat pensions to support them in England all the rest of their lives; until in these various ways the country has been drained of its very life blood (as an eminent Englishman has said, has been "bled white").

If we ask the explanation of this contrast, can any possibly be given except, that Japan has had government of her own, while India has had a government of foreigners?

There are those who try to account for the fact that Japan is so far in advance of India today, by saying that the Japanese are a practical people, and the Indian people are not.

On the contrary, as Dr. Bose has pointed out, up to seventy years ago the Japanese people were anything but practical, according to our western ideas of practicality. They were a shut-in nation, with few manufactures and little commerce, living their own secluded almost wholly agricultural life. If today they are what we call eminently practical they have become so within less than two generations, and as a result of their contact with the world, their education, and, above all, their freedom. On the other hand, India besides her thinkers, her scholars, her poets, her philosophers, her religious teachers and devotees—her dreamers if one chooses to call them so—has had, as has been shown, whole great classes, numbering millions and millions, not only of agriculturists, but of artisans, of traders, of soldiers, of practical men of every known kind.

The exceedingly significant fact should not be overlooked that the new awakening of Asia, caused by contact with modern European thought and modern science, began in India; it did not begin in Japan. India has always been more closely in touch with Europe than has Japan. Asia's renaissance began with Ram Mohun Roy and Ishwar Chandra Vidyasagar in Bengal, where important

literature, alive with the modern spirit, was produced a full half century before Japan ceased to be a closed land, uninfluenced by modern progress. That leadership, thus begun in Bengal, ought to have continued, grown, spread, borne rich fruit not only in India but in all Asiatic land. And who can doubt that it would have done so, if India had been as free as Japan, with a government not of foreigners but of her own eminent leaders?

I think the whole situation may be briefly summed up somewhat as follows:

Japan has had her wonderful development and has attained her conspicuous and honored place among the nations of the world because she has been free. In 1852, when our American Commodore Perry knocked at her closed door and insisted on her opening it to the intercourse and trade of the world, he did not conquer her, reduce her to subjection, and begin robbing her. He respected her independence and her rights, took her by the hand and introduced her to the fellowship of free peoples. That was what made possible her splendid career. It is because she has been free, and not subject to foreign domination and spoliation, that she has attained a position among the nations abreast of Great Britain, France and the United States; that her children and youth are in school; that her people are well fed; that her sanitation is equal to the best in the world; that her manufactures are flourishing; that her commerce is found in all lands and her ships on all seas; and that her wealth is her own and not another's. If America or any European power had seized her, made her a dependency, disarmed her, set up a foreign government to rule her, filled all her most important offices with strangers, refused to give her education, denied to her people power to make or alter a single one of the laws which they must obey, taken control of every yen of her natural revenue, she today would have no farther advanced than is India, if as far?

On the other hand, if India had been treated as Japan has been, given the hand of friendship, permitted to retain her own wealth for her own uses, and to develop herself in freedom along the lines of her own genius, can any intelligent person for a moment doubt that, with her not inferior intelligence, her far greater material resources, her long experience as a leading industrial and commercial nation and her advantages of

many other kinds, she would today have occupied a place in the world at least as prominent and as honorable as that of Japan?

In the careers of modern Japan and modern India we have one more illustration among the many which appear in history of the tremendously important fact which

the whole world should lay to heart, that everywhere the prime and absolutely indispensable condition of growth, of development, of achievement, quite as much in nations as in individual men, is freedom; while everywhere bondage, subjection, means stagnation, degradation, blight, virtual death.

SOCIAL PRAYER

By PANDIT SURAJ NARAYAN, M. A.

SOcial Prayer or united worship is a subject for practical work rather than for dissertation, literary effort or public speaking. When everywhere there are masses of mankind ignorant of the duty of common prayer and innocent of its proper practice, the urgent need is that bold and zealous leaders should arise to teach men how to pray together and to guide them in actual united worship. And yet the theoretical contemplation and explanation of a subject is necessary to some extent to practical work.

On the one hand, prayer is a common, everyday, familiar thing; on the other, it is highly abstruse and philosophical. All human beings from the most savage to the most civilized now and then turn to heaven for help and guidance. Frequently, they feel the weakness and helplessness of human nature, and seek strength and support in an appeal to a superior and beneficent power. Sometimes they are impelled by the force of aspiration to a more cultivated and developed state, or they experience an intense hunger of heart and soul and they find gratification and joy in communion with the divine Being. So prayer is a thing more or less of common knowledge. But at the same time it borders closely on the deepest and most metaphysical regions which the human mind has ever explored. It assumes the existence of God and knowledge and understanding of His nature and attributes, and is concerned about the nature and texture of human personality or the soul. It also implies a close and intimate relation between man and his

Maker. Thus it is not an improper subject for philosophy and we will not be able to divorce philosophy from our discussion. We will not attempt to examine things profoundly and to say exactly what they are and what they are not. It is not our object to appeal to the logician or the philosopher. We want to appeal to the layman, to make ourselves intelligible to him by the use of common and familiar words and thoughts. The language may appear to be loose and indefinite to the logician and the psychologist. If the common man understands it and gets some inspiration, derives some hope, some strength to his faith, to his good resolutions, if he sees his way in life a little brighter and clearer for what we say, we will feel the satisfaction of having achieved our object to some extent.

When we use the words 'Social Prayer' it is clear that we do not want to treat of prayer in general but that we propose to concentrate our attention on a particular branch of it. Here we think of prayer which is social, common or united, of prayer as offered and practised by society as an organised body and distinguish it from individual and private prayer. As the individual is one body, one living being and has his natural needs, instincts and tendencies, so society is one body, one living being, though made up of many members, and has its needs, instincts and tendencies. The individual in times of stress and difficulty, when face to face with the hard facts of life, pressed by danger and misfortune, finds himself weak

and helpless. Sometimes success, prosperity and self-satisfaction fill his heart with thankfulness. At other times he feels an aspiration to a higher and finer life, he wants to cultivate and to bring out his nobler self, wants to reach his greater self, aye, to fulfil himself and endeavour to satisfy the stirrings of his soul to perfect itself. On all these occasions he turns to a superior deity or God for help or for purification or for the attainment of a higher and nobler life. Likewise society wants to realise itself, to fulfil its tendencies, to obtain help to meet the forces of the world, to evolve noble and great virtues, requires at once to satisfy the natural hunger of its heart and to make itself one living entity, one organic body, efficient and active. For this it should be moved by common thought, by common motives and should be actuated by common ideals. Its members should have similar aims and objects and should employ common means and methods to achieve these ends and ideals. Naturally, therefore, to gain its objects society regards and ought to regard the approach to the divine Father for help and sustenance as the most important of the instruments and activities it uses for the purpose. If society wants to be real and living, to be one living being and body like the individual, it must bring its members to unite together as one body, to work and co-operate in unison and harmony in the greater and more important affairs of life, to cultivate one mind and have one soul to inspire, move, regulate and control that body and its members. As sustenance, exercise, education, useful employment, give vigour, health and more life to the individual, so proper association, education, common activity, cultivation of common intellectual, moral and religious life, above all common worship, are the means which inspire society with strength, health, life and oneness. Social or united prayer is only one of those activities but the most important activity of all which helps to make society living, healthy and strong, and qualifies it for service to itself and to mankind. Many things contribute to the life and health of society and mankind. Whether you consider the family, community, nation or humanity in general, each has common objects and character. Many factors enter into the life of each of them. The life of each is perfected and completed by many things and many works. When we eliminate other causes, we do not mean to depreciate or belittle their

proper value and importance. Here for the present we want to draw attention to the great value and need of social, common or united prayer and worship. We want to bring into prominence its many uses and advantages, the great need it satisfies, the great end it serves. We propose to give due importance to the institution and practice of common devotion but not an exclusive or undue importance to it. Its intrinsic importance is ample and great. It deserves to be highly valued and prized for its inherent virtue and merit. It does not need any undeserved importance to be attached to it.

Certainly through ignorance, idleness, negligence or the intellectual vanity of man, it does not always receive the respect that is due to it. Hence, says some one, "the decay of internal piety, which decay is unquestionably the source of the various errors that arise in the world; all which would speedily be sapped and overthrown should inward religion be re-established."

Prayer is communion with God. The idea of the Creator includes and sums up all the noblest ideas that man is capable of, all noble principles of life and all the virtues that men prize and value. Prayer saves the individual and society from all ignoble and mean ideas, makes both familiar with all noble ideas, principles and virtues and enables them to appreciate and embrace them. It shows God's care for man, brings man into the presence of God and His goodness. A thoughtful writer says, "Prayer is the application of the heart to God and the internal exercise of love. It is the guide to perfection and the sovereign good; it delivers us from every vice, and obtains us every virtue; for the one great means to become perfect, is to walk in the presence of God."

Man is made up of mind or soul. What is mind? What is soul? The mind or soul is the thinking being and is made up of all the numberless thoughts that it gives forth, that it ever thinks. The mind is a body as real as the material body. Thoughts are numberless and they form a world in itself. Just as the world is full of all kinds of men, good, bad and indifferent, so the mental and spiritual world has for its denizens all kinds of thoughts, good, bad and indifferent. Thoughts are noble or ignoble, useful or harmful or neither. Man in order to accomplish his objects in life, has constantly to sift them, has to keep out the undesirable and

embrace the desirable ones. He has to keep up a constant endeavour against thoughts which may divert his mind from his object and defeat his ends, and to keep an ever-watchful look-out for thoughts which advance him towards his goal and serve his ends. As in life we distinguish friends and allies from opponents and antagonists, as we embrace the former and dispel the latter; as we love happiness and fear misery, as we value light, heat and sunshine and shun darkness, cold and gloom, so in mental life among thoughts that crowd to enter the soul to occupy our minds, we find friends and allies and those which are not such. We seek and love friendly, healthy, happy, bright, strong, loving thoughts and shun unfriendly, morbid, dark, weakening and disdainful ones. They are friends and opponents as real and potent as those we meet in the material world.

Prayer is the most important instrument which helps us in embracing good, desirable and helpful thoughts and in discarding evil, undesirable and harmful ones. It fixes our standards of life, it supplies us with a sure guide to the right way in life. Just as a man takes a light when setting out on a journey on a dark night, in the same way by prayer we brace up our soul and supply it with moral and spiritual light to guide us in the right path in the face of the many distractions and temptations which beset us in the journey of life.

Social prayer may be on a small scale in which a family of two or more members join or in which a group of men engaged in a common work with a common object take part. It may be offered by a few students of a small village school, or by a few workmen beginning their work, by a small social group or by the members of a small community, by soldiers in a regiment or sailors in a ship or by a large meeting of devotees in a mosque, church, temple or Samaj. It may take the form of large numbers offering their devotions or of a whole nation or empire beseeching the Heavenly Father for light and help.

The objects with which people particularly approach the Creator by prayer are many and various. They may implore Him to grant them some desired objects, to protect or save them from danger, disease and misfortune or from temptation and sin. They may entreat Him to grant them health, safety, happiness or prosperity. They may beg for the health and happiness of their friends and kindred,

for the welfare and progress of their country or empire or of mankind. They may implore Him to inspire them with the spirit of humility and service, purity of heart, love, courage and godliness. Often they do so not having any particular object in view, indeed, when they understand the dignity and sacredness of human life better and know that they are souls, sparks from the divine fire, and have attained a wide out-look and vision, they do not use prayer as a means to their little selfish ends but they use it as an end in itself, something which fulfils and satisfies the inherent desire and instinct of their soul. They do so as a mark of humility and weakness, as a sign of recognition of the greatness and glory of God, in praise of His All-powerful, All-merciful, All-just, All-wise and infinite Personality or as thanks-giving for the many gifts and blessings which he has granted to them. They may do so for inspiration and purification. They may petition Him for strength of heart in moments of weakness, to strengthen their good resolves and intentions or in mere repentance for error and sin.

The numberless objects with which prayer is offered show the conviction and faith of mankind that it has many benefits and uses. That it helps men in achieving their right objects is clear from their confidence in its efficacy and their readiness to use it. Its intellectual, moral, spiritual and social, and even physical advantages, are many and great. It enlivens, sharpens and clears the intellect. It purifies the heart, it ennobles our actions, it fills us with an intense, deep and strong sense of duty, it fills us with a fine and rare spirit, it makes us diligent and active in all good works, it gives us a consciousness of a mission in life and it gives us love and goodwill for all and makes us value the health and strength of our body and mind for the service of God and man.

It inspires us with a lively sense of the fatherhood of God and the brotherhood of man. In its best forms, which are going to be the prevailing forms for all humanity, it gives us the widest out-look, fills us with deep regard and reverence for all men, for all nations, for all races and religions, for all places, forms and practices of worship. It teaches humility and obedience, produces discipline and a habit of cooperation and creates union and harmony of society and at the same time inspires men with freedom and independence, courage and spirit. If

on the one hand, man is required to guard himself against undue vanity and pride, license and waywardness, against sin and hatred of any kind, on the other hand, no demand is made on him for the sacrifice of proper self-respect, of his freedom and independence or devotion to his ideals and principles. All men stand before the Creator as his children and as brothers. Common prayer makes us all alive to our oneness in brotherhood. On the one hand, it gently and quietly asks us to concede equality, justice and consideration to others; on the other it gives us hope and courage to expect the same equality, justice and regard for ourselves from others.

It inspires us with faith, hope and love. In a word, it purifies and elevates our character, clears and defines the objects which a society should have in view. It exercises a great and powerful influence on human action and practice. Its relation to practical life, the life of action and achievement is natural and intimate. It is not barren. It does not and ought not to stop where we have offered it, but its spirit goes with us, aye, ought to accompany us throughout the day wherever we go into all our activities. If it does not inspire and guide, regulate and control our action, and practice, it is not complete, it is fruitless and has not fulfilled its purpose. For social service, for the achievement of important and great social objects, for the reform of social evils and abuses, Social prayer is a necessary preliminary and a potent and effective help and ally. The Creator is the fountain-head of all power, wisdom and virtue. By Social prayer, a society gets into relation, into connection with the Infinite source. The individual and society are finite and their resources, even if they may be supposed to have any at all apart from the great divine source, are limited and trivial. When they get into connection with the source of all life, wisdom and goodness, when they are one with that source as by prayer they become, great life, power and wisdom, all that is good and precious, begins to flow into them. Social prayer is a great prerequisite for social service. The spirit it gives, the lesson it teaches, the sense of right and the love it cultivates, the unity and harmony it produces, prepare a strong, healthy and good society. It places before society and its members definite objects and duties and makes them ready to help and cooperate for

those objects and to fulfil those duties, with their moral and material support, with all their strength and goodwill and their wealth.

If society or mankind wants to advance and spread education and true culture, if it wants to diffuse knowledge and habits of sanitation among the people, if it loves its children and aims at achieving their welfare, aye, if it respects and honours its women and earnestly wants to start large schemes for their education and advancement, society or mankind, among other things, ought not to forget and ignore the great value of common prayer. If it wants to help widows and educate orphans, if it wants to help the poor and give relief to the distressed and the famine-stricken, to the diseased and invalid, if it wants to uplift the depressed and to remove untouchability, to reconcile parties and religions, and all classes, the high and the low, the rich and the poor, capital and labour, empire and freedom, law and license, honour and waywardness, if it wants to encourage and advance commerce and industry, if it wants to establish general peace, prosperity and happiness, it will find Social prayer to be a necessary and powerful help to its aims.

Common prayer, properly and earnestly practised over generations and centuries, has made great nations. It gives them courage and wisdom, liberality of mind and wide outlook, it gives them spirit for great enterprises, plans for extensive and wise government. In a word to achieve all great actions it gives power and wisdom and produces fit and capable men. It helps to produce great thinkers, writers, poets, painters, musicians, soldiers, sailors, great merchants, mechanics and scientists, artists and masters of industry. It produces great statesmen, orators, teachers, preachers and explorers. It helps to produce wise and good kings and princes, prophets, saints and sages. It makes honest and hard-working officers and an intelligent, industrious, dutiful, God-fearing, free, happy and prosperous people. It saves men and nations from vanity in prosperity and from loss of hope and courage in poverty. It gives a new light and a new vision and enables mankind to find the Creator not only "In the flowering of the fields and in the shining of the stars" but also "in His ways with men".

Different religions have different prayers, the scrutiny of which would form an interesting study by itself. The devout Hindu recites the names of God

which express His many attributes and thus are hymns in His praise. The hymns of the Rigveda use very frequently the words "We" and "Us" for the devotees and show how common or united prayer was offered and how its practice prevailed among the Hindus in old days. The prayer of the noble Mussalman is perfect and begins with the Praise of God and an entreaty for light and guidance in the right path. The Lord's prayer of the earnest Christian is a simple and beautiful prayer and shows its perfection in the childlike simplicity and meekness which the self-less Teacher wanted to inspire among mankind. The prayers in the litany for the sovereign, the royal family, the spiritual and temporal lords, for magistrates, are ennobling and elevating. We need not multiply examples.

There is one point to which we particularly draw the attention of all educated men. Men of all the great religions, the intelligent majority of mankind, agree in one thing, in their belief in God and admit that He is the same for all religions, though having different names. Therefore, if we take this common

feature and drop the features peculiar to each religion when necessary, men of different religions can join together in their supplication to the one Universal Divine Father on certain occasions.

Then what should be the spirit in which we go into the presence of God with our prayer? We should approach Him with a meek and pure heart, in a cool and calm spirit, in the spirit of faith, reverence and devotion.

As is said in the beautiful words of the poet,—

"More things are wrought by prayer
Than this world dreams of. Wherefore let
thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or

goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of

prayer
Both for themselves and those who call
them friend?

For so the whole round earth is every way
Bound by gold chains about the feet of God."

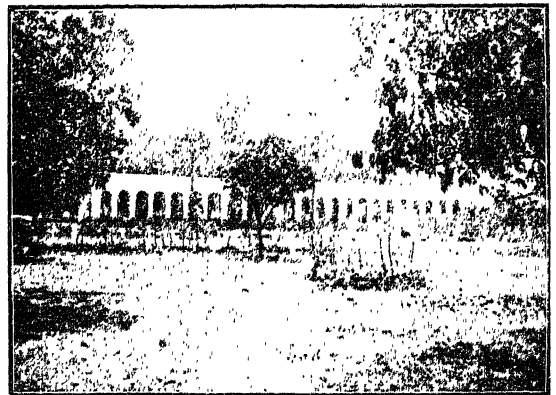
THE BIHAR VIDYAPITH

By PRABHATCHANDRA SANYAL

THE Bihar Vidyapith, of which the first convocation was held in March last, is a memorial of India's great struggle of 1920. At the special session of the Indian National Congress held in Calcutta in 1920, the Non-Co-operation resolution was passed calling upon students to leave all institutions controlled or aided by Government. As a result, national schools and universities burst into life in different provinces of India, e.g.—The Gaudiya Sarvavidyayatan at Calcutta, and the Vidyapiths at Gujarat, Kashi and Bihar. In the present article we shall attempt to give a brief account of the Bihar Vidyapith, which took upon itself the task of organising national education in Bihar.

Under the auspices of the Vidyapith about one hundred primary national schools and fifty secondary schools were started. But the establishment of a full-fledged

national college—Shri Rastriya Mahavidyalaya, Patna—was the most important achievement



Students' Hostel, The Bihar Vidyapith



Carpentry Class, The Bihar Vidyapith

of the Vidyapith. On the 10th January, 1921, the Mahavidyalaya was started,

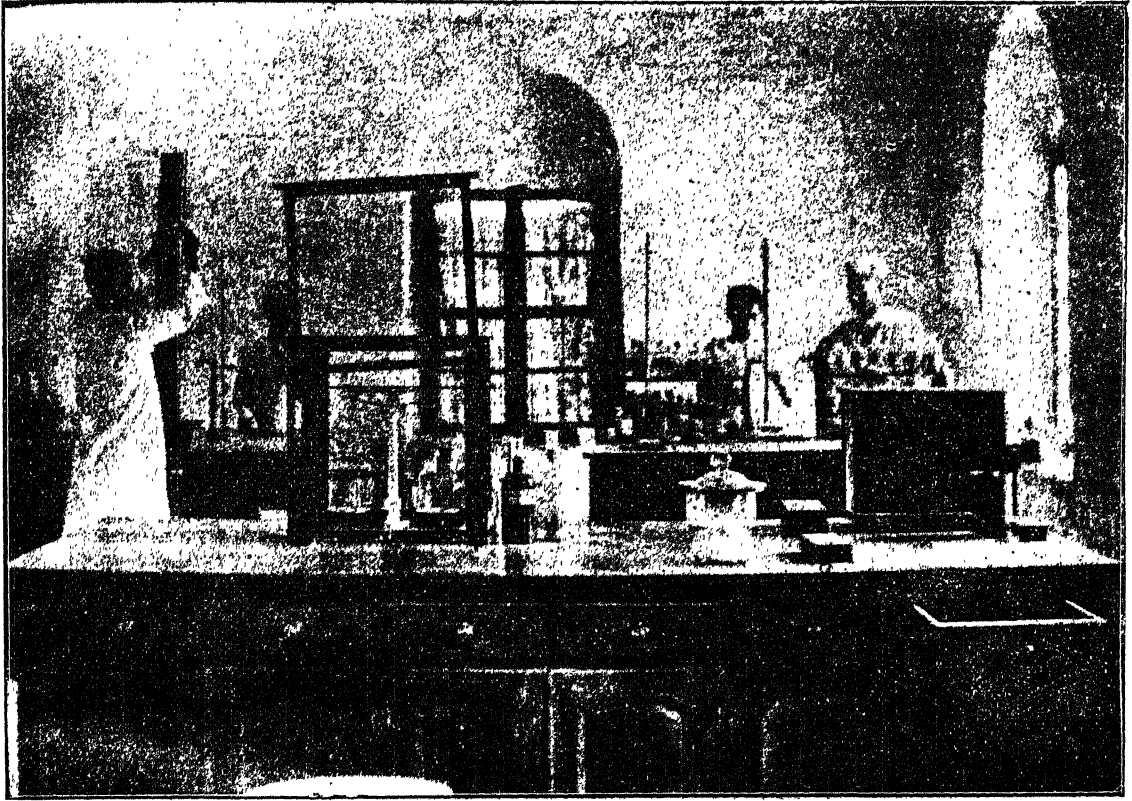
"with the object of providing instruction to the students who are withdrawing from Government-aided and Government-controlled institutions and with a view to provide education on sound national lines to the young men of the province to prepare them for service to the country as also to give them instruction of a practical nature to enable them to earn their livelihood."

The institution was formally opened by Mahatma Gandhi on the 6th February, 1921.

The Mahavidyalaya is situated in a secluded locality near the Digha Ghat Station, far from the din and bustle of cities. With the Ganges flowing in front and the mango groves and extensive



An Open Air Class at the Vidyapith



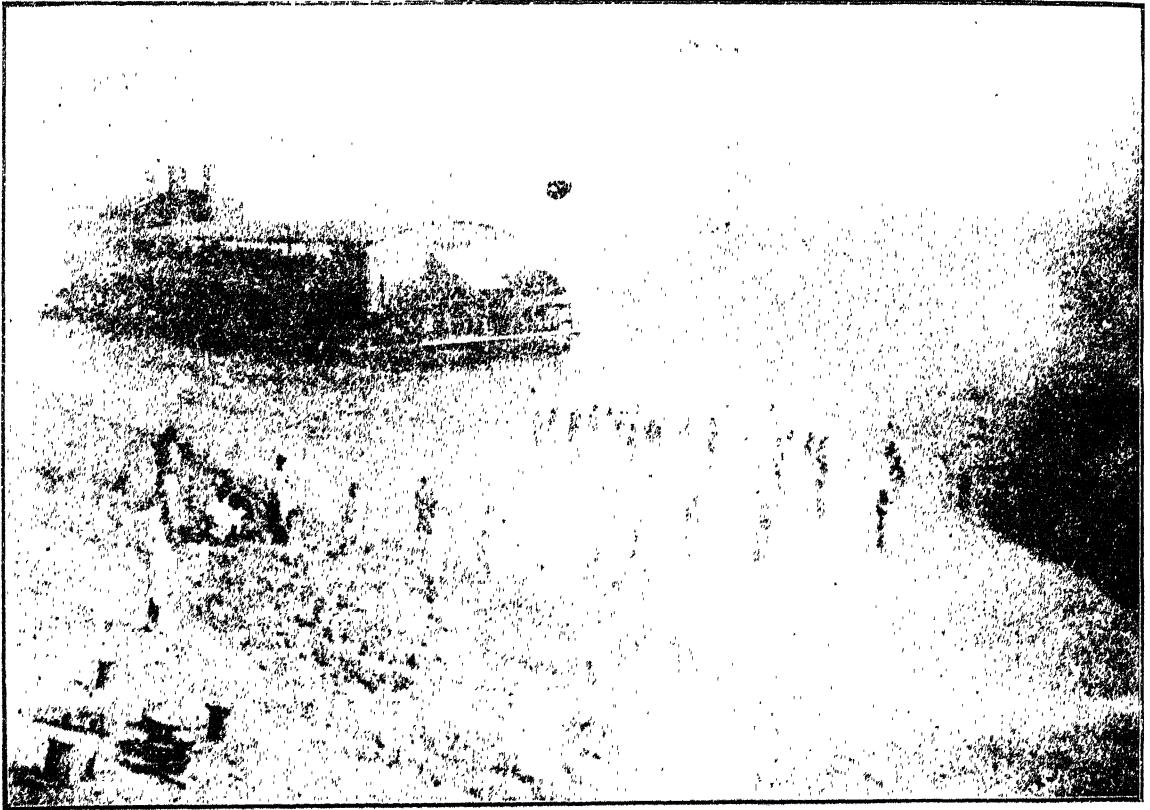
Chemical Laboratory, The Bihar Vidyapith :

green fields on the other three sides, the prospect looks extremely charming. There are two large blocks of buildings, besides one small bungalow and two brick-built sheds on the site. At present most of the students and professors reside in the college premises, and the authorities hope that in course of time the institution will develop into a residential university.

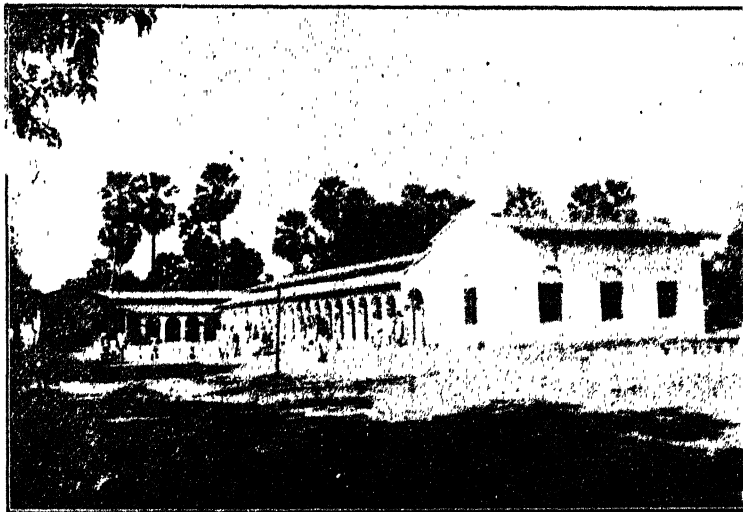
The Vidyapith prescribes the syllabus for the College and conducts the examinations. The medium of instruction throughout is *Hindustani*, although students are encouraged to read books in other languages. At present instruction is provided in



Smithy (Dynamo-fitted), The Bihar Vidyapith



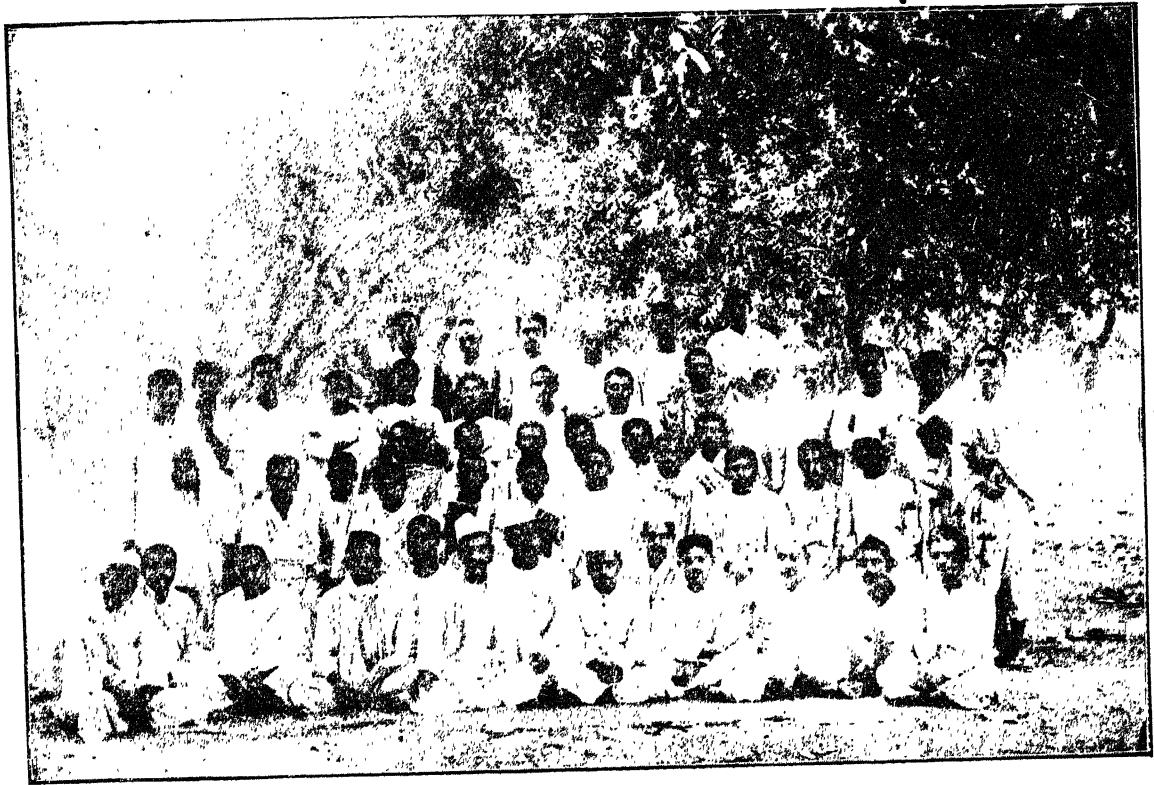
The Ganges in front of the Mahavidyalaya



Shri Rastriya Mahavidyalaya Building

the following subjects: History, Philosophy, Economics, Politics, Sanskrit, English, Mathematics, Physics, Chemistry, Hindi, Urdu and Bengali Composition. A student has to take up one subject only besides his own vernacular. There are twelve papers in each subject and the course of study extends over a period of three years. The standard is equivalent to the B. A. (*Hons.*) standard of the statutory universities of India.

The chemical laboratory attached to the Mahavidyalaya suits the needs of a first-grade college and a physical laboratory is also in the making. The last annual report states that "many of the apparatus required (for the



The Bihar Vidyapith. A Group of Students and Professors

laboratory) are gradually prepared in our (the college's) own workshop." The college workshop has recently been equipped with a 20 H. P. Engine and a Dynamo and arrangements have been made for training in metal and wood-works. All processes of weaving and spinning are taught to the students by expert weavers and spinners. There is a nucleus of a good library attached to the college, and periodicals, both Indian and foreign, are subscribed for the college common room.

There are certain features which are characteristic of the Rashtriya Mahavidyalaya, of which we mention only a few.

(i) ITS RESIDENTIAL CHARACTER:

The life of the students here is one regulated course of discipline. They get up at 4-30 A. M. in the morning, and, after finishing their morning ablutions, take their bath in the Ganges, thus preparing themselves for the general prayer, which takes place at 6 A. M. Then there is a little exercise followed by half an hour's rest. The regular college classes commence at 7 A. M.

and last till 11 A. M., after which the students take their meals. Thereafter they read newspapers and every important event is commented on and discussed by them, the professors helping them to follow the trend of the various occurrences. From 2 P. M. to 4 P. M. they have to do practical work in the workshop or the weaving or dyeing class and to learn at least one technical subject chosen by themselves, *viz.*, Carpentry, Smithy, Weaving, etc. This over, they are left to do what they like. After candle-light they usually study for 2 to 3 hours and take their evening meals between 8 and 9 P. M., after which they attend a Ramayana Class, whereafter they retire to bed at 10 P. M.

(ii) ITS OPEN AIR EDUCATION:

The second notable feature of the Mahavidyalaya is that it has almost done away with the system of having extensive buildings for the ordinary classes, which are usually held under the trees.

(iii) FREE TUITION AND LODGING:

The third important feature of the college is that no fees are charged either for lodging in the Ashram or for tuition.

(iv) LIFE SERVICE:

In order that the institution may fulfil its mission, it was felt in the very beginning that it must be founded upon sacrifice and service. The aim of the college has, therefore, been to appoint such professors as are likely to become its life members devoted wholeheartedly to its development. The maximum salary a professor is allowed to draw is Rs. 125 only. It is gratifying to note that scholars like Babu Rajendraprasad, M. A., M. L., Sjs. Ramchaitan Sinha, M.Sc., Krishnaballabh Sahay, Birendranath Sen, M. A., and others have joined the college at considerable personal sacrifice.



Carding and Weaving Glass, The Bihar Vidyapith

(v) COMBINATION OF CULTURAL AND
TECHNICAL STUDIES:

Another noteworthy feature of the institution is the combined course of cultural and technical studies which it provides for its students, thus enabling them not only to cultivate their head and heart but also to stand upon their own legs for their subsistence.

(vi) ITS NATIONAL OUTLOOK:

The most notable characteristic of this college is its nationalist outlook. The college has been started primarily to impart education on national lines and to provide a band of selfless workers for the uplift of India. This ideal is steadily kept in view and the graduates of this Vidyapith have not falsified the hopes of their teachers and the founders. Several ex-students have started National Schools in various parts of the province, while some others have taken to journalism and other professions by which they can be of service to their motherland.

Twenty-four graduates have passed out of the Vidyapith in course of the last three years. The number of primary and secondary schools at present affiliated to the Vidyapith is 56.

The Bihar Vidyapith is kept alive by the strength and faith of a few national workers. It is struggling hard for its existence, as Mr. C. Rajagopalachari remarked in his Convocation address delivered on March 20.

"Our Vidyapith is like unto a rag, as compared with the silken robes of royalty. But ours is a yellow rag that serves its purpose and clothes the naked Sanyasi; it is clean and it is dear to us. No wonder that a few faithful toilers have struggled to build up and to keep the Vidyapith in spite of falling off all around."

It is hoped that the sympathy and co-operation of the generous public and perseverance on the part of the teachers will ensure the success of this useful national institution. And truly did Mr. Rajagopalachari point out:

"The National Schools and Colleges are not the least important of our arsenals where we should combine learning and culture with sustaining faith and trust in God, with a simple life and with a burning love for the poor and the unlettered. This will generate that power of suffering and capacity to lead the masses for the peaceful revolution, which alone will bring us real and lasting deliverance."

MODERN INDIA*

(A REVIEW)

By C. F. ANDREWS

THIS new book by Sir Valentine Chirol, with its laudatory introduction and commendation by the historian, the Rt. Hon. H. A. L. Fisher, does not come up to the expectations I had formed of it before reading. I had looked for a thoroughly scholarly work and an increasingly sympathetic attitude with regard to modern Indian aspirations. But while there is a flow of sympathy in certain directions, there is a lack of appreciation in other ways.

I had looked for more, because I had frequently met Sir Valentine Chirol, and had found that as he had advanced in years his sympathy with oppressed Eastern peoples had grown deeper. I had learnt also, that perhaps more than any other publicist, he had opened the eyes of his own fellow-countrymen to the grievous wrong that was being done to Egypt, directly after the War, at the time when the 'Protectorate',—which had been regarded by the Egyptians as only a war measure, was suddenly declared to be permanent. So well had he striven, that this decision was reversed, and Egypt was treated in a far more liberal manner than at one time seemed possible, though alas! the pendulum has swung back! I knew also how strongly he had objected to the breach of faith with the Indian Musalmans, that Mr. Lloyd George, as Prime Minister, had been prepared to commit concerning Turkey in the year 1920. Furthermore, when I had gone with the East African Indian Congress Deputation in an advisory capacity to London, on the Kenya Question, in the spring of 1923, we had received his unstinted support in difficult circumstances which did him credit both for bravery and wisdom. In the earlier South African trouble of 1913-14, and also with regard to the abolition of the indenture system of Indian labour, in Fiji, he had been altogether on the side of what was just and right. Therefore, on very many points, especially those relating to dominion imperial affairs, I felt certain that his new book would be helpful and true; and in some respects this expectation has been fulfilled. He had not at all changed his angle of vision on the imperial objects which I have mentioned.

But I had expected something very much more; and I think I had built up my expectation on the fact, that while I disliked, for many obvious reasons, his earlier book called 'Indian Unrest,' which seemed to me both superficial and partisan, his second book, called 'India: Old and New,' contained much more sympathetic material; and the advance forward in the direction of a true understanding was so significant in a writer already past middle age that I had a natural expectation of finding a still

further development and an interpretation of the History of India, in its modern revolution period, which would at least seize upon the salient features of the Non-co-operation Movement itself and give credit to its greatest living personalities in a truly appreciative manner.

Dr. G. P. Gooch's recent book, in the same series, called 'Modern Germany,' had probably raised my expectations too high. For I had quite recently read that great book, from cover to cover, with something approaching awe for the marvellous learning and sympathy and judgment of the writer.* Furthermore, in looking through the list of future publications in the same series, I had seen the name of Arnold Toynbee, who was to deal with Modern Turkey, and I had expectations from him as a faithful and impartial historian, of a region of the world, where partisanship had run absolutely riot. So there were many reasons combining to make me hope for much from Sir Valentine Chirol.

While, in this review, I am obliged to be critical, I would at the same time acknowledge that there is an evident desire running all through the book to deal fairly with the material placed at the author's disposal. The misfortune is that he had evidently never come directly into living contact with the *dramatis personae*,—except in the one instance of the Hon. G. K. Gokhale, whom he truly appreciates and admires. But the two supreme leaders of Modern India,—each supreme in his own sphere—Mahatma Gandhi, and the poet, Rabindranath Tagore,—are only shadowy and vague figures. At one time, while reading the book, I had thought that he had not even referred to the Poet at all, because his name did not seem to have any place in the index. But I find that he is referred to once in the text, towards the end of the book, though only in a slight and superficial way. This is bad enough. But the real tragedy of the book is the misinterpretation of Mahatma Gandhi, who, in certain chapters, figures prominently, but never with true appreciation. Here, in portraying Mahatmaji, the book is painfully, almost ludicrously, inadequate. This is all the more bewildering, because the greatest French writer now living, who was himself, like Tagore, the winner of the Nobel Prize for world literature, M. Romain Rolland, has given an interpretation of Mahatma Gandhi in a book which only a supreme genius could have written; and Rolland's book has gone beyond its half-century of new editions, both in French and German. Therefore, there was no excuse for a disastrous failure to realise the greatness of Gandhi. I am not suggesting, that the author should have agreed with the Indian saint, or regarded him as right

* INDIA, by Sir Valentine Chirol, with an introduction by the Rt. Hon. H. A. L. Fisher. Published by E. Bean and Co. Publishers, 8 Bouverie Street, London, E. C. 4.

* 'Germany', by G. P. Gooch, Litt. D., The Modern World series, pub. E. Bean & Co., 8 Bouverie St. London, E. C. 4.

in his methods or conclusions. That is another matter. But to underestimate the personality of one who has 'made history' in modern India perhaps more than any other man in recent times, is surely not the way to write the history of Modern India.

Let me give one single example, which may serve to show what Gandhi's personality can accomplish. On a recent visit to Assam, I had to investigate, with the greatest possible care, the history of opium consumption in that province. To tell a long story in a few words, I found that Mahatma Gandhi, in one single visit, lasting only a few weeks, had so moved the hearts of the villagers, even in the remotest districts of Assam, that in obedience to his personal inspiration, thousands who had become addicted to opium threw off the evil habit. The opium consumption was reduced in the next six months by 40 per cent.; and, what is still more remarkable, the consumption has gone steadily down ever since. A personality, which can effect by his simple goodness and purity of religious fervour such a moral miracle as that, cannot be dismissed almost summarily as a nuisance. Yet that is the main impression that Sir Valentine Chirol gave me of Mahatma's character, when I had read his new book through to the end.

But let me get to some details, and first of all work off some minor irritations which offend the careful reader. The point of criticism that I am now making may appear a small one; but the annoyance is cumulatively immense, when words that are as familiar in every Indian household (just as the commonest English words are familiar in England) are spelt wrongly. We have, for instance, the most widely-read of all Hindu scriptures, the Bhagavad Gita, spelt Baghavat Gita,—a spelling as impossible as 'Oly Bible' would be for 'Holy Bible' in English. We have Yogi spelt Yoghi; panchama spelt panchama; Prarthana Samaj spelt Prirthana Samaj; Ramananda spelt Ramnada, and so on. To go on with page after page of such spelling mistakes drives the reader who has spent his life in India almost to desperation. We are hardly less distressed with our author when he tells us, that Mr. Gandhi's 'Slogan' is "Back to the Vedas,"—evidently not realising the distinction between Mahatma Gandhi's own religious position and that of the founder of the Arya Samaj,—a very real difference.

This inaccuracy, however, might be condoned, if only it were compensated for by some broader vision and outlook in his larger portrayal of Indian historical characters and his judgment concerning the relative importance of recent events. But the book makes all too evident that the author has not been in closest touch either with events or people. He is rather one who has studied things from the outside and has failed to get far below the surface. We know how he visited from time to time the Near East and also India, as correspondent of the London "Times" on special occasions,—such as at the crisis of the anarchical conspiracies in Calcutta and Poona some time before the War. He was at another time, along with Mr. Ramsay MacDonald, a member of the Public Services Commission. Mr. Gokhale was on the same Commission, and as I have mentioned, one of the best parts of his book is his appreciation of that great Indian states-

man with whom he had come into close contact. He came to India also on one further occasion in order to collect evidence in his own libel suit, brought against him by Lokamanya Tilak. That was an unfortunate episode in his life, because it made him dive still deeper into the secret revolutionary societies, and thus to overestimate their importance in the history of the nation. It is not at all unnatural that these events, which he studied so minutely, should take up an entirely disproportionate amount of the space allotted to him in his history; but it is a misfortune nevertheless.

When he comes to a supremely moving and soul-stirring event, like the Non-Cooperation Movement, his touch becomes far less certain and his information is far less sure. He makes mistakes of detail, that are small in their own way, but all the same exceedingly annoying to those who have gone through the very incidents themselves. They distress one in somewhat the same kind of way as his distressing mistakes in spelling. But that is not the worst. He all unconsciously, presents in a wrong perspective vital issues and underestimates values and results. He judges the whole Non-Cooperation Movement from the conventional British standpoint with no apparent attempt to go deeper. There is very little sign, in this part of the book, of that finer sympathy, that can view intelligently things appearing strange to European eyes and can understand their hidden meaning.

Let me take again one single example, that comes to my mind while I write this review of his book. He, evidently, does not realise or appreciate the centuries of tyranny and injustice lying behind the 'Kisan' or Peasant's Revolt in the United Provinces,—a Movement that definitely sprang out of Non-cooperation, as an offshoot of it. One of my friends told me how he had heard in London an Indian student speaking of the ancestral estate in the United Provinces where his father and grandfather had reigned supreme. He spoke of the exactions, the forced labour, the wrongful taxes, the accumulated petty oppressions, the vexatious law-suits, under which the peasants of his own district had groaned and suffered in silence. This student had said to him, "the oppression is so great, that I almost wonder why they don't rise and destroy the whole lot of us." My friend asked him where it was; and he said, "Chauri Chaura, in the United Provinces." This was some two or three years before the murderous riot, that brought to an end the non-violence of the Non-cooperation Movement. My friend remembered the name, Chauri Chaura, when it came up in the newspapers, in connexion with that event. But what a flood of light this story throws on the whole background of the United Provinces! How marvellous it really was, not that the mob broke out into violence at last, but that they kept their patience so long! Nevertheless in this History of Modern India, we get hardly a suggestion that there had been this unbearable oppression going on and that Non-violence, carried out steadfastly for many months under provocation almost beyond the limit of human endurance, was itself a miracle. I do not wish to defend the violence of Chauri Chaura for a moment, but an incident such as that which my friend told me about the son of the landlord and his relations with his tenants

illuminates the whole page of that chapter in Modern Indian History in a way which is altogether lacking in Sir Valentine Chirol's book.

Yet withal, while expressing my disappointment, I would wish also in conclusion to appreciate, at its full value, one thing that Sir Valentine Chirol has done. He has written a book, which will make the old 'Die Hard' spirit, with its 'martial law and no damned nonsense' attitude, more impossible than ever in relation to India, and I trust also to any other part of the British Empire. He has helped to kill, let us hope, the idea of 'holding India by the edge of the sword.'

His book on India, in the same way as his articles on Egypt, proves that the 'mailed fist' mentality is an anachronism, entirely out of place to-day. If attempted, it can only cause cruel mischief.

While Sir Valentine Chirol has thus dealt blows at the Die Hards, he does not seem to appreciate at all, that by far the greatest single cause in this healthier relationship of equality and independence between Englishmen and Indians is due to Non-cooperation itself. He does not see the moral value of that fearlessness, which has come to Young India, by facing courageously imprisonment and even death. Thus he has, all unconsciously, still retained much of the pre-war spirit of judging

historical issues in terms of material force. He has not yet been able to appreciate the new spirit, which is now moving the world, the spirit of soul force, or silent resistance, which suffers but neither retaliates nor commits violence. Notwithstanding all I have written, I believe that the book will do great good in three directions.

(i) Sir Valentine Chirol makes clear as daylight the blow to the idea of British moral character which was struck by General Dyer at Amritsar.

(ii) He realises that a definite breach of faith was committed against Indian Musalmans by the Treaty of Sevres.

(iii) He makes clear that it is impossible for India to endure the colour bar either in Kenya or in South Africa.

With all his sincere admiration for the faith of Islam and his respect for its dignity and truth, he singularly fails to appreciate the greatness of Hinduism as a living faith that is making history today. He does not realise that it has new ideals of conduct and life to teach the Modern World. The proof of this may be found in the universal study, in every quarter of the globe, of the writings and poems of Rabindranath Tagore and the reverence paid by different nations to the saintly heroic character of Mahatma Gandhi.

PROHIBITION FOR INDIA

Survey of the Present Position

By FREDERICK GRUBB

Secretary of the Anglo-Indian Temperance Association

AMONG the questions which now engage the thought of all forward-looking Indians that of Temperance holds a prominent place. Most readers of this *Review* will, I think, agree that the abolition of the drink evil is an essential condition of India's moral and social progress. The mind of India is definitely set upon the goal of Prohibition, and during the last two or three years her resolve to deal with this matter on drastic lines has been frequently and authoritatively re-affirmed. I propose in this article to review the present position of the movement, and will refer in particular to some of the events of the past twelve months.

THE VOICE OF LABOUR

One cannot follow the development of Indian affairs from day to day without realising that the need for Temperance

reform is accepted by all sections of opinion. Public conferences, the proceedings of legislative bodies, the declarations of Ministers, and the almost complete unanimity of the Press have testified to the strength of India's conviction on this subject and the determination of her people to suppress a traffic which menaces their present and future well-being. Attention has so often been drawn to the resolutions passed by Indian public bodies on the Temperance question that it is hardly necessary to emphasise again the substantial unity which has been established with regard to it. A fact to be noted is that consideration of the subject is rarely excluded from the programmes of gatherings which are primarily concerned with other political, social, and economic issues. Trades Unions, for example, find it incumbent upon them to make emphatic pronouncements upon

this question. At the recent conference of Labour organizations in Bombay a resolution was passed drawing attention to the growing menace of the liquor traffic, to the large proportion of working-class earnings spent on drink, pointing out the close relation between alcohol and prostitution, and urging the Government to remove all liquor shops from industrial areas. Members of Trades Unions and all other lovers of India were urged to work for a drastic reduction of drinking facilities so as to remove a great social temptation from the path of the manual workers.

NON-BRAHMINS AND CHRISTIANS

It is sometimes suggested that high-caste Hindus who are traditionally opposed to the use of intoxicants are seeking to impose a similar self-denying ordinance upon other classes of the community. It is, therefore, of interest to note that at the ninth annual conference of the non-Brahmin Confederation, held in Madras last December, a resolution was unanimously passed urging the Government to accept total Prohibition as the goal of its Excise policy, and to aim at reaching that goal within a period of ten years.

A similar policy was advocated by the President of the last Indian Christian Conference (Mr. K. L. Rallia Ram), who urged his co-religionists to stand side by side with Mahatma Gandhi and the leaders of other communities in working for Temperance and total Prohibition. So far as can be ascertained, there has been no single instance of resolutions in an opposite sense being passed by any religious, political, social, commercial, or communal organization in the whole of India.

CONSUMPTION IN THE PROVINCES

The labours of departed pioneers and of the great number of men and women who are still working for the cause have not been fruitless. The statistics have for some years past shown that a check has been placed on the consumption of alcohol which had previously been advancing by leaps and bounds. The following figures were given in the House of Commons on April 26, in reply to a question put by Mr. Cecil Wilson:—

Net Excise Revenue (British India.)			
1922-23	...	...	£13,817,000
1923-24	...	...	14,403,000
1924-25	...	...	14,453,000

Recorded Consumption of Country Spirits (*).

	Proof gallons	
	1923-24	1925-26
Bengal	621,183	609,653
Madras	1,528,381	1,462,118
Bombay	1,697,408	1,561,311
Sind	129,131	129,746
Bihar and Orissa	1,179,565	1,119,586
United Provinces	434,471	405,194
Punjab	122,000	272,000
Central Provinces and Berar	451,719	531,945
Assam	194,351	218,448
Burma	132,445	109,122
	6,490,654	6,419,423

These figures show that the marked increases of former years are not being repeated. Nevertheless, in a country which has been mainly abstinent from time immemorial and among peoples whose religions proscribe the use of liquor, it is an ominous fact that the trade should have grown to such dimensions. The extent to which the various provincial Governments depend upon the Excise receipts may be seen from the following further table:—

Percentage of excise revenue as compared with total revenue accruing to Provincial Governments, 1924-25

Madras	...	...	38.2
Bombay (including Sind)	...	...	28.1
Bengal	...	...	20.7
United Provinces	...	...	13.0
Punjab	...	...	19.2
Burmah	...	...	11.3
Bihar and Orissa	...	...	32.8
C. P. and Berar	...	...	28.6
Assam	...	...	28.6

THE VOTE OF THE ASSEMBLY

The question of Prohibition was brought prominently before the Indian Legislative Assembly on Sept. 2nd last. The motion upon which the House divided, after a valuable debate read as follows:—

"This Assembly recommends to the Governor-General in Council that he be pleased to accept as the ultimate policy of Government the prohibition of production, manufacture, sale and import of intoxicating liquors, save for medical and scientific purposes. It further recommends that as the first step in carrying out this policy the Provincial Governments be directed immediately (i) to inaugurate the policy of investing the power of fixing by a system of local option, the location and number of shops selling intoxicating liquors, in either local self-governing bodies, or Licensing Boards, especially constituted for the purpose and (ii) to undertake necessary legislation in furtherance of that policy."

* Excluding outstill areas for which statistics of consumption are not available.

This resolution (moved by Mr. N. C. Kelkar) secured the united support of the progressive sections. The only speeches on the other side were those of Colonel Crawford, representing the European Association of Calcutta, and Sir Basil Blackett, Finance Member of the Government of India. The latter took the view that Prohibition was impracticable, contrary to ethics, and unthinkable. According to him, no change in Excise policy was called for. The Temperance forces have no reason to regret the outcome of his oration. The resolution was carried by 69 to 39. It was one of the most decisive defeats sustained by the Government during that session. The majority represented the undivided strength of non-official opinion in the Assembly. The minority was composed of all the European members—25 in number and 14 Indian members officially connected with the Government.

So far no steps have been taken to give effect to the resolution of the Assembly, and nothing further is to be expected until after the elections. It would be possible, however, for the Legislature to pursue the matter by calling for an investigation of concrete instances in which the State is directly involved in the liquor traffic, either as purveyor or in the provision of special facilities. There are the state railways, for instance, which let catering contracts to firms or individuals, in connexion with which intoxicating liquors are invariably supplied. The existence of these station bars is a serious temptation to the superior staff of the railways as well as the occasion of demoralisation to passengers.

Then there is the Army Canteen bar, whose affairs have lately been the subject of considerable criticism. The work of this institution is for the most part unobjectionable, but it is also concerned with the sale of liquor to soldiers serving in India. Formerly, this provision was limited to British units only, but in later years, notwithstanding the protests of many distinguished officers, wet canteens have been opened for the supposed benefit of Indian regiments. It is much to be regretted that there is no longer an Army Temperance Association in India to safeguard the interests of the soldiers in this matter.

A THREAT TO THE PROVINCES

In one respect the hostile speech of Sir Basil Blackett in the Assembly was well calculated to produce retrograde consequences

elsewhere. He acknowledged that it was not within the power of the Government of India to give directions to Provincial Governments as to what their action should be in regard to "transferred subjects," but in minatory language he remarked that "if local option or prohibition was going to be attempted by any of the local Governments, the Government of India would not be able to look on." After such a statement as this it was not surprising to find an increasing reluctance on the part of the provincial authorities to propose measures which might substantially reduce the Excise revenue. Three weeks after Sir Basil Blackett's speech the Governor of Bombay disallowed the introduction on the Bombay Legislative Council of Mr. R. G. Pradhan's Local Option Bill. This action was taken under section 80 of the Government of India Act, 1919, which requires that the introduction of any measure affecting the public revenues must receive the previous sanction of the Governor. Mr. Pradhan then gave notice of a resolution calling upon the minister of excise to resign his office as he had lost the confidence of the Council by his unsatisfactory policy and particularly by his acquiescence in the exclusion of the Bill referred to. This motion of censure was disallowed by the President of the Council on the ground that the Governor alone, and not the Government as a whole or the minister, was responsible for refusing sanction to the Bill.

This episode was the subject of questions in the House of Commons on November 23rd, when Colonel Wedgwood asked for an explanation of the grounds upon which the Bill had been vetoed by the Governor. Lord Winterton replied that it was within the statutory competence of the Governor of Bombay to refuse consent and there was no statutory obligation upon him to give any reason for so doing. An attempt was made by supplementary questions to obtain a more explicit statement but the Speaker ruled that it was not a matter for the House of Commons to pursue further. The view was thus authoritatively confirmed that all questions relating to Excise (as one of the transferred subjects) are now within the purview of the Provincial Governments and Legislatures and cannot properly be raised in the Imperial Parliament.

Undaunted by the Governor's rebuff, Mr. Pradhan subsequently moved for the appointment of a Committee of the Council to

examine the question in its financial aspects, as this was understood to be the ground of official objection to the measure. The proposal was accepted by the Government and a Committee is now sitting for the purpose of ascertaining "the net loss to the Government due to total prohibition, including the cost of extra preventive staff." The Committee will also inquire into and suggest fresh avenues of taxation for making up the loss and will lay down a programme by which alternative taxes can be levied by stages, if and when necessary.

These and cognate matters have been the subject of a lengthy correspondence between the Deccan Sabha (Poona) and the Government of Bombay. When that Government announced, more than a year ago that Prohibition was to be the goal of its policy, much public satisfaction was expressed but in view of the developments already referred to it was urged that the Government should define its policy in greater detail and that a reasonable date should be named for the effective introduction of Prohibition. The general attitude of the Bombay Government has not of late encouraged any sanguine expectation upon this point, but the time has come for some more satisfactory statement as to the means by which and the period within which the undertakings given are to be fulfilled.

SLOW PROGRESS IN MADRAS

Prolonged debates in the Madras Legislative Council have borne witness to the activity and alertness of the Temperance organizations of Southern India, but no real progress in the sphere of legislation has been made. Official consideration has been proceeding for several years and nothing comes of it. A Committee of the Legislative Council appointed last year made far less drastic recommendations than those submitted by a similar body in Bombay. The majority view was that Prohibition would not be a practicable proposition for a long time to come and that there were serious obstacles to the introduction of Local Option. The subject was discussed at great length in the Legislative Council on Feb. 8, 9 and 10 when a series of resolutions calling for Prohibition were moved and supported by Mr. S. Satyamurti and other leading members. Dr. C. Natesa Mudaliar in his resolution asked that Local Option should become the

immediate policy of the Government, but although there were variations in detail as between the measures advocated, nearly all the Indian speakers were agreed in principle that nothing short of complete Prohibition would ultimately suffice. The Minister in charge (Sir A. P. Patro) whilst declaring his sympathy with this policy as a distant ideal, advanced arguments designed to show that none of the schemes proposed were practicable. The resolutions moved from the Opposition benches demanding Prohibition within a comparatively short period were thrown out by the ministerial and official majority, but after a succession of divisions the decision finally reached was to the effect that "total prohibition of drink is the ultimate goal to be attained within a period of twenty years and that the same be worked up to by gradual decrease in the number of shops." This resolution was carried by 39 votes to 6—41 remaining neutral.

The result of a somewhat confused debate is not regarded as satisfactory by Madras Temperance workers although the principle of Prohibition was endorsed. It is anticipated, however, that after the next elections a more decisive note will be recorded.

BENGAL

A new and welcome feature was disclosed in the Bengal Legislative Council when the Excise policy of the Government was debated last March. It was the representative of the European constituency, Mr. E. Villiers who, on this occasion moved a reduction of the estimates as a vote of censure on what he called the rotten system of excise administration. He described the attitude of the Government as one of criminal apathy, as their handling of the situation had led to an enormous increase of revenue on an admitted vice. Similar opinions were expressed by another European member, Mr. F. E. James, while the representative of the Indian Christian community, Professor S. C. Mukerjee said that the policy of the Government was not in accord with the wishes of the people of India who wanted total Prohibition. The official spokesman pleaded that they were not justified in coercing one section of the community to meet the moral feeling of another, especially as the Council had not passed a resolution in favour of Prohibition. The

reduction was, however carried against the Government.

The strength of public sentiment in Bengal on this question is very largely due to the splendid work carried on over a long period of years by the Calcutta Temperance Federation. In addition to its educational activities, the Federation has made every effort to influence the administrative policy of the Government. It has been pointed out in representations to the authorities that mere regulation having of itself led to no marked decrease of the drinking and drug taking habits, especially as regards foreign liquor, and that there can be no hope of reaching a minimum consumption unless drastic changes in the present methods of Excise administration are introduced. The first change should be to ascertain and act upon the wishes of any district municipality or village as to the number and location of shops in their vicinity. Further, in any reconstruction of the Licensing Boards it is most desirable that the official representatives should not be guided by revenue considerations or advocate proposals regarding excise policy which make it difficult for the Temperance members of the Boards to co-operate. The Federation has also urged that the Calcutta Board should be granted more powers in respect of all forms of licenses, especially those for the sale of foreign liquor.

THE UNITED PROVINCES AND THE PUNJAB

In the sphere of legislation and administration there is little definite progress to be recorded in any of the other Provinces. In the Legislative Council of the U. P., on August 18, the Minister of Excise stated that the Government proposed to frame a Bill embodying the principle of Local Option and to give it a wide circulation in order to ascertain the views of the general public upon the matter. This measure has not yet seen the light. In the meantime a resolution recommending that total abstinence should be the unequivocal aim and object of the United Provinces Government was rejected by a majority of the Legislative Council. The official speakers appear to have claimed that the present policy "must culminate in abstinence", but the Temperance organizations are not satisfied that the formula—"maximum revenue and minimum consumption", which has always been put

forward by the Government, points in the direction of Prohibition.

There is much dissatisfaction in the Punjab at the failure to adopt more effective measures against the liquor evil. The Minister of Excise was asked some months ago whether it was proposed to make a declaration as regards Prohibition similar to that of the Bombay Government. The reply was: "No. But Government will watch the results of the Bombay experiment with keen interest." The Punjab Local Option Act passed in 1923, has not produced the results expected of it. Municipal Committees and District Boards may under this Act, prescribe the maximum number of licensed premises within their respective areas, but the powers of reduction are very limited. They may similarly pass resolutions in favour of local prohibition, but these cannot take effect unless they are endorsed by a two-thirds majority of the registered electors. Nor is such a resolution binding upon the Collector if he considers that illicit distillation has been carried on or connived at within the three previous years. The official veto has, in fact, tended to make the Act inoperative, with the result that few municipalities are disposed to resort to its provisions.

There is not much prospect of further restrictive legislation being undertaken in the Punjab at present. On March 1 last the Council rejected by a large majority both Mr. Mazhar Ali's resolution in favour of Prohibition and Dr. Gokul Chaud's amendment for the appointment of a Committee to consider the question in detail.

PROHIBITION IN INDIAN STATES

The position in the Indian States is more encouraging. The Diwan of Bhavnagar, Sir Prabhashankar Pattani, during a recent visit to Europe and America made a careful study of the drink problem, and upon his advice the State Council issued a strict Prohibition order, which came into force on Oct. 1, 1925. Under this order it is illegal to manufacture intoxicating liquors within the State territory or to import or export the same. Licenses for the sale of European spirits, as well as country liquor have been cancelled. Only a quantity is allowed in the State for medicinal purposes.

Travancore is also likely to become "dry" in the near future. Two years ago the

Legislative Council pressed the State Government to adopt total prohibition as its goal and appoint a committee to work out means to that end. A Committee was appointed and has now reported. The recommendations have been adopted by the Maharani Regent, and orders have been given to the Excise Commissioner to carry out the policy of total prohibition by easy stages.

The action of H. H. The Begum of Bhopal in decreeing Prohibition within her dominions has been warmly applauded in all parts of India. Her Highness has recently been staying in England, and in December last she was waited upon by Lady Olwyd and Miss Agnes Slack, who conveyed to her the congratulations of the Women's Temperance organizations of Great Britain upon the adoption of such an enlightened policy in Bhopal. The Begum, in reply, spoke of the results of Prohibition with enthusiasm. She said that since the introduction of this measure very great changes for the better had taken place among her people. The women in particular had benefited from the change, and there was very little trouble in enforcing the law. Her Highness added that she had been guided in taking such action by the Moslem faith, the teaching of which was entirely opposed to alcoholic drink. The Hindus had offered no objection to the new law. The loss of revenue was but a small thing when compared with the greater happiness and welfare of the people.

A NATIONAL CONVENTION

The progress of events since the passing of the Government of India Act, 1925, which in theory transferred all questions of Excise and Temperance reform to Indian control, has made it necessary to consider afresh the question of the future organization of the Prohibition movement in India. The Rev. Herbert Anderson, who was for many years the Hon. Secretary of the all-India Temperance Council, was asked by the Committee of the Anglo-Indian Temperance Association (which has led the movement for the last thirty-eight years) to confer with its principal branches and with other representative friends of Temperance in the various Provinces as to the steps which were necessary to carry out the proposed reorganisation. The outcome of these consultations was the representative Prohibition

Convention, held in Delhi on the last three days of January, 1926. Six months' preparation had been given to the arrangements for this important gathering, the purpose of which was two-fold: First, the establishment of a Prohibition League for all-India, and secondly, the formulation of a united policy aiming at the total suppression of the liquor traffic throughout the country.

Under the guidance of the President, Diwan Bahadur M. Ramachandra Rao, M. L. A., whose masterly opening address gave an appropriate keynote to the deliberations of the Convention, this double purpose was fully achieved. The objects of the new League were thus defined :—

(a) To co-ordinate the activities of all temperance organisations and movements in British India and the Indian States, and to assist them to co-operate with each other in a common effort to free the country from the use of and the traffic in intoxicating drinks and drugs.

(b) To create, educate and organise public opinion, and through constitutional means to seek the advancement of total abstinence and the prohibition movement throughout India.

(c) To stimulate investigation, and to aid in the organisation of temperance societies in provincial areas, and in the preparation and distribution of English and vernacular prohibition literature.

(d) To counteract the misrepresentation of the Prohibition cause in the public press.

(e) To be in communication with the Anglo-Indian Temperance Association, the World League against Alcoholism, and similar organisations, in regard to such matters as call for consideration or action from the point of view of India.

(f) To make provision whenever desirable for the convening of prohibition conferences.

It was decided to make the programme of work for the immediate future the organization of public opinion through the creation of fresh centres of interest throughout India an extensive publicity campaign giving up-to-date facts and figures as to the world-wide progress of the movement, and the appointment of a band of honorary workers. A budget of Rs. 12000 per annum was considered adequate, and efforts are now being made to obtain this sum, which it is contemplated will be raised entirely in India (should any readers of the MODERN REVIEW desire further information full particulars may be obtained from the Hon. Secretary, 59 King's Road, Howrah).

AIMS OF THE PROHIBITION LEAGUE

As regards the policy to be advocated by the League this can be best set forth in the principal resolutions adopted by the

Convention and subsequently endorsed with unanimity and enthusiasm at a series of mass meetings:—

1. This Convention is of opinion that prohibition of alcoholic liquor is not only in consonance with the traditions and the sentiments of the people of India, but also imperative for their social well-being and for the promotion of their economic efficiency. The Convention, therefore, urges on the Government of India and the local Governments to accept total prohibition of alcoholic liquor as the goal of their Excise policy.

2. This Convention, while being fully alive to the difficulties of the introduction of national policy of prohibition through the country, is of opinion (a) that the Government of India, the local Governments, and the Governors of provinces should afford adequate facilities for ascertaining the will of the people with regard to this option question. The introduction of local option laws is, in the opinion of this Convention, the best means of ascertaining the wishes of the people in this matter. (b) That the Government of India and the local Governments should recast as early as possible the present scheme of provincial finance so as to eliminate revenue for Excise as an integral part of the present system.

3. This Convention calls on the leaders of the various communities to take immediate steps for an effective organisation of public opinion throughout the country, in support of the prohibition of liquor.

4. This Convention would urge on the Government the necessity of instituting an inquiry into

the manufacture and sale of excise, opium, and other intoxicating drugs with a view to the complete restriction within a definite period of time of the use of these drugs to medical and scientific purposes.

In every respect, the Convention was a complete success, and the Prohibition League of India was launched under the most favourable auspices. The establishment of this organization, which will henceforward assume the full direction of the movement in India, is a natural development of all that the Anglo-Indian Temperance Association and its branches have done in the past. There will continue to be a common interest, as between Great Britain and India in the promotion of the Temperance cause. The claims of Temperance are international and India has in recent years become one of the strategic points of a world-wide campaign. When Swaraj comes India will be mistress in her own house in regard to the drink evil and every other social problem. Meanwhile, it is hardly necessary to assure Indian reformers that in all that remains to be done for the preservation of their motherland from the evils of intemperance they may count upon the sincere and zealous co-operation of their fellow-workers throughout the world.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

RAJAH RAMMOHUN ROY'S MISSION TO ENGLAND based on unpublished records: By Brajendra Nath Banerji. (N. M. Raychowdhury & Co., Calcutta) Pp. viii+70, 3 plates. Rs. 1—4.

It is surprising that so much information about Rammohun's last years should have still remained unknown in spite of the labours of his talented biographers for nearly a century. But Brajendra Nath's devoted search among our State-papers has yielded a rich harvest. He has unearthed in the

Imperial Record Office, Calcutta, the original correspondence relating to the Rajah's mission to England, the diplomatic intrigues to thwart it, the obstacles thrown in his path, how he outmanoeuvred his enemies, and above all the petition which the Rajah drafted for the Delhi Emperor. This last document is a marvel of good English (written by a stay-at-home Hindu as early as 1828!), close reasoning, diplomatic tact, and restraint of tone.

The author has added a full history of Rammohun's life and doings in England and an autobiography of his earlier career, so that this thin volume is

eminently readable as sketch of the Rajah's life. To the future biographer of the Prophet of the Indian Renaissance it will remain indispensable as a solid contribution of original information. Would that some one could discover the full correspondence of Rammohun's secretary in England, who tried to blackmail him.

THE HISTORY OF EDUCATION IN INDIA. PART I. ARYAN PERIOD: By V. P. Bokil, (Bombay). Pp. viii+300. Rs. 2.

In treating of a nebulous subject like Indian education in the age before recorded history, the author has been driven to attempt what is often a treatise on the civilisation, social life and literature of the Indo-Aryans,—much of which is not even remotely relevant to his subject. The book is a mere *rechauffé* of well-known works in English, though the Sanskrit extracts, given in the original in Appendix D and in an English version in the body of the book, are useful to earnest readers. We get a little more light on education proper (apart from theological training in the hermitages of the *Rishis*) only when we enter the Buddhistic period (pp. 191-200). Diffuseness of writing and an uncritical use of preceding writers are additional defects.

PROBLEMS OF PRIMARY EDUCATION IN INDIA: By S. C. Basu, Sen Bros., Calcutta. Pp. xiv+124. Rs. 1.

The author gives us no Utopian scheme or idealistic platitude, but a careful examination of the present state of primary education in India (really, in Bengal) with constant reference to our social environment, public opinion and economic background. Many passages in it provoke thought, and many others place accurate information and observation of facts from various quarters at the reader's disposal. Compulsory attendance, vocational training, ruralisation of the primary course, school handiwork, fees *vs* free education, teacher training, administration of primary education,—are among the subjects discussed, with great moderation, intelligence, and sense of actuality. Finality of conclusion is unattainable,—as the author himself will probably be the first to admit.

INLAND TRANSPORT AND COMMUNICATION IN MEDIAEVAL INDIA: By Bejoy Kumar Sarkar, Lecturer, Calcutta University. Calcutta University Press. Pp. 98.

The author sets out to give a descriptive account of the systems of land and water transport and posts in India from the 11th to the 18th century. The subject is very important, and a systematic treatise written on it with the proper intellectual outfit would be of great use to students of Indian history. But the present work is the reverse of what such a desideratum ought to be. First, Prof. Bejoy Kumar has not the linguistic equipment necessary for the task. He does not know Persian or French, though all the detailed records of Muhammadan India are in the former language, and we possess in the latter an extremely full and important description of India, its topography and roads, in the middle of the 18th century, by the Tyrolean Jesuit priest Joseph T. Bennihuber (who had spent some 15 years at Narwar). Our author has, therefore, been confined to English books and the small number of Persian

histories hitherto translated into English. (For the same reason his knowledge of Ibn Batuta's Travels is derived from the old incorrect English translation of Lee and not the later and correct French version of Defermery).

Secondly, the professor has not made a scholarly use even of the material available in English. There is an utter lack of the critical spirit,—almost of common sense, in his treatment of the information that he has compiled. With him, everything that has been printed is Gospel truth and must be taken at its face value. Travellers' tales,—and mediæval travellers' tales at that,—are accepted as the basis of his generalization, without question, without valuation, without "reduction to modern terms". His method—or rather absence of method,—is the direct reverse of the sound process followed by Moreland in interpreting the statements of the *Ain-i-Akhbari*.

The result is a book of shreds and patches. Wild exaggerations and one-sided statements are left uncorrected. Nor are the facts collected by Prof. Bejoy Kumar in this uncritical fashion, correlated together and made to produce a harmonious, lucid sequence of statements and thoughts. The information lacks exactitude and is not placed amidst its due environment of age and locality. Mediæval India is a very wide field,—covering eight centuries according to our author,—and therefore what is true of the latter part of this long period is palpably false or out of place with reference to any earlier epoch. Especially is this the case with the last 40 years of the 18th century, during which the provinces of India ruled over by the British had nothing in common with Mughal India, because the English introduced an European civilized agency into their transport and industrial and postal arrangements. Hence, there was no continuity between the India of Aurangzib and that of Cornwallis. Mediæval India logically stops—in Bengal and Madras at least,—at 1757, and our author should have excluded Carey as irrelevant to his theme.

A considerable amount of incongruity, loose thinking, and vague facile but incorrect generalization detracts from the usefulness of this volume. The author writes in one place, "London—and even New York—may probably be sooner reached from Calcutta now than Benares in the pre-railroad epoch," and yet elsewhere (p. 82) he gives an extract stating that in pre-railroad days, "a watch might be sent from Allahabad to Calcutta for repair and returned in less than a month,"—though Allahabad is 80 miles further off than Benares.

Again, he concludes that in ancient and mediæval India there "must have been as adequate facilities of internal transport and communication as to give vent to a continuous stream of goods from the important centres of trade and industry to the sea-port towns and keep up that flourishing state of international traffic which was at once a source of immense wealth to her, &c." Here the reader is kept in happy oblivion of the facts that in the pre-British epoch India's foreign trade was exceedingly small in volume (see C. J. Hamilton's *Trade Relations and Imports*, *Calcutta*, vol. iii) and consisted only of precious articles of small size (which could be brought from distances) or of such bulky

articles of low price (e. g., paper on the West Coast, calico in Lower Bengal or the Madras Coast) as were produced *very close* to the ports of embarkation. There was no cheap or easy transport from *far* inland places for bulky raw materials like cotton or grain or jute. Hence, the author's inference as to the magnitude of our inland transport is quite misleading.

Similarly, any statement about Indian roads before Dalhousie's time must be meaningless unless the reader is told that (1) all but the smallest rivers were unbridged, (2) the roads were not metalled at all, except near the capitals, and (3) such poor levelling as they had undergone was no protection against floods. They were the very antithesis of the ancient Roman roads, with which comparison is naturally suggested.

The author is quite uncritical as to his sources. His citations of the *Ain-i-Akbari* are taken with equal veneration from the antediluvian incorrect translation of Gladwin and the modern standard version of Blochmann and Jarrett (made from the complete *apparatus criticus* supplied by the library of the Asiatic Society of Bengal, with aid from recent maps and Gazetteers). What should we think of an author who quotes Ranke's *History of the Popes* indiscriminately from the incorrect and garbled French translation and the faithful version (in English) of Mrs. E. Foster?—Or, prefers Price and Anderson's wretched *Memoirs of Jahangir* while Rogers and Beveridge's authentic and full version of that Emperor's autobiography is available?

Prof. Bejoy Kumar Sarkar, in his list of authorities cited, makes Wilks the author of two distinct books,—the *History of Mysore* and *Historical Sketches of the South of India*, which are entered by him in separate lines as two different items, (and also quoted as different works, pp. 18 and 77n),—while the two are really one and the same book! Only one inference is possible from this, namely that the professor never read Wilks, never even had a sight of the book, but found two extracts from Wilks in some other man's work, and outcame his scissors at once, perpetuating the middleman's wrong titles of Wilks's book.

J. SARKAR

MEMOIRS OF THE ARCHAEOLOGICAL SURVEY OF KASHMIR (PUBLISHED UNDER THE AUTHORITY OF THE KASHMIR DARBAR) No. 1. ANTIQUITIES OF MAREV-WADWAN: By Ramchandra Kak, Superintendent of Archaeology, Jammu and Kashmir State, Srinagar, 1924.

Among Indian States separate publications on history and Archaeology were begun by the State of Mysore and followed by that of the Nizam of Hyderabad. Kashmir has now followed suit and the first number of its series of Memoirs is a very well-got-up little pamphlet, ably written and superbly illustrated. The example of Kashmir may be imitated by certain other first class Indian States, such as Gwallior and Baroda who maintain Archaeological Departments of their own. Pandit Ram Chandra Kak's narrative of the journey to Marev-wadwan is extremely interesting and accurate. Let us hope that the Kashmir Darbar will cause the rapid publication of other numbers of the same series.

No 2. THE STONE AGE IN KASHMIR: By G. E. Z. Carter, I. C. S. Srinagar. 1924.

The second book of the Kashmir Archaeological series is a very meagre and unsatisfactory account of the stone age in Kashmir by Mr. Carter. The author informs us in the last page of his pamphlet that "The collection of stone implements on which this note is based has been presented to the Prince of Wales Museum, Bombay, for public exhibition and reference." Had any Indian employee of the British Crown dared to commit such an outrage there he would have been drawn over hot coals and probably dismissed from the service. Simply because Mr. Carter happens to be a member of the Indian Civil Service, a first-class Indian State like Kashmir not only agrees to the removal of these priceless antiquities from its own territory but permits the white author to trumpet forth to the world the extensivity of its shame and degradation by stating boldly in a book published at the cost of the same state that he had had the check to remove these antiquities from the state and present it to a Museum in a distant province in British India like Bombay. Mr. Carter's pamphlet proves that he is not qualified to write a book on the pre-historic antiquity of India. His note on the Geographical distribution is however extremely interesting but it is also incomplete and the author has failed to connect it with the Megalithic remains of the neighbouring Himalayan valleys such as Kulu, Kangra, Chamba and the Simla hill states. The Indian public would have been grateful to the Kashmir Darbar and Mr. Carter had they kindly condescended to illustrate this little pamphlet, hopelessly inadequate as it is, with some first-rate photographs of Kashmir State implements.

HAND-BOOK OF THE ARCHAEOLOGICAL AND NUMISMATIC SECTIONS OF THE SRI PRATAP SINGH MUSEUM, SRINAGAR: By R. C. Kak, Thacker Spink & Co., Calcutta and Simla, 1923.

Pandit Ram Chandra Kak's catalogue of the Srinagar Museum makes a distinct advance in Indian Archaeology by an Indian scholar. The description of minor antiquities from different ancient sites of Kashmir such as Hushkur or Huviskapura, the city founded by the Scythian emperor Huvishka, Pandrethan or Puranadhisthana, the ancient capital of Kashmir, Parihasapura, modern Paraspor, the new capital of Kashmir, built by king Lalitaditya Muktapisa, Vantpor or Avantipura, the capital of the Kashmir king Avantivarman, Vijabror or Nijaya Bhattaraka one of the oldest capitals of Kashmir and bronze sculptures is replete with interest. The book is very well-illustrated. Its publication marks a stage of advance in the history of Indian plastic Art and it will enable scholars to link the development of art in Kashmir with the rest of India. Pandit Ram Chandra Kak deserves unstinted praise for this book.

HISTORY OF THE JATS, A CONTRIBUTION TO THE HISTORY OF NORTHERN INDIA: By Kalika Ranjan Janungo, M. A., Assistant Professor of History, Lucknow University, Author of *Sher Shah*. With a foreword by Prof. Jahanli Sarkar, M. A., I. E. S. Vol. I, M. C. Sarkar & Sons, Calcutta 1925: Price Rs. 3-8; pp. i-vi, 1-358.

Professor Kalika Ranjan Janungo is better

known for his history of Sher Shah. Under the guidance of Prof. Jadunath Sarkar he has undertaken to write the history of the Jats of which the first volume has recently appeared. Of the four Hindu tribes or sects who brought about the downfall of the Mughal empire, the Marathas, the Rajputs, the Sikhs and the Jats, the history of the last named tribe is practically unknown to us. Prof. Qunungo's enterprise is an exceedingly difficult one and deserves all possible encouragement. The history of the rise of the Jats coincides with the decline and fall of the Mughal empire. The history of the independent Jat kingdom is hopelessly mixed up with that of Mahadji Shindia and Jaswant Rao Holkar, while the latter phases are known to us from writers of the history of the Hon'ble East India Company. In the first volume of his work Prof. Qunungo has treated the first period only beginning with Gokla and Churaman and ending with the regency of Nawal Singh.

It would have been better for Prof. Qunungo to avoid the quicksands of anthropological speculations about the origin of the Jats and the legends of the Yadu tribe. He has confined his scope to the Jats of Bharatpur and has neglected to study the rise of the Gujar-Jats of the Cis-Sutlej province. There is a strong Jat element among the south-eastern Sikhs—their rise being synchronous with that of the Gujar in modern history. The problem of the modern Yadava such as the Yaduvanshis of Kerauli, the Bhallis of Bhatner and Jaisalmer and the Sammas of Ishankot and Thaththa is a virgin field totally closed to the mere Persian scholars and looked up in the tribal chants of the Sodha, Samma and Bhatti bards. The scope of the first volume of Prof. Qunungo's work should have been the Jat risings under Aurangzeb ending with the rise of Churaman and Surajmal after the third battle of Panipat in 1761. The struggles of the infant Jat power have been very insufficiently described, sufficient materials for which are still available. Prof. Qunungo has failed to take advantage of the terse but lucid style of Prof. Jadunath Sarkar in his description of contemporary events. He should have taken for his example Prof. Sarkar's admirable treatment of the last phase of the history of the Kuth Shahis of Golkonda and the Adil Shahis of Bijapur. Unless the situation in adjacent and contemporary states is fully described a historical narrative tends to become a mere narrative. We fail to find a succinct description of the last attempt to reassert Mughal power in the *Subahs* of Delhi and Agra in the third quarter of the eighteenth century. Prof. Qunungo has also failed to give us a reliable narrative of the establishment of Maratha power in the Chambal, Narinada, Doab, an essential factor in the rise and development of Jat Power in Northern India. In the fifteenth chapter of his work he ends the reign of Ranjit Singh Jat and here his narrative is too meagre even for a chronicle of the Bharatpur family. Prof. Qunungo's first volume proves that his second volume will include the history of the Jats of Gohad and Anandgar. This distribution proves that Prof. Qunungo began writing before completing his collection of materials.

THE TAJ AND ITS ENVIRONMENTS: *By Maulvi Moin-ud-din Ahmad, Kochehrigat, Agra, with a foreword by Akbar Sahib Saigal Abu Muhammad,*

M. A., M. P. C. S., Hon'y. Secretary, U. P. Historical Society. Second edition, Agra, 1924.

This book is the revised edition of a description of the celebrated Tajmahal and certain other old buildings such as the Fort, Juma Masjid, Shikandra, Itimad-ud-daulah, Chini-ka-Rauza, etc., at Agra. The author, Maulvi Moin-ud-din Ahmad has divided his book into fourteen different sections, the first of which contains a description of the ancestry of Arjmund Baau Begum surnamed Mumtaz-i-Mahal. Much of the information contained in the first section could have been contracted and made up-to-date with a judicious use of Prof. Jadunath Sarkar's history of Aurangzeb. Maulvi Ahmad's style is stiff and shows that he belongs to the semiliterate and uncultured type of Indian Mussalman scholars, who very unfortunately for India are still too numerous. The author has found it impossible to resist the temptation of flowery Persian quotations and his style even in English is that of an old style erudite Maulvi who has learnt a smattering of English. His standard of art criticism is very low. It is indeed the standard of Indian appreciation of the nineteenth century. "The white man praiseth it and therefore it must be good." He does not understand even now that exultant praise is not art criticism.

The rest of the book lacks syllogistic reasoning and therefore does not deserve commendation. The illustration of the Taj on the first page is a childish wood cut. There are numerous plans but the author has not as yet risen to that level of culture which dictates that a drawing must be accompanied by a scale. Certain photographs reproduced with the book such as the eastern gate of the Taj, the Jilokhana, the panoramic view of the Taj are better but they fail to attain the standard of excellence which such a work requires in the twentieth century. Maulvi Moin-ud-din Ahmad's work belongs to a past stage, and though written in modern times may be said to have failed to attain its object.

R. D. B.

THE INDIAN CONSTITUTION AND ITS ACTUAL WORKING: *By Debendranath Banerjee M. A., Longmans Green and Co. 1926, pp. 497.*

In nearly five hundred closely printed pages Mr. Banerjee has given us a clear and comprehensive survey of the "Indian Constitution". The book is intended for our University students offering that subject for their examination and perforce it had to be "impartial and scientific." But we are glad to note that the scientific detachment of Mr. Banerjee has not been able to neutralise totally his faculty of personal evaluation and individual judgment. He has the courage to characterise the Indian Constitution as "essentially provisional." Only it is a pity that the limitations of the methods of his survey prevented him from emphasising upon the minds of the budding students of the Indian Constitution how the Indian constitution is "Indian" in a very special and restricted sense, how the "unitariness" of the Indian constitution does not mean the capacity of its acting as the centre of unification amidst the whirlpool of particularistic interests, but simply the deliberate or circumstantial monopolising of powers by one body, not always alive to its responsibilities, and how without the realisation and organisation of this supra-constitutional

sense of moral responsibility, no constitution worth the name can ever be evolved, as we have seen in the history of all the great constitutions of the world—not excluding the uniquely balanced British constitution whose parody is going on here in India under the auspices of “constitutionally” irresponsible bureaucrats. Let us hope with Mr. Banerjee that some day the age of this constitutional *camouflage* would give place to an age of organic constitutionalising of the Indian mind and thence of Indian polity.

SOURCES FOR THE HISTORY OF BRITISH INDIA IN THE 17TH CENTURY : By Dr. Shafaat Ahmad Khan. Oxford University Press, 1926. Pp. VIII+395, price Rs. 15.

Dr. Khan has produced a work of capital importance. The best way of training the students in historical research is to force them to go back to the “sources”, and to teach them how to handle those sources critically. Dr. Khan is a firm believer in the “Archive method” and he says like a true historian : “The historical method that has been so successfully developed in Paris and in London, must, I am convinced, be followed in India if we are to free our works on history from the narrow communal, religious and racial bias.”

The arrangement and classification of the sources testify to a thorough and scientific spirit in the author. He had not only searched into the big libraries like the British Museum, the India Office collection, etc., but had hunted for documents in out of the way archives also, e.g., the Archiepiscopal Library at Lambeth Palace which entertains us with the following remark on the Hindus : (Gilson Mss. Vol. V. dated March 1695) “.....These million of souls under the subjection of the English East India Company are either Jews, Mahometans Portuguese or Gentues.....The Gentues are an ingenious civilised polite people who know letters and are well skilled in many arts, as their manufactures imported hither abundantly demonstrate and for the most part of good morals, which their Religion, the most refined piece of Heathenism ever yet in the world, most strongly oblidgeth them into and therefore they are thus far the better prepared to hearken to what reasons may be offered to them for Christianity and the easier disposed to embrace it.”

Missionary prognostications apart, the document faithfully records the general appreciation of the Hindus as a people. Their culture and mentality during the period under survey surely forms an important item in the history of 17th century India; but as Dr. Khan has confined his attention to the documents in the European languages and as the only Asiatic languages that he is competent to tackle are probably Persian and Arabic, most of the “Hindu” sources of the history of this epoch have been neglected. The documents from the Hindu as well as the Moslem sides, public and private, as they are found in Sanskrit or the Sanskrit vernaculars or in the Dravidian languages, together with the records of the Moslem people in Persian or Arabic, all ransacked and published, should help to balance the notions derived from the exclusive study of “European” sources. Surely Dr. Khan would admit that the “State” papers are not the only sources of history. Let us hope that some of his Hindu collaborators would produce a complementary volume on the lines above indicated.

There may be numerous documents of that sort as the Marshall Mss. seem to suggest. Marshall was stationed at Kasimbazar from 1672 until his death in 1677. He collected in a haphazard way informations on Hindu religion, legends, etc., from his intercourse with a Brahman, *Muddoo Soodum Rauru* at the Company's factory at Kasimbazar. It is interesting to note that an attempt at a translation of the *Sri Bhagavat Puran* was made a century before Sir William Jones and the Asiatic Society of Bengal. The translation was done into English from a Persian version of the Sanskrit original. Harleian Mss. 4254 and 4255 contain all sorts of information on the sciences and pseudo-sciences of the Hindus as known in those days; the phonetic transcription of the Sanskrit words are curious : e. g., *Colijoog*, *Nachutters*, *By*, *Pit*, and *Cuff*, the body governed by five *Rajas*, etc.,

Unfortunately for the Hindus, Marshall was not Alberuni and therefore what we get in these scrappy notes are not an accurate account of the manners and customs of the contemporary Hindu Society but only a distorted notice of the same.

We congratulate Dr. Khan for having turned our attention to these fields of research. K. N.

THE MORAL FOUNDATIONS OF NATIONAL GREATNESS : By M. Timur, M. A., Professor of English, Islamia College, Peshwar. Ramkrishna & Sons, Booksellers, Anarkali, Lahore, 1925.

We cull the following from this book : “If under the influence of Western ideas a few high caste men have changed their opinion about the eternal inferiority of the lowcastes, there is no change in their practical treatment.....The only way for a lowcaste man to better his position and to free himself from this oppression is to change his religion and become a Muhammadan or a Christian. The Arya Samaj tried to stem the tide of conversion to the foreign religions by converting some of the lowcastes to Hinduism. They may have succeeded in preventing them from joining the new religions, but they have certainly failed if they ever intended to raise them to anything like equality with the highcastes.....A Brahman or a Chhatri would prefer starvation to making shoes for his living. Under the submissive exterior of the Hindu there is a spirit of deep pride unparalleled in the life of any other aristocracy in the world.”

While agreeing with most of the above, we should like to point out that if the Arya Samaj converts do not enjoy a position of equality with Brahmins, neither do the “low-class” converts to Mahomedanism enjoy a similar position in aristocratic Mahomedan society. Mahomedan democracy is meant for Mahomedans only, and all non-Moslems are rigorously excluded from the spirit of brotherhood and equality that prevails among themselves; and that spirit, again, is confined more or less to prayer in the mosque, and extends at most to interdinning, but not to intermarriage, which is the crucial test. There is as much vanity in a ‘blue-blooded’ Syed who fancies that he has descended from the Prophet as in a Hindu Brahmin, for class-differences exist everywhere. But the great distinction of the other religions of course lies in the fact that whereas a Brahmin marrying a Sudra is thrown out of the pale of society, in other religions, marriages between different social strata, though uncommon, do not bring about such drastic punishments. And there

is something to be said for the theory that whatever aristocratic class-distinctions exist among Indian Moslems, have been introduced by contact with Hindus, and in any case they have not crystallised into caste.

The book is well got-up, and contains 133 pages.

POL.

THE INDIAN COLONY OF CHAMPA: *By Phanindranath Bose, M. A. Theosophical Publishing House, Adyar, Madras.*

Prof. Phanindranath Bose of the Visva-Bharati is doing a very useful work by publishing a *resume* of the researches of scholars in the domain of the culture-history of India and Greater India. In his "Indian Teachers of Buddhist Universities" (1923) and "The Indian Teachers in China" (1923) he had traced the history of Buddhist scholasticism in the famous monasteries of India and China. Now he gives us a summary of the researches of the French scholars, unearthing the remains of the culture of the Indian colony of Champa (modern Annam). In his treatment of the subject he faithfully follows the authoritative monographs, bibliographies, inventories relating to the topics; but he seems to have been hampered by lack of space. His tiny booklet does not allow him to discuss any problem satisfactorily and his passion for details stands in the way of his writing a really popular version of the subject concerned. Thus, while the books fall short of scholarly expectation, they may fail at the same time to appeal to a larger public who may get scared by 50 per cent. proper names of unknown origin and hypothetical interest (to the general reader at least). But the books would prove useful to students of Indology interested in tracing the history of Indian thought and culture outside India. We recommend them also to those who still hug the historical illusion that India grew up in "splendid isolation. We are one with Mr. Bose when he says that 'India did not keep her civilisation and culture within her own natural boundaries but through her adventurous sons spread them over a larger area.'

THE ARCTIC HOME IN THE VEDAS: *By B. G. Tilak, published by Messrs. Tilak Bros., Poona (1925).*

The present volume first presented to the public by the learned author in 1903 and his earlier work *Orion* or *Researches into the Antiquity of the Vedas*, (1893) are monuments of the vast erudition of the Indian savant. Scholars may or may not agree with Mr. Tilak in pushing the chronological limit of the Vedic Age to 10,000 B.C. and its geographical extent to the Arctic circle but none would dispute his rare enthusiasm for the subject and his profound scholarship in the Vedic lore. The hypothesis launched by Mr. Tilak is original and it was worked out with a remarkable acuteness of observation and comprehensiveness of outlook. Only his attitude towards the Vedic "evidence" is that of a Pandit and not that of a historian. Evidence transmitted by memory through several centuries and recorded in writing at a considerably late epoch naturally had to be handled with a great deal of caution. Mr. Tilak himself admits (though an orthodox Pandit would not) that during the epoch of the compilation of the Brahmanas (3000 to 1400 B. C.

according to his calculation) "the traditions about the original Arctic home had grown dim and very often misunderstood, making the Vedic hymns more and more unintelligible." Now if the Vedic hymns as we find them now are but the wreckage of a Proto-Aryan culture still farther removed in time, then the so-called "data" in the Vedas might be no less confused and consequently not absolutely reliable. So the scientific and historical attitude towards the Vedas seems to be determined by the investigator's attitude towards the question of "Vedic infallibility."

K. N.

INDIA AND THE ENGLISH: *By Barbara Wingfield-Stratford, with a preface by V. S. Srinivasa Sastri. Published by Jonathan Cape, London. 223 pp. Price. Rs. 2.*

Here is a book by an English woman, the wife of an English officer in India. It is admirably written, in an easy, beautiful style, and the writer has a knowledge, especially of Hindu art, such as few English women possess. Whenever she speaks of Indian climatic conditions, Indian life, Indian character, or art, she speaks with love and appreciation. And she is one of the first English women to expose the life and thought of the Anglo-Indian—expose it mercilessly, not only politically, but socially. She tells of the "fanatical hatred" the Anglo-Indian has for "the native" and "the fltering contempt for things Indian that literally obsesses nine out of every ten Anglo-Indians you meet—a hatred and contempt oddly mingled with a strange kind of collective fear that makes them acclaim with hysterical joy any crude and melodramatic effort at 'suppressing the natives' such as the late massacre at Amritsar."

Then she tells of the customs of the Anglo-Indian—of the trading of wives and husbands that is an accepted custom, and she says that there is hardly an English woman who has lived in India for more than one year who has not one or more "boys" in her train—unmarried Englishmen whom she attaches to her. [This is incredible. Editor, M. R.] It is in this life of the Anglo-Indian that we in Europe see for the first time why it is that Indians coming to Europe, think that all European women have "loose characters", as they call it—although true it is that men are hardly at any time in a position to speak of the immorality of women; or in immorality, two persons have to play the game, and one is a man. It would be more dignified for Indian men to start exclaiming with horror of the immorality of men, and give women a rest.

When one finishes this book, one sees in it a mingling of good and evil. Were India not connected with England, such a writer, with her knowledge and appreciation of India, would be sympathetic and write from the Indian viewpoint. But as it is, she is permeated with the English attitude of mind that regards India as England's private possession. And thus it is that this book, well written as it is, is filled with the poison of a most dangerous kind, dangerous because it comes in the guise of a friend. The idea throughout is to tell England how to hold India, not by force, but by winning the Indians over, so that they will willingly place their country in England's hands.

She favours "home rule"—note that such people never favour freedom—and she says that it would surely be to the advantage of England.

"...to form a real spiritual alliance with *its* Indian members, knit by the bonds of sympathetic interest and understanding, rather than to alienate them more and more by ungracious cavilling and suspicious hostility. Soon it will be too late. We have been driving even our best friends in India into the *enemy's* camp (she undoubtedly means that the "enemy" is the Indian nationalist).....I have met intellectual, high-caste Indians well up in the Indian Civil Service and other responsible services who are as loyal to Britain as her own sons, who are utterly opposed to any sort of Home Rule, and yet who have confessed that their lives were embittered by...the atmosphere of dislike and suspicion of their white colleagues."

We shed no tears. In our opinion, any Indian of the sort described above deserves to be despised by every person he meets—white, black, blue, green or red. Any such man may weep out his sadness before kind English ladies if he wishes.

On page 87 the writer says:

"It is heart-rending to read in old books of the wretchedness and disease-ridden state of the poor in India less than a hundred years ago, of their miserable destitution and helplessness in the face of the inevitable periodical famines. Hospitals all over the country, benevolent medical supervision, proper irrigation, perfectly organised famine relief—all these things at least may plead in England's favour when the nations come up for judgment."

We notice that she neglected to mention the other virtues of British rule: musical chairs, lavender gloves, bowler hats, whisky, the widespread use of opium, poverty, Amritsars, and an international propaganda of lies.

We have yet to find the Englishman (a few men like Bertrand Russell excepted), who will recognize the plain fact that all the medical supervision, irrigation works, etc., of India, are products of the *time*, and of *science and technical development*, and not of British rule. Apart from the historical untruthfulness of her statement, less than a hundred years ago, England and the Continent, were lands of awful poverty, of epidemics, plagues, and there was no medical supervision. We have only to read the social history of England during the industrial revolution to know what women and children and the poor suffered. The development of technics and of science generally changed social conditions, and we know enough of English history to state that it was *Indian* money, robbed from that land after its subjection that made that technical development possible in England, and that also gave her poets the leisure to write poems about the freedom of subject peoples!

Today, Japan has hospitals, but not British rule. Continental countries also have medical supervision and irrigation works, but not British rule. Turkey the same. Had India not been under British rule, it is an undoubted fact that its medical service, its irrigation and educational systems, would have been advanced to a very high degree instead of as they are today: for today over 60 p.c. of Indian revenues go to feed hordes of white and Indian mercenaries to keep India in subjection, and not to develop its economic or social well-being.

The author of the book praises Indian women most highly, even the things in them that modern progressive Indian men are struggling against. Still, she drops in poison even here, as on p. 129,

when she says, "but then India has never lacked great women. ... the Rani of Jhansi who fought the British like a tigress—scarcely admirable, but brave and able enough."

Now, why is the Rani of Jhansi not "admirable"? Because she fought the British!

She also praises the Indian Mussalman because he has lost the "harshness and intolerance" of his forefathers and is today "so different from the fierce and treacherous Turk".

Treacherous Turk! Since when? The Turk is not a man who robs other people of their land, exploits them and talks of freedom. He is, instead, a man who, even in half naked and with no food in his stomach, takes a gun and, face to face, meets any invader of his country. The Turk is not treacherous nor is he a coward in any way. He, and the Japanese, are the two Orientals worthy of respect and honour, because they will not permit their countries to be subjected. This is undoubtedly, in English eyes, treacherous, for any one opposed to British rule in any part of the globe, is, to them treacherous, uncivilised, barbarous and what not. It is no honour to the Indian Mussalman that Englishmen praise him.

There are many things in this book about the so-called "Sepoy Mutiny" of 1857, but always from the English viewpoint—of the suffering and the torture of English men and women. But not *one word* of the suffering and the torture of Indians; not one word of the invasion of India by British troops, of the waging of war to subject India; not one word of the loss that is greater than the loss of life—*viz.*, of the freedom of the country.

This book is poisonous—more poisonous than the open frank attacks of the Tories. It comes as a friend, but it is not a friend. No English officer in India, no wife of an English officer in India, can be a whole-hearted friend of India. If they were, they would give up their positions and take their place side by side with the Indians in their struggle for freedom.

AGNES SMEDLEY

THE GIFT OF BLACK FOLK. THE NEGROES IN THE MAKING OF AMERICA: *By Dr. W. E. B. Du Bois. Published by The Stratford Co., Boston, Massachusetts, America. 349 Pages.*

This is another book from the never-resting pen of Dr. Du Bois, the noted Negro author of "The Soul of Black Folk", "Darkwater", and a number of other volumes on the Negro. It is not written so well as some other books of his, but it is a very fine summary of the Negro's contribution in the building of America. It begins with the Negro explorers who were with Columbus, then the slaves brought to America (statistical facts also); the Negro soldiers in the various American wars; the Civil War and the period that followed; the Negro woman and her emancipation. One of the most interesting chapter is that on the "American Folk Song," for the Americans have no folk music except that of the Negro. There is also a chapter on the "Negro in Art and Literature," and, in conclusion "The Gift of the Spirit". What has been the gift of the spirit, he asks, at last, of the Negro to America, and states it in these words:

"Thus in singular and fine sense the slave became master, the bond servant became free and the meek not only inherited the earth but made

that heritage a thing of questing for eternal youth of fruitful labour, of joy and music, of the free spirit and of the ministering hand, of wide and poignant sympathy with men in their struggle to live and love which is, after all with the end of being."

For those who really wish to know the Negro in every walk of life, of his activities, and achievements, of his relation and contribution to America, this is the book to read. One of the most interesting questions brought out is that of racial intermixture—the infiltration of white blood into black veins, and of black blood into white. A page is given to the ancestry of Alexander Hamilton, one of America's most noted men of Revolutionary days. The book is of special value at a time when the Negro is forging ahead in every branch of American life.

A. S.

THE VISION OF VASAVADATTA: By Lakshman Sarup, M. A., D. Phil. (Oxon), Professor of Sanskrit, Oriental College, Lahore. Price Rs. 4.

The discovery of the dramas of Bhasa and their publication by the late lamented Pandit Ganapati Sastri in the Trivandrum Sanskrit Series had evoked such a great interest that eminent Indologists have been discussing the plays from different points of view for the last fifteen years. With the exception of Mon. Sylvain Levi and Dr. Barnett, most of the scholars are agreed as to the authenticity of the plays although there is some difference of opinion as to the exact date of Bhasa, the dramatist and of the composition of his plays. Prof. Sarup was engaged in the studies of the problem for several years; he had completed the translation of the play in 1921 and now he publishes a critical edition of the text of the *Svapnavasavadatta*, the masterpiece of Bhasa—with an English translation. He has spared no pains to make the edition of the text and the translation as accurate as possible and his excellent method of printing the Prakrit portions and their Sanskrit renderings in parallel lines would make it impossible for students to skip the Prakrit elements in the plays which have given rise to so many discussions. Dr. Sarup opines that the evidence of the Prakrit of Bhasa would not help us to determine the age of the plays, for the Southern Mss of plays 'down to 7th century and later preserve archaic forms of Prakrit. "Stylisation" of matter and form is no doubt a common and disconcerting feature in ancient Indian literature, but in spite of that we may study with profit even the studied archaisms and inherited traditions of style in case of a writer like Bhasa who on other grounds is placed in such a close proximity to Asvaghosa and Kalidasa. This is not true of the form only, but of the subject-matter as well. We see that nine out of the thirteen plays are based on the Mahabharata and the Ramayana; we know that the essential parts of the great epics, however late in being compiled in their present form, are earlier than most of the extant pieces of the classical Sanskrit literature starting from Asvaghosa. So we can justly expect from our learned Bhasa critics like Dr. Sarup that they would enlighten us with regard to the literary perspective of the Bhasa plays, showing how they stand in relation to the earliest recensions of the Great Epics, to the dramatic fragments of Asvaghosa discovered in Central Asia and discussed by Dr. Luders and

also with regard to the dramatic technique of Kalidasa. We hope that Dr. Sarup would some day give us his opinions on these problems of vital importance—the evolution of Hindu dramaturgy and its relation to the Great Epics of India.

In his learned introduction Dr. Sarup has traced the history of the legends of Udayana Vasavadatta through numerous documents, both Brahmanical Buddhist and Jain and he has ably pleaded for the authenticity of the plays of Bhasa, whom he places about 2nd century A. D. i.e. between Asvaghosa and Kalidasa. This juxtaposition itself provokes many questions relating to the evolution of Sanskrit Drama and the *Natya Sastra*. We hope future volumes of Dr. Sarup would discuss the problems raised by us here.

"Kadhan"

THE COTTAGE INDUSTRY OF BENGAL: By Bijay Behari Mukherji, B. C. S. Published by P. B. Mukerjee, 1 Creek Lane, Calcutta. Pp. 65. Price Re. 1-2, 1926.

The problem of resurrection of Cottage Industries in Bengal has been engaging public attention from a long time. Although a series of official enquiries have been conducted by eminent members of the I. C. S. from 1890 to 1920—yet no great good came out of those enquiries and the valuable suggestions contained in some of the reports have not seen the light. That some Cottage Industries have managed to survive or flourish in Bengal, in spite of indifference of our countrymen and lukewarm attitude of Government, is a great mercy of Providence. And our author has truly said that the Cottage Industry in Bengal is somewhat like a "sick patient well-provided with doctors—quack or expert—but left without nurses who could administer the medicines or even look to the dietary in a house where even its inmates are indifferent."

It is high time that our *Palli Sangathan* workers should turn their attention towards the development of the Cottage Industries in order to fight the chronic poverty of the people of rural Bengal. Mr. Mukherjee has done well by bringing out this brochure which contains valuable practical suggestions for reviving our dying Cottage Industries. The printing and get-up of the book is satisfactory, but the price is rather high. The author intends to hand over the profits to be derived from the sale-proceeds of this booklet for helping the Cottage Industries.

P. C. S.

HINDI

PATHA-PRADIPA: Translated by Dharmendra Nath Sastri, M.A., M.O.L., Professor, Meerut College, Re. 1.

The English work of Prof. T. L. Vaswani called "The Torch-Bearer" deals with the life of Swami Dayananda the founder of the Arya Samaj. This translation is published to mark his birth centenary.

BHARATIYA ATMATYAGA: By Kunwar Narain Singh, B. A., Sakitya Parishad, Kanauhi, Rajputana. 1925. Price Re. 1-4.

The work is on the lives of 'A Book of Golden Deeds.' All the tales are intended to inspire the spirit of self-sacrifice. Rajputana is well represented in this work.

JIBAN KA SADVYAYA : By Haribhavan Upadhyaya. *The Ganga Pustakhamala, Lucknow. 1925. Price Re.1.*

The famous "Economy of Human Life" is translated by Mr. Upadhyaya.

YOGA-SADHANA : *The Hindi Granth Prasarak Samiti, Chindwada, C. P. Price 8 As.*

Sri Aurabinda's Bengali work is translated.

ISHWARIYA SANDESA : *Published by the Hindi Granth Prasarak Samiti, Chindwada, C. P. Price. 4 as.*

The Uttarpara address of Sri Aurabindo is translated,

ADHYATMA-YOGA : *Published by the same as above. Price 8 as.*

Sri Aurabindo's work translated.

AURABINDO-PATRA : *Translated by Mr. Probhat Kumar Banerjee and Mr. Sanjib Kumar Chatterjee. Published as above. Price. 6 as.*

The famous letters of Aurabindo to his wife are here translated.

RAMES BASU

PORTUGUESE

PORTUGUESES E MARATAS : I SHIVAJI : By P. Pissurlencar (*Separata do Boletim do Instituto Vasco da Gama*). Pp. 56, Nova Goa.

Of the sources of Shivaji's history, the English Factory Records, the Persian news-letters (*akhbarat*) and memoirs, and the MSS. in the Paris archives have been exhausted by me. The Dutch records at The Hague, as I learn from Mr. Moreland, are very meagre on the subject. The only source hitherto untapped, therefore, consists of the Portuguese records. In 1920, shortly after the publication of the second edition of my *Shivaji and His Times*, Professor Pandurang S. Pissurlencar drew my attention to Biker's *Collection of Treaties etc.*, (from which he furnished me with transcripts). In October 1924, when I had the pleasure of being his guest at Goa, he introduced me to the volumes of printed *Boletim do Governo* (in which the contents of Biker were first published) and the unprinted material in the Governor's Record Office. These latter were too much in disorder to permit anything more than the examination of a few bundles during my short stay there. But Senhor Pissurlencar has since then worked among them through interruptions, comic and tragic, known only to us, and has at last succeeded in producing a volume which will earn for him the gratitude of all natives of Maharashtra and all admirers of Shivaji. *Hoc opus est*. This will remain as his enduring title to posterity's remembrance. Let him continue the work and push the publication of the Portuguese records relating to the Marathas on to the Peshwas' time. I do not know of anybody else who can do the work half so well as he.

The Portuguese were the only European race that had a State in India in Shivaji's time ;—the English and French were mere traders and noticed only what affected their trade. Hence, the Portuguese records would naturally be richer in *political* intelligence, diplomatic correspondence and administrative orders,—i.e., in State-papers properly so-called,—than the Factory Records of the English or the French. The news service of the Portuguese Government throws absolutely contemporary light not only on Shivaji's movements but also on the affairs of neighbouring States, like Sunda, Bednur, Savant-vadi, Bijapur etc.,—which is of the utmost value in correcting the history of the latter as compiled from later and less authentic writings. For example, in a footnote to p. 19, Pissurlencar corrects, from a Portuguese letter, the chronology of the Nayaks of Bednur given by me after Lewis Rice's *Mysore Gazetteer*. Similarly, the history of the Savants of Vadi (or Kudal Desais, as they were then called) in the 17th century can be reconstructed with an unwonted fulness from the Goa records.

The present volume will be indispensable to future biographers of the maker of the Maratha nation. No doubt, it is confined to only one aspect of Shivaji's many-sided activities, namely, his relations (friendly or hostile) with the Portuguese Power in India, but it makes a contribution of first-rate importance for that side ; for, here we get the very raw materials of his history,—contemporary State-papers lying hitherto unused, unprinted, but also ungarbled. *The Livro das Moncoas*, the *Livro dos Reis Visinhos*, and *Cartas e Ordens* form a veritable mine of gold. Prof. Pissurlencar has edited his finds, not only with a patriot's sympathy of outlook, but with what is more enduring,—minute scholarly accuracy, wide range of reading, and mastery of many languages. This volume ought to be translated into English and made available to all India.

A INDIA CONTEMPORANEA : By Santana Rodrigues, *Lisbon. Pp. vi+208.*

Dr. Santana Rodrigues, an assistant master in the Faculty of Medicine at Lisbon, was born in Goa. As an ardent Indian patriot, he grieves at the ignorance and contempt with which our Fatherland is regarded in Europe. He writes, "All the East from Tokio to Cairo is a conquered continent. The conquerors diffuse their mode of life and their institutions (among the conquered).—Happily, Young India of the 20th century has succeeded in throwing off the torpor of imbecility. A prolific renaissance has appeared in the marvellous soil of the home of the Mauryas and the Guptas. A romanticism, luminous and practical, (consisting of) an exact and fertile interpretation of its historical legacy, and of a quick vision of its immediate future,—it is the energetic lemma of Indian nationalism." (Pp. 24-25.)

To make this new India of our own days known to the Latin world, Dr. Rodrigues contributed a number of descriptive and critical articles to the Lisbon journal *Dia*, which are printed together in this volume. After making a rapid survey of the history and achievements of ancient and mediæval India and refuting the common European historical illusion that the Indians are a barbarous race, morally and culturally inferior to the Westerns, and ever habituated in the past to

foreign conquest,—our author compares century by century the civilization of Europe with that of India and points out the contribution of India to the stock of Europe's knowledge. Then, after a sketch of British rule, he comes down to our own days and describes in successive chapters our national reaction, our latest political, social and religious ideas, public education, science, literature, art and industries.

From this vastness of his scheme it has naturally followed that some of the papers are mere catalogues of names. His enthusiasm and the diversity of the subjects and provinces treated have at times made him uncritical,—with the effect of bracketing together Alexander the Great and Alexander the coppersmith (c.g., pp. 151 and 178). But the book is professedly journalese, and should not be judged by the standard of a "doctorate thesis."

We have only to point out that in Hindu names the first part is the essential element; c.g., Bengal's greatest physicist cannot be expected to give any response if he is called *Chandra*. Bose (pp. 64, 158, 159 etc.) So, also M. G. Ranade on p. 165. *Vadha* (p. 179) means *matanza* and not *supplicio*; and *Vande* (p. 180) means *Eu adoro* and not *Viva*. Continental writers will speak of Sir Seeley (p. 24).
J. SARKAR.

GUJARATI

SATYAGRAH NI MARIYADA : *By Mahadev Haribhai Desai. Printed at the Navjivan Printing Press, Ahmedabad. Paper Cover. Pp. 303. Price Re. 1-4-0. 1926*

This is a translation of Lord Morley's "Compromise." One with a philosophic turn of mind can only do justice to the subject, and the translator having had the turn got plenty of leisure in the Jails of Agra and Lucknow; the result is this addition to the philosophical literature of Gujarat. The subject is both technical and difficult, but Mr. Mahadev has tackled it well. He has entered thoroughly into the spirit of the original and the notes at the end of each chapter show how successfully he has done so. It is not again a translation pure and simple. In the light of present circumstances some of the problems had assumed a particular aspect and in the footnotes, and other notes the writer has given his own reading of the signs of the times:

GUJARATI SHABDARTH-CHINTAMANI : *By Jivanlal Amarshi Melita. Printed partly at Ahmedabad and partly at Baroda. Pp. 475 of part I, and 772 of Part II. Cloth bound. Price Rs. 5-8-0. 1926.*

The crying need of our literature is a good Gujarati Dictionary. A series of attempts, of varying utility, are being made from time to time to bring out a really representative work, but none has reached the goal. All works fall far short of that. Mr. Jivanlal has exerted himself greatly and utilised the labors of several scholars working for the Gujarat Vernacular Society's *Kosha*. He has, therefore, succeeded in bringing out a book which, for the present, is the last word on the subject so far as school boys and students are concerned.

K. M. J.

THE HAVEN

By E. E. SPEIGHT

In the black night no forms were visible,
But I knew the mighty presence of the sea
And a most ancient land
Harbouring the silent city of my heart,
Dark ships of thought, and all the dream-
bound host
Of happy spirits born of my deep joy
Long, long ago.

And in that vast repose
Suddenly echoed through the frozen air
A wild bird's cry, a clarion far on high
From some unfathomable faithfulness
Thrilling the terrors of the solitude
Wherein the star-worlds float.

GLEANINGS

Study Character by Sound from Bumps on Head

Analysis of the character, gifts and faults of any human being can be accurately made, it is claimed, with an interesting apparatus devised by a Ukrainian physician. The subject holds an electrode while the examiner takes the other, in the form of a handle, and adjusts a pair of microphones over his ears. An electric current

"the principal figure in one of the most absorbing mysteries Europe has offered the present generation." She herself declares with simplicity that she is Anastasia—the Grand Duchess Anastasia, youngest daughter of the late Czar Nicholas, and the one who "was wounded only slightly after the first salvo of revolver bullets," so that "the Red soldiers were compelled to strike her with their bayonets to still her cries." After spending several hours with the disfigured girl, the Grand Duchess Olga, aunt



Placing Point of Electrode to different Parts of Subject's Head in Character Analysis; the Contact Produces Sounds of varying Intensity in Different Areas and Persons

is turned on and the handle is touched to about fifty-five pre-determined parts of the head. The doctor has found, according to reports, that these points correspond in some way to different qualities and tendencies in human character. The moment the handle touches a spot, the apparatus begins to sound. A scale has been established, from zero to five, so that the strength of the sounds can be determined. By tabulating and analyzing the results a sort of psychological profile of the individual is produced in the form of a diagram.

Is Mysterious "Anastasia" the Czar's Daughter?

Bullet and bayonet wounds disfigure her body. Her comely face is marred by "a bruised mouth that smiles only on one side." Eight of her teeth have been knocked out, and her scalp bears the scars of stab wounds. We read that "the hand that extends from her maimed wrist is long-fingered and slender, the hand of an aristocrat." She lies dangerously ill, in a private hospital in Berlin—

of the veritable Anastasia, said, "My head tells me it is impossible for Anastasia or any of them to be alive; but my heart tells me it is Anastasia, and my religion tells me to follow my heart." Much more positive was the declaration of Sascha, the nurse, who had the care of the Czar's fourth daughter from the latter's fourth year, until the royal exile in 1917. Said she to a writer. "This is the body of Anastasia. She has the flat feet and the protruding bone on the left foot of which Anastasia was so ashamed. There is also the mole on her back which Anastasia had."

Professor Rudnef, who attended Anastasia in 1914, and is now in attendance upon the pretender, said: "I believe this girl is Anastasia."

Others who have gone to the bedside of "Anastasia" are Princess Heinrich of Hesse; Crown Princess Cecilie of Prussia, wife of the German Crown Prince; Pierre Gilliard, tutor to the Czarevitch, who lived with the Romanoffs thirteen years and was with them in their exile up to a few weeks before their execution, and Volkoff, personal servant of the late Czarina.

How is it possible that Anastasia escaped? This



THE REAL GRAND DUCHESS ANASTASIA

Photographed at Petrograd about nine years ago, when she was a girl of sixteen, with no premonition of the massacre in store for the royal brood at the hands of Red soldiery.

is the story the woman in the hospital confided to Ambassador Zahle.

All the other members of the Romanoff family were killed instantly on the night of July 17, 1918 in Ekaterinburg. She continued crying in pain. Then, she says, she fainted. She awoke in a peasant's cart, the bottom of which was strewn with straw. In the cart were a young man in a Red Guard's uniform, another young man and an old woman.

The Red Guard told her, she says, that he was a member of the firing squad. His name was Tschaikowsky. She said the bodies were transported in motor-lorries to a forest and burned, which is true.

The Red Guard noticed she was still alive and covered her with rags and burlap. Because the Reds were in a hurry—the Whites were advancing—they did not notice the heap, for they had ten bodies to burn. He picked her up and put her in a peasant's cart, took his mother and brother and set off.

Now the Whites came and found the bodies burned. Their reports show there was no absolute means of identifying who was killed and who was not; so that the girl's story is plausible so far.

It took her and her rescuers three months, she said to cross into Roumania. Her wounds were bathed with water from the brooks. The fugitives arrived in Bucharest and went to live in a little house of a gardener, an uncle of the Red Guard. She succumbed to brain fever. No doctor was

called, but her protectors packed her in snow and the vitality of seventeen kept her alive.

In this little house, she said, she became the wife of the Red Guard and bore him a son. Then the Red Guard was shot down by Bolsheviks in the streets of Bucharest during the disturbance. All this while they lived by the sale of emeralds which she had sewn into her clothes. It is established that the Romanoff family did sew jewels into their clothes when they were in exile,



THE BATTERED ANASTASIA OF TO-DAY

Taken in the Mommson Sanitarium in Berlin, where the "mystery patient" has astonished royal and official visitors by her physical correspondence to the Czar's youngest daughter.

She decided to go to Germany to press her claim. The child, she said was placed in an orphan asylum outside of Bucharest. Investigators have found no record of her marriage to Tschaikowsky and have not been able to trace her son.

At first those who heard her story and could not verify it said she must be insane. But physicians agreed that she is sane.

Tutankhamen's Coffin, World's Finest Work of Ancient Art

Here are two views of the magnificent gold coffin which actually contained the mummy of the Egyptian boy-king, Tutankhamen. Above, Howard Carter, discoverer of the tomb of the Pharaoh, is seen removing the ceremonial oils which had formed into a gummy, pitchlike substance. At the left is the coffin in all its pristine splendor after



The youthful King in the form of Osiris

having been thoroughly cleansed. This splendid work of the ancient goldsmiths' art was the innermost of three human-shaped coffins which fitted tightly into one another. It is more than six feet in length and is beaten out of about \$250,000 worth of the finest gold bullion. It is wonderfully engraved; its filleted surface of intricate designs is inlaid with turquoise, lapis lazuli, and carnelian. Observe the neatness of design, the perfection of form that reveal the highly developed art of the ancient goldsmiths. The coffin represents the youthful king in the form of Osiris, judge of the dead, holding in his hands the whip and the crook, his body protected by the vulture deities,



Mr. Howard Carter, discoverer of the tomb of the Pharaoh is seen removing the ceremonial oils:

and his legs by the wings of the Egyptian patron goddesses. It has aroused the admiration of artists as well as the interest of scientists the world over.

Picture Done on Typewriter

We are glad to invite the attention of our readers to the picture below executed entirely on a portable typewriter by Babu Gopinath Ghose a



A Nest done on a Typewriter

Bengalee typist. Contrasting shades were achieved by superimposing a number of symbols to make lines of the heaviness required.

Eddie Ward, The Teacher of America's Best Aerialists

Eddie Ward has been a circus aerialist for twenty-seven of his thirty-eight years. He has

"broken" more than fifty boys and girls into his exalted branch of the circus profession. He has more than thirty "fliers" and "catchers" on his



Above: Eddie Ward, a butcher boy at eleven, and today at 38 the teacher of America's best circus aerialists. He taught himself as a boy on a backyard trapeze.

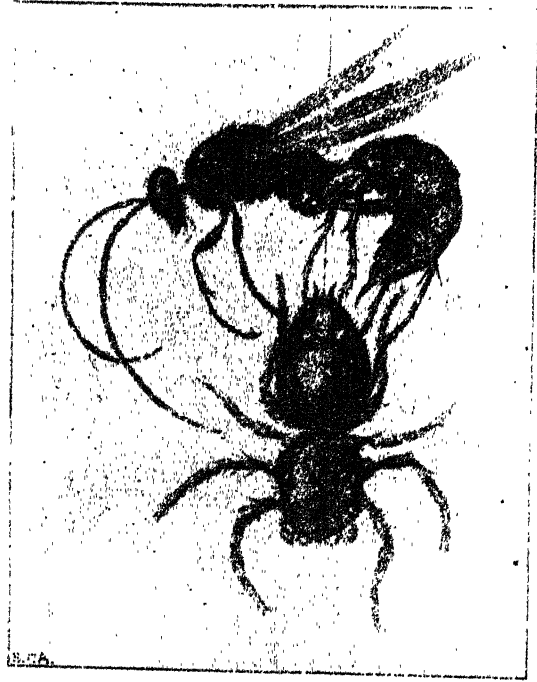
payroll. He is one of the master minds in the world of sawdust and spangles. He has earned, saved, and invested his money until he is worth \$150,000. He has made his own way since he was seven years old. And he started on a homemade backyard trapeze!

Errors in Popular Natural History

There always has been and probably there always will be that very human tendency toward

imagination which is one of the characteristics that lift the human species into civilization and drop it into error. Even scientists fall victims to it in their eagerness to erect hypotheses; and they almost unknowingly broadcast it in minor things. The trained naturalists are most to blame, since they are seekers after truth and find nature sufficiently wonderful and expressive to forbid supposition or make-believe.....

Even the great Fabre, who has been more lauded and quoted than any other nature writer of a foreign country, could not refrain from errors due to supposition and incomplete observation, one



DIGGER WASP AND JUMPING SPIDER

Wherever the sting is given, the spider instantly succumbs. There is no need of reaching the central nerve ganglion.

of which—namely, the intended puncture of the central ganglia of spiders by the captor wasp for the purpose of paralyzing—has been shown to be a fallacy....

Burroughs' story of the red squirrel that went into a tree and then left it to go into rocks, followed presently by a weasel is, to my mind, not worthy of belief...

Burroughs also seems to half credit yarns of birds being charmed by snakes, though asserting that "there is probably a little truth in the popular notion." There is, indeed, so little truth as to make it appear almost unworthy of denial. Yet these notions have become traditional, either as merely related incidents or as pointing a moral. But in every case they result from imperfect observation, exaggeration, or both. In every instance, the supposedly charmed creature is wrought



SPARROWS FIGHT A SNAKE

This picture illustrates Burroughs' account of such an incident. The birds easily keep out of the reptile's reach and valiantly attack it. They are by no means charmed.

with fear for its young and itself or its mate and is struggling with indecision as to whether to attack or retreat from an insidious foe. It seems altogether impossible to credit the idea of the near-victim's becoming faint or comatose when rescued. In the case of the partridge and snake, as told to Burroughs, the bird was merely incapable of sustained flight and sank down after the ordeal from mere exhaustion. Burroughs' own experiences are quite different; witnessed by such a competent observer, no evidence of hypnotic power is seen. Indeed, as with the rabbit and weasel, nature has not developed fear to the extent of endangering her creatures, but to give them greater powers of self-protection. Otherwise all the rabbits would quickly fall victims to weasels and all the birds, to snakes.

How Phones have Improved, Shown By Old Receiver

Included in the semicentennial exhibit of the telephone company in San Francisco was the first

receiver made by Alexander Graham Bell. Its cumbersome size, exposed wiring and unhandy shape are in sharp contrast to the trim units



Today and Yesterday in Telephone Equipment ; the Box Affair is Bell's First Receiver

developed during the past fifty years of telephone progress.

Sketches from Helen

A lively duel of pencil and typewriter might be arranged between the fair tennis rivals, it would



THELEN WILL'S FIRST PUBLISHED SKETCH
A swift impression of her rival in action, doing full justice to Suzanne's grace and dexterity, not to mention her theatric effectiveness.

seem, if they desired to adopt those weapons in lieu of the racquets with which they are so proficient. Already Mademoiselle Lenglen has figured as the author of a palpitating Romance; and now we are permitted to see some of Miss Wills's vivid sketches of her famous antagonist, and of other participants in the Riviera tournaments during the winter.

Miss Wills's interest in her art studies is emphasized by the New York *World* in presenting a group of her sketches. Concerning which we are told:

Dispatches from the Riviera since Helen Wills women's tennis champion of the United States, has been there have told of her devotion to her sketching, a devotion that has rivalled her devotion to the game on which her fame is based.

Beside the courts, while waiting for the call of the matches in which she is to take part, her pencil has been busy with studies of her antagonists and of the great who have gathered to see her play.

From the balconies of her hotels she has sketched the beautiful panoramas of the Mediterranean shore. Along the promenades she has set down bits of the life that makes "the season" there unique.

All this has been duly made known to newspaper readers the world over, but sketches from her pencil have never been published—until to-day, when *The World* presents examples of her work.

The quality of these sketches by Miss Wills will surprise most people. They are exceptionally good, not from the element of contrast that springs from the fact of her distinction in another and wholly unrelated line, but good in themselves.

In the sketches of Mademoiselle Lenglen, especially, there is a feeling for strength and line that is marked. Behind the grace of posture and of movement the muscles are vividly present. The likeness too is striking, although the sketches were not intended to be portraits.

WHO SHOULD CONTROL THE SWARAJ PARTY IN THE LEGISLATURES ?

By MUKANDI LAI, B.A., (OXON.), BAR-AT-LAW, M.L.C.

[I am writing this article in reference to the Swaraj party in particular, because that is the only party worth the name of a party in the country at present. I do not mean to slight or overlook any other political party. And my remarks will apply, in fact, to all political parties which exist within the Legislatures or in Parliaments, in any country. I have selected the Swaraj party as an illustration in reference to Indian Parliamentary Government, just as if I were writing about British Parliamentary Government the heading of my article would be, "Who should control the Labour Party in Parliament."]

THE occasion for writing this article, which I write to invite consideration of the question by our public men and the press, is that in the course of a few months members of various political parties will find themselves within the Indian Legislatures for another three years and they will have to make up their minds whether they will be governed by their own Leaders and Executives within the Legislatures or outside bodies, whether it be the Congress or the Liberal-cum-Nationalist junta that should dictate to them the policy and control their action within the Legislatures.

I admit there can be difference of opinion on this point. And there is certainly room for

it. A member of a Legislature is responsible to two sets of masters and controlling powers. Firstly, he is a member of a Party with whose principles he agrees and under whose banner he fights his political battles. Secondly, he is the elected representative of a constituency. He owes one duty to his party, and another to his constituency. So long as he is not prepared to change the party, he will always remain the member of a particular party, whether he is inside the Legislature or outside it. Similarly, whether he is a member of one party or another, he is an elected representative of a constituency, and, even if he is elected by the majority of the votes of people who hold particular political views, he is after all a representative of one Constituency which might be composed of men and women of many political shades of opinion or faiths. Thus he is responsible to two masters, his party and his constituency. But once he has been elected and enters the Legislature, in my opinion, he becomes responsible to the whole nation and must think in terms of the nation and act in a manner, according to his light and convictions, that will conduce to the well-

being of the whole nation. And in this matter I must accept the definition of Blackstone as to the duties of a member of a Legislature or Parliament :—

"Every member, though chosen by a particular district, once he is elected and returned, serves for the whole realm; the end of his coming thither [into the Legislature], being not particular but general; not merely to advantage his constituents, but the commonwealth as a whole."

Similarly, Burke compared the British Parliament to a political map and Asquith to a mirror, in which every county and shade of opinion or community was located and reflected. In India we will do well to keep this in mind that the members of Legislatures, even though elected on communal or party tickets, once inside the Legislatures, must work in it and through it in the interest of the whole nation.

I do not mean to say that the members of Legislatures should revolt against their parties and act inside the legislatures as independent members. Parties are based on common aims and common principles of a group of people who think that the nation or the state can best be served by acting upon those principles and following that policy. Therefore, it is natural that all members of that party will always follow the lead of the party and its leader. And when a change is necessary in the interest of the nation the party will make necessary changes in its programme and policy. Thus, a member of the Legislature can and must always be the member of a political party or group, if he wants to be of any service to the nation. Independent members cannot make any contribution to the political life of the country, except that as free-lances they can criticise equally all parties and make their contribution as free thinkers like Mr. Bernard Shaw. But Mr. Shaw, to retain his freedom of thought and criticism, has not cared to enter the British Parliament.

In England there are two schools of thought in this matter. One school, with which I differ, is represented by Mr. G. D. H. Cole, who might be called the political philosopher of the Labour Party. Mr. Cole says :

"It is the business of a Labour Government, not to frame a policy for itself, but to take its orders from the whole body of the (Labour) Party. Labour ministers can claim authority only as delegates of the working-class movement, and it is for that movement to tell them how to behave," *

It was not individuals alone who held such opinion. The Cardiff Trades Council and Labour Party proposed :

"In the event of future Labour Governments the power of appointing Ministers of the crown be taken away from the Prime Minister and be placed in the hands of the Parliamentary Labour Party."*

If the Labour Party, when it came into power, were to follow to the letter the advice of their philosopher and work out the proposition of Cardiff workers, the British Parliament would be converted into a Soviet-Republic within a Monarchy. In effect it would be a Bolshevist Regime. The effect would be that all mines, factories, industries, and railways would be nationalised and dictatorship of the proletariat would be established. But that would happen only if Labour had a clear majority.

True, so far capitalist and middle class influence has been supreme in Parliament, and it might be said it was middle-class rule or the rule of plutocracy. And it might be urged, what harm if Labour establishes the rule of workers. The reply is that middle-class politicians and plutocracy never accepted the dictatorship of an outside body as is suggested in case of Labour. True, the country was governed by plutocrats-aristocrats and middle class men, but they did not govern at the dictation of an outside body. They were independent agents of the nation, in spite of their being members of a particular class. They did divide the spoils of office in their party, but the Prime-Minister was not dictated to by any political body outside the Parliament as to whom to appoint his colleagues—though in practice it was practically the same.

But when the Labour Government came into power for a brief period, Mr. MacDonald, the Labour Leader and the Prime Minister, agreed to appoint a committee of twelve with 3 members of his Cabinet. This committee is said to have done good work and often asserted its authority over the Cabinet. The Labour Government having once accepted the authority of this outside body, yielded a great principle and admitted the right of outsiders to dictate and assert their will and authority. The consequence, in the case of the Labour Government, proved very fatal. The Labour Government did not do anything for the workers. They did absolutely nothing for India. They won the confidence of the Conservatives and the Liberals. Every-

* *The Times*, October 25, 1924.

† *The Times*, October 27, 1924.

body said, even Labour becomes wise and conservative when it assumes power. If they had tested their power in some good cause, say Home Rule for India, and then fallen, that would have been worthy of a fall. But the Labour Government under the influence of workers exercised through that outside body, the *committee of twelve*, withdrew the prosecution against a working class journalist, Mr. Campbell, and came to grief. Had the Labour Government or the Parliamentary Labour Party been free of outside influence they might have governed the country for 5 years in the interest of the British people and might have done even some good to other nations and the people who looked to Labour for the fulfilment of their promises.

It has been well said by a great political thinker:

"No ship, and least of all the ship of state, can stand two captains. A ship, with two captains, will certainly not steer a straight course and will almost certainly run on the rocks."

Mr. J. A. Spender continues :

"The old parties have often been very angry with their Governments, but it has never occurred to them to appoint Vigilance Committees to watch their proceedings. They have had the sense to see that undivided authority checked by Parliament alone is the necessary condition of competent government."*

In India we are being faced with a similar situation. The Swaraj Party is not a Labour Party. It is not a Communal Party. It claims for its members plutocrats, autocrats, democrats, and even communists. Therefore, the Swaraj Party can be called a truly national body. And Government by the Swaraj Party could not be compared with the Government of the Labour Party. But since the Cawnpore Congress the Swaraj Party has voluntarily accepted over it the authority of the Congress, just like the Trade Union Congress's authority over the Labour Party. It may be that the Swaraj Party stooped to conquer. And the rule of the Congress may mean the rule of the Swaraj Party, still on point of principle we must think over the pros and cons of this step and guard ourselves against pitfalls and future complications.

In my opinion, the Congress should not control the policy and programme of the Swaraj Party within the Indian Legislatures. It should give complete freedom to it to work out the policy of the party and prepare its programme, so long as it does not

go beyond the creed and general policy of the Congress.

Such Congress members as are not inside the Legislatures cannot realise the momentary difficulties and problems of the Legislatures. They cannot decide for the Leader of the Swaraj Party, as to who and what will be able best to assist him in his work inside the Legislature. Those outside the Legislature are influenced by many extraneous matters which may not carry conviction to those inside ; on the other hand, what may appear of supreme importance to those inside the Legislature may not convince those outside it. The party in the Legislature cannot act with confidence and firmness and authority, if it has always to be controlled by the party outside it or look to it for guidance and tips.

In my opinion, before the Cawnpore Congress the Swaraj Party pursued the right policy in being itself solely responsible for its programme and work inside the Legislatures. But since the Cawnpore Congress has begun to assert itself on the Swaraj Party the result, to my mind, has not been very happy. And this fact has been twice brought vividly before the nation.

Take the walk-out decision. The Swarajists and the Congressmen may have been right at Cawnpore. They may have been justified in giving the last chance to the Government to place its cards on the table. But the temper of the country, the attitude of the Government and the circumstances of the country and inside the Legislatures had so changed by March 8, that I am convinced that, but for the Congress resolution, the Swaraj Party Council would not have decided to walk out. And I daresay the leading men of the Swaraj Party inside the Legislatures must have felt like that. It is an open secret that the Swaraj Party of some Provincial Legislatures did recommend to the All-India Congress Committee that the interests of the party would not be served by walking out at this stage.

The All-India Congress Committee had to authorise the Swaraj Party Council to make exceptions. The U. P. Swarajists were permitted to attend Council when the Agrarian Legislation came before the Council. The Punjab Swarajists are seeking permission to attend the Council for similar Legislation. The Bengal Swarajists attended the Council to oppose the Emergency Powers Bill by special permission. Thus the "walk-out" has been a flourish and vindication of Swaraj

* The Public Life, Vol. I, p. 164.

Party's solidarity and discipline and nothing more. It will take much breath and time to explain to the electorate its significance and utility. Mr. J. A. Spender, writing to the *West Minister Gazette* in his serial articles, wrote, while discussing the "Walk-out Policy :"

"The Congress had far better have left the Parliamentary Party and its leaders free to make their own decision when the time came. If they had been free I do not think they would have decided on the walk-out."

I agree !

The undesirability of such outside influence was proved a second time by the Sabarmati pact. When the signatories to the pact departed, they went away completely satisfied. The press and politicians hailed it as a great landmark in Indian political life. But when the fire-eaters of the Congress started their onslaught, everyone began to analyse the pact and the All-India Congress Committee convinced even the signatories that they were in the wrong and the Congress was right.

If the Congress were not the dictator of the Swaraj Party, what would have been the result? Maharashtra would have remained within the pale of the Swaraj Party. Part of C. P. would still be Swarajist. At least a few nationalists might have joined the Swaraj Party. The Swarajists, instead of washing their dirty linen in public and instead of wasting time in giving explanations, would have been consolidating their strength, and would have given battle to the common foe.

Can any Swarajist say in his heart of hearts that this is the time to allow men like Jayakar, Kelkar, Moonje and Aney to revolt against the Swaraj Party? I do not believe that there is any self-respecting Indian to-day who will accept any ministerial post under the present regime, and under the present conditions in which those alone can work with their Secretaries who allow the Secretaries to rule them. The moment a minister asserts himself, he has to go out of the Government, like the two stalwarts of the Liberal party—Mr.

Chintamani and Pandit Jagat Narayan. It is equally inconceivable how a Liberal can ever think of accepting ministry when it is either not likely to be offered to him and if it is and if he wants to act as a responsible minister he cannot stay in the Government so long as fundamental changes are not made in the present constitution. The first batch of Liberal or Independent ministers pulled on well only so long as Non-Co-operation reigned supreme in the country. True, the Sabarmati pact was a climb-down. But is not the history of politics a history of climb-downs? Has not the Congress itself climbed down gradually from Coconada to Gaya, Gaya to Belgaum and Belgaum to Cawnpore? Has not the Swaraj Party made gestures of climb-down more than once? And I venture to suggest, the fire-eaters of the Congress will themselves have to climb down in the interest of the country and the nation, not long after, to save the country from a civil war and to win Swaraj in the best way it can be won.

Therefore, I venture to suggest that the Swaraj Party, when once it enters the Legislature, ought to be freed of all outside control and should have full liberty to act in the manner that it thinks will best serve the interest of the country. We must remember :

"No Government [Party inside a Legislature] can do itself justice or even do its party justice, unless it is in a position to act freely on its own judgment."*

And a Legislator must remember what Blackstone said, that a member of the Legislature is to "advantage the Commonwealth as a whole" and not merely his class or craft or party. The Legislature has to serve the whole nation and the country at large. And it is quite consistent with loyalty to the party for a Legislator to abide by his party discipline and at the same time to act independently for the good of the whole community.

* The Public Life, Vol. I, p. 165, by J. A. Spender.

GENERAL HERTZOG'S 'NATIVE POLICY'

By C. F. ANDREWS

IT is impossible to understand the Indian situation in South Africa with any degree of accuracy, unless at the same time the relation of the white population to the indigenous African races is carefully thought out. The Indian problem is part of the perpetual conflict between European and non-European, between East and West.

In South Africa, certain words for different groups of people are in common everyday use among all classes, and it is difficult to avoid them for that very reason. Europeans of all nationalities, including Jews, are called 'whites'. Indians are called 'Asiatics.' Those of mixed European and Bantu origin are called the 'coloured' people. The descendants of those who were brought over from Java by the Dutch in early days are called 'Cape Malays.' They are a small Muslim community living in Cape town.

The indigenous African people of all tribes—such as Zulus, Xosas, Basutos,—are still called everywhere 'natives.' Up to the present, the word is not resented and even those who spoke English frequently used it when speaking to me about themselves. But no doubt the time will come when these remarkably intelligent and physically strong people, the children of the soil, will object to being called indiscriminately 'natives.' There will be a sense of insult in such a title when applied to them by Europeans. The Dutch word 'naturel,' used by the Boers, will be equally objectionable. When this day arrives, the name that will become common in South Africa, as distinguishing all tribes alike, will be the word 'Bantu.' For 'Bantu' is originally the generic term used for all the tribes who speak the Bantu languages and form a language group. Practically all the South African languages belong to this Bantu stock, having peculiar inflexions. Therefore, slowly but perceptibly, the word Bantu is gaining ground, and in a few years it is likely to become the word of everyday speech instead of the English word 'native' or the Dutch word 'naturel.'

It is interesting to trace the origin of the words used in the past. The name Kaffir, meaning

'infidel,' is derived from the Arabs. The word Negro, meaning 'black,' is taken from the Portuguese. The time has surely come when these nondescript words should be abandoned, and this indigenous people of Central and South Africa, one of the finest in the world, should no longer be called contemptuously 'nigger', 'native' and the like, but should have their own name in the family of mankind.

As I have said, it is hardly true to call the word 'native' insulting to-day; at least the insult is not felt except by a very few. Nevertheless, I could see that it gave some pleasure when I used the word Bantu. Furthermore, after gathering information concerning their vernacular papers, I found that they employed the word 'Bantu' for their races collectively.

During this transition stage, it is very nearly impossible in every-day speech to avoid using the word 'native'; but it would be well if we could do so as sparingly as possible and also make ourselves more accustomed to the fine and simple word Bantu, pronouncing the first syllable long. For these primitive peoples, who speak the Bantu languages, are rapidly being welded into a Nation by their common suffering and their sense of common oppression. They are destined to become one of the most important members of human society in the near future. Those among them, who have read books and thought out their own problems, are beginning to look wistfully towards the East to help them in overcoming the political oppression of the West. It was a pathetically significant thing to me, that they came in large numbers to the Indian meeting's and approached me privately afterwards asking me to take up their cause.

It may be asked, why the word 'African' itself may not be employed to describe these indigenous races. The reason is obvious. The European settlers, who have been occupying South Africa for more than three hundred years and were in occupation before the Bantu races came down from Central Africa, call themselves Afrikaners; and the Dutch languages which they speak is called 'Afrikaans.' Thus, the word 'African,' without any qualifying

adjective, would be ambiguous. Therefore the word 'Bantu,' if only it can be made current coin in common speech, is preferable.

This introduction to my subject will help, perhaps, better than anything else to explain the complexity of the South African political problem. The Bantu races already number five millions, while the Europeans number only a million and a half. The half-caste 'coloured' people are slightly over half a million. There are 160,000 Indians and about 12,000 Cape Malays.

Mr. Cousins, the Census Superintendent, has made an interesting anticipation of what is likely to happen by the year 1970. He expects the Bantus to reach twenty millions, while the whites, in spite of immigration, will hardly reach five millions.

The 'coloured' people at present are not increasing so fast as the Bantus, owing chiefly to a constitutional weakness for tuberculosis. But this may be overcome by medical science, and there are admirable features in this new human stock waiting to be developed. The fate of the Indian population, which is concentrated in Natal, still hangs in the balance. But if the Indians are allowed to remain peaceably in the land, where 70 p.c. of them have been born, still even then their increase will be comparatively slow. For a drift back to India is always perceptible, wherever Indians congregate; and this will keep the numbers down. The prohibition laws prevent any fresh immigration.

When we examine General Hertzog's 'native policy' in the light of these facts and figures, the feature that at once attracts attention is his bold proposal to take up the coloured people, or half-castes, into the white community as far as certain privileges of franchise and labour are concerned. This would, of course, involve in the course of time the absorption of the coloured people among the whites; for intermixture would certainly take place again on a large scale if once the 'coloured' people were marked off by a hard and fast line from the Bantu races and brought over, as it were, bodily on to the side of the whites.

At first sight, the very thought of such a thing happening would appear amazing to those who know from a distance the depth of the colour prejudice in South Africa. But it has to be remembered, that the Dutch are now firmly seated in the scale of power, not the English. Indeed, it is almost safe to prophesy that the British can never be

seated in power in South Africa again. There is very little new settlement from Great Britain; Canada, Australia and New Zealand are absorbing most of the outgoing settlers from the British Isles in our own times. The more adventurous go to Rhodesia or Kenya, not to South Africa. The gold and diamond mining booms have long ago subsided. The British families in South Africa are much smaller than the Dutch. Even in 1921 the British numbered hardly more than one in three of the population. Since that date the immigration has been almost entirely from Central and Southern Europe; and these new immigrants find it impossible to amalgamate with the British.

When the history of the Dutch colonisation in Java is studied it becomes clear why the Dutch in South Africa, immediately on their rise to power, have been inclined to reckon the half-castes along with themselves. For in Java exactly the same thing has happened already. The half-caste in Java takes the nationality of his Dutch parent. In the Cape Province of South Africa, where nearly all the 'coloured' people live, it is noticeable that Dutch ancestry is far more prevalent than English. Indeed many of the Dutch families, which to-day are regarded as white, are known to have had a tinge of non-white ancestry in the past. It is, therefore, not at all unnatural that the Dutch should be more ready to absorb the half-castes than the English. At the same time, the Dutch are religiously determined to prevent any more admixture with the Bantus by making such a thing a criminal offence, punishable by the law of the land.

But the Dutch are also a very practical people; and by far the most convincing argument, both in Java and in South Africa, has been the argument of numbers. For if the weight of half-caste numbers is thrown into the 'white' scale, it helps to balance the 'white' against the Bantu. But if its weight be thrown into the Bantu scale, it helps to increase the disproportion already established. The panic fear, which this thought of being swamped creates in the minds of the Dutch drives them forward to take a course that would otherwise be distasteful. The logic of events both in Java and in South Africa has driven them in the same direction. They therefore accept the inevitable and seek to take in the half-caste.

When it is asked, in what way General

Hertzog's 'native policy' will distinguish between the coloured people and the Bantus, it may be briefly stated that the Colour Bar Bill, preventing certain classes from employment as skilled labourers, will be applied to the Bantus, but not to the half-castes. Thus, on the economic plane, they will be taken within the ranks of 'white labour'; the same is true also of the franchise. General Hertzog proposes to deprive the Bantus altogether of the franchise. On the other hand, he wishes, as far as possible, to admit the coloured, or half-caste, people into the same franchise as the 'white.'

If it be asked whether the Indian will suffer the same fate as the Bantu, the answer would probably be 'yes.' Both economically and politically, nothing will be allowed to the Indian that is refused to the Bantu. For it has become an axiom with every nationalist in South Africa, that the Indian is an 'alien'; and therefore the Indian must not receive any preferential treatment over the Bantu, who belongs to South Africa as his ancestral home.

General Hertzog's second substantive proposal in framing his native policy is the political and economic segregation of the Bantu on the basis of land settlement. Within the land area reserved for the Bantu races, the European is to be, in a sense, penalised. He will not be permitted to buy land, or to vote in the Bantu Councils, or to start his own industries. On the other hand, the Bantu is to be penalised, within the white man's land area, in the manner we have already noticed.

There is nothing new in this proposal of mutual segregation. But what is really striking is the public protest that General Hertzog has made against the narrow limitation of the land area already reserved for the Bantu races. He proposes to increase what are called the 'native reserves,'

(i) by allocating fresh reserves, in parts of South Africa very thinly inhabited by white people, buying out the whites.

(ii) by enlarging the boundaries of the present reserves, allowing (with special safeguards for the whites) the purchase of contiguous land.

In this part of his 'native policy,' General Hertzog has the whole-hearted support of all those who are sincerely interested in the welfare of the Bantu races. It points to the fulfilment of much for which they have

pleaded in vain ever since the earlier proposals of land demarcation in 1913.

Let me repeat now, for emphasis, that in the economical sphere the Bantu races, after segregation has taken place, are to be discouraged in every possible way from taking up skilled occupations within the 'white' area. The Colour Bar Bill will prevent that. On the other hand, they are to be encouraged to take up skilled work within their own land areas. In the same way, in the political sphere, the franchise within the 'white' area is to be taken away, but on the other hand the Bantu races are to be encouraged in every way to vote freely and to found 'native councils' within their own areas. As a link of connexion between the Bantu and white, seven Europeans are to be elected to sit in the South African Union Assembly to represent the Bantu races. They are not to take part in any business except that affecting the Bantus.

It will be noticed how at every point in this 'native policy' of General Hertzog the coloured or half-caste people are definitely kept out of the Bantu areas and confined to the white areas. They are to retain their votes in the Cape Province, which the Bantus are obliged to forfeit. They are to be allowed to engage in skilled labour in the gold mines and elsewhere, while the Bantus are not to be allowed to do so. Thus, in every sense of the word, the coloured or half-caste people are to be brought over on to the side of the 'whites.'

The Cape Malays are such a small body, and their residence is so nearly confined to Capetown itself, that they are to be allowed to remain as they are, without loss of any privilege.

What, then, about the Indians? In the Cape Province, where they barely number 6000, and are rapidly inter-marrying with the Cape Malays, it is not unlikely that little or no disturbance of existing arrangements will occur. In twenty years, there will hardly be any 'Indian problem' left in the Cape Province.

But in Natal, the situation is quite different. For here there are 140,000 Indians, and their tenure of existing rights has become so precarious, that within the last three years they have lost their municipal franchise and have been twice threatened with complete segregation. Under the Asiatic Bill, which has been suspended only, they were to be confined to the 30 mile Natal coastal belt.

When the axiom of all nationalists (which I have quoted) is remembered, namely, that no privilege is to be given to them, as aliens, which is withheld from the indigenous Bantu races, the prospect is not bright. They cannot be treated in Natal like the Cape Malays in Capetown, because their numbers are far greater, and their influence is stronger also. The attempt will obviously be made once again to segregate them, for that would be more in accordance with General Hertzog's own 'native policy' itself. There will also be no chance whatever, as things go at present, of any recovery of the franchise.

While, therefore, the suspension of the Asiatic Bill has afforded a breathing-space for mutual consultation and for the exploring of all possible loop-holes of escape from a dilemma, which apparently will become more

and more inescapable as time goes on, yet the prospects are not bright for the future.

General Hertzog's 'native policy,' which I have outlined above, is that which he put forward tentatively last year. During the month of June, he has formally presented it to the South African Parliament and has entered more into detail. From the cable news which has already reached us, there has been no modification of importance and the Indian side of the 'policy' has been left out altogether. Though the full news of General Hertzog's enunciation of his 'policy' may modify, here and there, some things that I have mentioned above, I am afraid that the general picture that I have drawn will remain substantially true, and both for Indians and for Bantus the prospect of segregation is imminent.

THE CULTURAL FILM IN GERMANY

BY AGNES SMEDLEY

THE educational and scientific film in Germany is highly developed—more so than in any other land. This was best seen in a concentrated form at the "Kulturfilmschau" held in Berlin from May 10-15, a Congress devoted entirely to the cultural film. Officials from almost every Ministry of the Government, educators, engineers and scientists from every part of Germany, and journalists from many lands, attended. Lectures were given on every aspect of the cultural film, and dozens of films, or parts of films, were shown to give the audience a comprehensive view of the development of the cultural film and of its importance in raising the standards of thought and life of the people.

The Congress was called by the German Association of Educational and Cultural films and met in one of the large theatres of the Ufa (Universal Film Association). One day's proceedings covered geographical and natural history films, another day was given entirely to technics, another to natural science, another to medicine and hygiene, and so on.

The proceedings of one day may be described below to show the extent of the field covered—but the day described was of

a miscellaneous nature instead of being devoted to strictly one sort of film as, for instance, the day given over entirely to technics:

The morning started with a scientific film on "How a Sheep is Born"—showing the actual birth of two lambs, and later their care. Then a number of acts from a film on astronomy,—"The Wonder of Creation"—a very remarkable film of beauty, phantasy and science woven together, for school children. It began by showing scientists constructing a kind of aeroplane to take a trip through the universe—this gave it the necessary personal touch which children so love; there was the moon in the infinite distance: then the earth with the aeroplane starting from it; later the earth from afar, after the aeroplane had gone beyond the point of gravity; the earth was turning slowly and scientific facts about its movements were given—some things about it were rather crude, however; then the moon was shown through the telescope—an actual picture; likewise the moon close at hand, with its burned out craters, its lights and shadows—in fact all



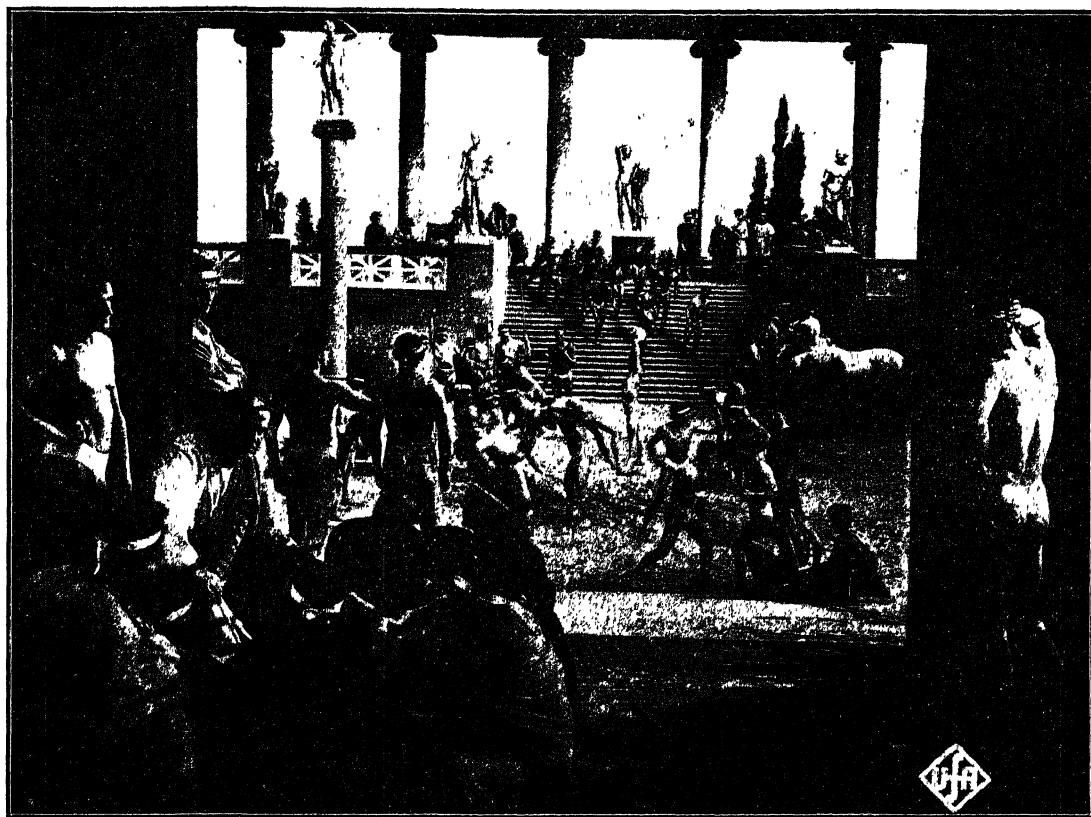
The Road to Strength and Beauty
Showing a School of rhythmical dancing in Germany. (Ufa.).

that has been learned about it from science. Then the plane ploughed its way through the universe and the scientists on it studied the Milky Way, Venus, Mars, Jupiter, Saturn, Neptune, Uranus, etc. with their moons and with all that science has learned about them ; of air, gravity, heat, cold, possibilities of life, their positions in the universe, distances from the earth and sun and from each other, their size in comparison with the sun and the earth ; and, lastly, the study of Mars in particular as seen through the microscope. There were also many earthly pictures, of various races and their habits and manner of living.

After that came a film taken in the German Technical Museum in Munich—a study of engines from the beginning of their development down to the present day.

This was a purely technical film of special interest to engineers or students of machinery but also good as a general educational film.

This was followed by a lecture on "The Film and Science" given by an engineer. He said that the subject of his lecture was a proof on the close connection between science and the film today in Germany. Although the scientific film has been developed to a very high degree, still its highest development will be possible only when the State supports it just as it today supports schools and universities. The film must not be left to businessmen or theatre owners, whose sole purpose is the making of money and not the education of the people, and who would, with perfect light-mindedness give cheap, sensational, vulgar pictures rather than more impor-



The Road to Strength and Beauty
One of the most beautiful cultural films ever done by the Ufa

tant ones, merely because they think only of profits. More and more scientists and educators and technicians are entering the field of the film, as we can see by its development during the past few years.

After this a number of films of natural science were shown, all accompanied by a most interesting lecture. There was the life of the amoeba, as seen under the microscope. Such films were taken over many hours, with microscopic lens, then enlarged 1,400 times. One showed the actual division and growth of single cells into groups of cells. Another was of fish life under the sea, with the photographer actually encased with his machine at the bottom of the sea; another still was of meat-eating plants of various kinds, taken over hours, but turned to show their actions within a few moments.

One of the most beautiful of the natural science films showed the growth of plants and blossoms. The camera had been set before

plants or flowers for days, and the picture taken; but when given on the screen the camera actually showed the growth of the plants, their movements and rhythms, and then the blossoms opening to the sun, petal by petal, until at the height of life, then dying and sinking with the seed. The reaction of the plants and blossoms to dull weather, and their reaction to sunlight was of the deepest interest.

There were films just the opposite of these, taken by the "Zeitlupe" or slow motion pictures. It showed animals running and birds flying, but by the use of slow motion pictures the movements were shown very slowly until the action of every muscle could be watched—things too quick for the normal eye, but quite clear under the time lens.

The life of penguins, taken from the Shackleton Exhibition to the South Pole, was shown in a most intimate manner.

One of the most interesting groups of



Wonder of the Blue Gulf
From a film taken under the Sea. (Ufa).

films under the heading of medicine and hygiene was that of an operation on the throat, showing the actual workings of the vocal cords. Another was an actual operation on the stomach; the camera and operator were placed on a scaffolding high over the operating table, both draped in antiseptic cloth of course. The film showed, the operation from beginning to the end of the patient under the narcosa, of the preparation, of the doctors, of the cutting of the skin above the stomach, of the stomach being drawn out, the foreign body being extracted, the stomach sewed up, etc. This is but one of the dozens of operation films taken from the archives of the Charité, the great hospital connected with the University, in Berlin. Other such films show operations on every part of the body, including one on the brain by which a patient

was cured of epilepsy, and students who cannot always see every operation, have an opportunity to see it by film. Under this same heading came also the microscopic study of disease germs, such as of venereal diseases, tuberculosis, etc.

On the same day a number of political-cultural films were shown; for instance, of agricultural and economic conditions of the Russian peasants before the Revolution, and now; and of the peasant conditions in Germany and other parts of Europe. With diagrams and statistics.

The historical film covered the growth of the empire of Alexander the Great, the discovery of America, the extension of British territory over the world, in comparison with France and Germany.

Folklore was represented by the folk and classical dances of many peoples; dances of

the Negroes of Africa, the Hawaiian Islanders, Hollanders, Russians, Spaniards, Germans, etc.

Geographical and travel films were legion, covering everything from storms at sea and trips through Italy, Spain and Germany, to a hunting and scientific expedition through Africa, with marvellous pictures of animal life taken while the camera was hidden in brush.

The art section gave good examples of Negro sculpture, the art of Siam and other parts of Asia, and of modern European artists actually at work, accompanied by interesting lectures.

Other films showed spinning and weaving from ancient times to the present day—the spinning wheel in use in ancient times and to day in many parts of Germany—wheels for cotton, wool, flax. Similarly, looms for weaving.

This is only an example of the program of one day. Generally but one or two acts of the film were shown. On other days similar films were shown—in fact the entire week continued in this manner; for instance, one film showed the working of the long distance telephone; another was entitled "The Way to Strength and Beauty", one of the most beautiful films produced in recent years, showing sports of men of ancient Greece, of men, women and children of today, of the many beautiful rhythmical and classical dances that are spreading so rapidly in Germany; also the care of the body for the purposes of health and beauty. Other films showed the intimate studies of the life of wild animals and their care, of sea life, fishing, etc.

The technical day covered the following films: Modern building and garden colonies; Building of locomotives; automats; the motor wagon; the sewing machine; a modern foundry; and lectures on "The Culture Film and Technics", and "The Culture Film and Economics".

Of tremendous importance was a health and hygienic film entitled "False Shame", produced under the direction of the Board of Health of Berlin. This is one of the many films used to fight venereal diseases. It was intimately connected with a romance to hold the attention of the public and to bring home the deeply human truths in it. It is in places a study by diagrams and in fact of the reproductive organs, of the development of various germs of venereal diseases, their exact actions and effects. Of the way in which the diseases

are contracted; of the treatment, with informative texts, of the difficulties of treatment due to the inertia, lassitude, or ignorance of people regarding the tragic consequences of the diseases; of syphilis in many stages (actual syphilitic patients under treatment in Charité Berlin); and running throughout it a drama that at times threatened to be a tragedy. Such a film as this is of the highest medical importance. Produced as it actually is, in Berlin hospitals with physicians acting in the chief roles, it gives the actual facts in a scientific manner. It has been running in Berlin for many weeks, and thousands of men and women have thronged the theatres to see it. It is not possible to view it in a vulgar light, for its nature is so serious and scientific that even the foul-minded could see it and profit. The film shows men and women of the upper classes acting in it, and this is important, for it is chiefly amongst the upper classes that venereal diseases have their strongest foothold. Statistics show in this connection that the chief danger of these diseases is not from the working class, but instead from students, academic circles generally, officers, and business men; syphilis, for instance, is five times more prevalent in these circles than amongst the poor; which is a fact because it is these classes that chiefly support prostitution—not only on the continent, but in every land.

Such films as "False Shame" were preceded by lectures by physicians from the Board of Health, on the possibilities and weaknesses or strength of such films, and of their possible and necessary use in fighting great social plagues.

Lectures throughout the Congress dealt with "The Culture Film in the Service of Social Welfare"; "The Culture Film in the Service of Cultural and Economic Propaganda," "The Culture Film in the Ordinary Cinema", "The Film and Science", "The Further Development of the Cultural Film in the School, Youth Organisations and Associations", "What the German Culture Film Movement Expects of the Nation, the Provinces, and the Community", "The Film as a Medium of Study of Natural Science", etc. The discussions that followed were led by teachers, engineers, social welfare workers and physicians; chiefly. A number of journalists representing foreign newspapers or magazines asked that every effort be made to introduce such films in foreign countries

and to oust, in so far as it is possible, the cheap, sensational and dangerous American film that is now ruining the cultural possibilities and the thought of many countries. In their discussions, these representatives spoke with admiration of the way the Germans produce the cultural films; of the way a scientific film is often woven into a drama or a story of one kind or another until its propaganda nature is lost, or any possibility of dryness disappears. Often other films, of a purely technical nature, were accompanied by lectures (printed to accompany each film) that are interesting in themselves, filled as they are with humour and human interest until even the most technical subject held the audience in silence or moved it to laughter.

The Congress held an exhibition of cinema cameras of every kind, and of books, material, and everything connected with the industry. One of the books distributed contained the

alphabetically arranged cultural films produced by the Ufa—under the following heads: Folk Lore of Every Land; Sports; Industry and Technics; Natural Science; Agricultural and Forestry Science; Medicine and Hygiene; Fairy Tales; Dramas and Jokes; Miscellaneous. Under each heading were listed dozens of films, with a description of the contents of each, the number of acts, the length, and so on.

One day of the Congress was given to a visit to "Ufa Town"—The film town situation at Neubabelsburg,—half an hour from Berlin. There the visitors and delegates saw all the technical material used in producing the films, the construction of buildings and streets, both indoor and outdoor scenes, and so on.

The Congress was greeted by the press and by educators as of great value in the advancement of the culture of the German people, and of the possibility of raising the intellectual standards of people everywhere.

IMPERIALISM AND MILITARISM

By PROFESSOR N. N. GHOSH, M. A.

IMPERIALISM and Militarism have been responsible for much harm and little good to the world. Love of power is as strong an instinct in the individual as it is in a nation. Love of power in itself is not bad, but it becomes bad if it is used for selfish ends. So Ruskin has put it. But Ruskin when he said this did not take count of the fact that man is essentially selfish and this love of power is a manifestation of his innate selfish nature. Man is, therefore, self-assertive. This selfishness of man, unfortunately so general, always causes his fellows trouble, and not less often lands himself in trouble. He, therefore, sometimes restrains his selfishness to get the upperhand in order to save him from trouble. Experience of this trouble has contributed to form the code of social morality, deprecating selfishness and upholding unselfishness. Penal laws and prisons are safeguards of this social morality. Man follows that code of morality out of fear, out of necessity, out of a desire to save himself from trouble. Paradoxical as it may

appear, he is very often unselfish from selfish motives. It very often happens that he passes the test of the moral code all right but knows that he is false to himself and to God, Who can see things behind the veil. I admit that there are men who have developed unselfish habits by training, by practice, by *Tapashya*. There are men who are examples of unselfishness for others to follow, but they are few. They are exceptions to the rule: *Exceptio probat regulam*—exceptions prove the rule, strengthen it rather than weaken it.

Just as this love of power in an individual finds expression in his self-assertiveness, in his aggression against his neighbour, in his attempts to dominate over him, so in a nation this love of power gives rise to Imperialism and Militarism, which cause greater mischief in society in proportion as they have greater power to do it. History proves how catastrophic misfortunes and untold misery have been brought about by Imperialism.

But it is also a patent fact that the Imperialism of a powerful nation brings

about in the long run its own fall---the misery of other redounds four-fold on itself. Imperial Rome put into political bondage millions of human souls belonging to other nations. They were treated as subject peoples, inferior in political status to free Roman citizens. The Romans gave good roads, magnificent buildings, peace and order in the country, excellent laws and institutions to the conquered peoples, but these were no substitute for the loss of political liberty under which the latter smarted. The Goths, the Franks, the Britons, the Carthaginians who after undergoing various processes of inter-mixture of blood, are now represented by the Germans, the French, the English and the Spanish, never relished Roman rule however excellent the conquerors' laws and, however good and strong their administration were.* While the subject peoples were smarting under Rome's imperial sway, her own people, intoxicated by glory, power, and riches, fell from their original, moral and political robustness which gave them an easy victory over others. The subject peoples in course of time, were made Roman citizens but the stigma of inferiority remained which distinguished the conquered Roman citizens from the conquerors.

They became corrupt and luxurious and love of ease and sports became a habit with them. They fell. This is an object lesson which should not be lost sight of by the Imperialistic nations of to-day. The Imperialism of France under Louis XIV in the long run brought about the French Revolution causing untold misery to her own people. The Imperialism of Napoleon Bonaparte brought humiliation to France in 1815. The Imperialism of Turkey, which goaded her to expand into an unwildy Empire, made her a wreck under her own weight. Modern Turkey under Kamal Pasha is a negation of the old Imperial Turkey and as such has a bright future before her which ought to permit her to develop into a self-contained powerful sovereign state. The Empire of Germany, coming as it did, under the illusive glare of glory and conquest

held before her by Imperialistic and Military Prussia, has paid for her sins in the Great War. She is groaning and will groan for many years yet under the staggering blow that she has received for her Imperialistic designs. I can multiply instances but shall not.

Individual aggression is stopped and discouraged by the penal laws and prisons of the nation to which the individual belongs. National aggression or Imperialism, because in the long run it brings about mischief and misery to the world, is being discouraged, and attempts are being made to put a stop to it altogether, by means of international arbitration or international courts. The Hague Court was the earliest attempt in this line, and the League of Nations to-day is the latest. Intermittent efforts have been made now and again by altruistic nations, America generally taking the lead in this line, to check Militarism and aggressive Imperialism on the part of some nations.

Imperialism and Militarism go together, one is the aim, the other the means, the latter is the henchman of the former. Imperialism always leads to war, and war can only be won by adequate military preparedness. In the recent Washington Conference, called by President Harding of the United States, an attempt was made to limit the armaments of the nations in all branches, but it resulted only in partial and insignificant reduction of the naval force.

The post-war talk about disarmament has for all practical purposes ended in smoke. Ever since the conclusion of the war there has been a race for increasing the efficiency and the number of the fighting forces of the Great Powers. Even before the ink of the signature of the Locarno Pact was dry, a strong lurking suspicion was evident in the military budgets of the nations. There is a competition among the various nations for making a parade of the military, naval, and air forces. To-day the strength of the naval and air forces of the great nations is many times larger than the pre-war strength. The military aviation programme submitted by Mr. Davis, the secretary for war in the United States, shows an increase to 2,200 aeroplanes and the personnel to 1,050 regular army officers, 550 reserve officers on active duty and 15,000 enlisted men including 500 flying cadets. The British military budget (1926) shows *no reduction* in the

* While the writer admits that the Roman laws and institutions are the basis upon which French and Spanish laws and institutions have been built, the fact remains that the Latin races smarted as much under Rome's subjection as the Teutons or Celts on whose laws and institutions the Romans had exercised comparatively less influence.

naval force and only a *nominal cut* of £2,000,000 from the last year's budget of £44,500,000 in the army estimates, "while the fighting efficiency of the force remains unimpaired", and an appreciable *increase* in the *air force* compared to the pre-war level. The naval base at Singapore is a large and costly imperialistic scheme. In placing the air estimates before the House of Commons Sir Samuel Hoare declared in effect the air policy of Great Britain to be subservient to her imperialistic needs. Definite and practical steps are to be taken to help the air craft industry not only to obtain markets abroad but for the purpose of air defence and war, by connecting England, Egypt, India, China and various parts of the Empire with a net-work of air lines. The aeroplane is going to be the great instrument of British Imperialism in peace as well as in war. Nor is England the only nation to increase her air force. The invention of the aeroplane, and the marvellous development of air-craft industry have so revolutionized the conditions of trade and war that mastery of the air is now considered of more vital importance than that of the sea. There has been going on a rivalry among various nations of the West, including America, in the matter of demonstration air flights in order to test the strength and efficiency of the national air forces. Governments of various countries have been doing their best to encourage private enterprise, to develop the air-craft industry and provide facilities for aerial training. Japan had her air-craft industry most efficiently organised after the War with the assistance of English experts. Even the little kingdom of Greece, having as she always did, imperialistic designs in the Balkans, is having her air force reorganised on a big and scientific basis by the assistance of English experts. In spite of tall talks of peace and disarmament, the big bullies roam at large much more fully armed than before to over-awe the weak and the unarmed. While they talk of peace and disarmament they actually think of war and how best to out-bid the others in military preparedness. For example, while arrangements are being made for the preparatory disarmament conference at Geneva, Mussolini, the Fascist Prime Minister of Italy,

made public his personal opinion and that of the Italian people in unmistakable words. He insists on keeping alive the warlike spirit of the people, and states in so many words that to enjoy peace Europe must be prepared for war. Speaking about his own country he said.—

"We wish all the armed forces of the nation to be in a state of full material and moral efficiency. We wish for peace. I want I would return to Locarno, but while words of peace flash on the horizon I cannot avoid noticing that the skies are filling with prodigious flying machines and the seas with naval war units. Our surest peace, like that of the paradise of Islam lies in the shadow of the sword".

So, if military preparedness is the means of peace then it is idle to talk of disarmament. To talk of disarmament is a hypocritical lie, a mere blind to lull the world into dangerous security. We are having taste of the mischief that inevitably arises out of the efficient military preparedness of a nation. The military spirit is concomitant with adequate and efficient military preparedness. The overflow of military spirit finds an outlet in carving out territories for itself out of the small and weak nations. This has been the case ever since history dawned. It is the case to-day. France is demonstrating her vast military strength, which remained unaffected after the war, over the heads of patriotic Riffs and on the nationalistic Syrians both of whom she falsely calls 'brigands'. This epithet can be more appropriately applied to those who invade other people's land than to the people who want to free the land of their birth, their hearth and home from foreign domination. The provocative and aggressive speech which Mussolini delivered in reply to the Bavarian Prime Minister's allegations of Italian outrages upon the German minority in South Tyrol, which had been ceded by Austria after the war to Italy, would perhaps have led to War between Italy and Germany, if the latter had had the necessary strength and means to punish the insult. And Mussolini dared to take this attitude because he is conscious that Italy's military strength is superior to Germany's. The spirit of the Locarno Pact has been vitiated by the suspicion of one nation against another, of France against England of Italy against Germany. One of the basic conditions of the Locarno Pact was the giving of a permanent seat to Germany in the

League Council *pari passu* with her entry into the League in the March session of the Assembly (1926). The Locarno Pact, therefore, which was meant to bring peace is portending war. The question of the League Council has already split Europe into two camps, with France as the leader of one camp and England the other. How can the world expect permanent peace unless the Great Powers of Europe, who are in fact dominating the whole world in some form or other, can get rid of their narrowness, selfishness, and suspicion against each other and imperialistic design against the weaker nations. You cannot talk of real peace, you can never think of it, while your swords are rattling in your scabbards, and your selfish designs are in evidence in your every move and conduct. Imperialism is the very negation of peace, because it is

the cause of war. The Great Powers of the world must get rid of their imperialistic designs before they can hope to establish peace. England must give Egypt her independence, India her right of governing herself within the Empire, before there can be peace in the world. The Great Powers must clear out bag and baggage from China, leaving her alone to develop into a full sovereign state. The French should cease their military operations against the Riffs and the Syrians and the Americans must give the Filipinos their independence, and Japan must relax her grip on the Koreans, before there can be permanent peace in the world. The conscience of the Great Powers of the world must wake up and be alive to the sense of injustice and oppression, domination and exploitation of the strong nations over the weak, before there can be peace in the world.

"THE FAILURE OF NON-CO-OPERATION"

[The writer of this article is the leader of the Non-Cooperation movement in an Indian province and is a staunch No-changer. Editor, M. R.]

TO disarm all criticism that the following lines have been written by an unsympathetic observer of events, I desire to make it clear at the outset that I claim to be a humble worker in the cause of Non-cooperation. My faith in the programme of 1920-21 remains unshaken, and, if anything, it is becoming stronger day by day. I firmly believe that in the present state of India the programme of Non-cooperation is the only practical programme of work for the deliverance of this land. More, I believe that the principles underlying the programme are needed to-day more than ever for the deliverance of the world. Even countries which are enjoying political freedom in the current sense of that expression are really not free, and they, too, must needs have recourse to the same principles for achieving true and genuine freedom. I also believe that no movement in India within recent times had reached the masses as Non-cooperation did. Within the short space

of a few months there was hardly any village or hamlet in the whole of this vast country to which the message of Swaraj was not carried by N.-C.-O. workers. The mighty Government was not only puzzled and perplexed, but did really shake for a time to its very foundations. The great upheaval made itself felt in walks other than those merely political. Some one has said of Mahatma Gandhi that he can make heroes out of clay, and who would deny that this miracle was wrought in numberless cases in 1920-21? The country not only showed grit and determination but also its readiness to suffer and to make sacrifices for the cause. It was a glorious period to live in and to be in the movement itself was the very bliss of heaven. I may also add that while the programme has been apparently abandoned by the Congress, there are not a few persons in the country whose faith is bright and who hold with me that sooner or later—very much sooner perhaps than many imagine—the country will have to adopt it again—only with safeguards against a repetition of the mistakes which brought about its failure.

After this confession of faith I think I can safely undertake the task of analysing the defects and short-comings of the movement as it was carried on. To begin with, many of those who joined the movement did not realise the full significance of its basic principles. The two basic principles underlying it are Truth and Non-violence, and these two may be reduced into one, viz., Truth or Non-violence, each of which may be said to connote and denote the other also. It follows from these basic principles that there is no room in this movement for diplomacy and statecraft—no place for silent encouragement of violence accompanied by a loud denunciation of the same vice or virtue, as one may regard violence. The cult of Non-violence should not be taken as governing the non-co-operator's conduct towards one particular class of persons or institutions and not against others. Although many adopted it with the express or implied reservation that it was not an article of faith but only a belief or course of conduct dictated and necessitated by expediency, it was not confined even as a policy and expediency in its application to a particular sort of facts and circumstances but to all facts and circumstances in the conditions prevailing in the country. It was also not to be limited in application to the activities of the few declared non-cooperators; the implication and expectation rather was that the country as a whole, if it was really with the non-cooperation programme, would respect it, and an atmosphere of calm so necessary for a successful campaign of civil disobedience would be, it was hoped, created and maintained throughout the country. The outburst of indignation and dissatisfaction with the Bardoli resolutions of 1922 furnished a proof more potent and patent than the Chaurichaura riots which necessitated them that the country had not—many of the leaders of the N.-C.-O. movement had not—realised and understood the implications of its basic principles. I am one of the very few persons engaged in active N.-C.-O. work who believed then and whose belief now has become stronger than ever, that of the many services which the Mahatma has rendered to this hapless land, one of the greatest was the passing of the Bardoli resolutions. But alas! how few persons have

yet realised the great tragedy that those who contributed most to the success of the movement and who sacrificed most for it also unwittingly contributed most to its failure? Mahatma Gandhi—the great seer that he is—saw at a glance that there was no way but to retrace his steps, no alternative but to retire with as little loss of material as possible. It was not the retreat of a defeated general but the retreat of one who knew his mind, who foresaw the chances of a rout and who was determined to replenish his resources before undertaking a big offensive, if success was to be achieved. But unfortunately the lieutenants rebelled and created a mutiny in the rank and file with the result that what was calculated and determined to be an orderly retreat was converted into a rout. I do not think that the Mahatma was terrified by the Chaurichaura riots. He is capable, as he has said somewhere, of wading through a river of blood, if need be. He saw in the riots the finger of God pointing to the fact that his army was not disciplined, that it had not learnt the art and use of the weapon of Non-violence which it was going to employ, that his workers were only too prone to mistake license for liberty, that on the whole the masses had not been sufficiently inoculated with the spirit of non-violence. That his reading of the situation was correct became more than clear at the very meeting which passed the resolution at Bardoli, when member after member opposed them on the ground that they would cause a great disappointment in the country at large. I, accordingly, do not think that N.-C.-O. failed because people in some places caused riots. The wonder rather is how there were so few riots when the whole country from one end to the other was in such an excited and agitated condition. The failure of the movement was in the failure of its workers to realise its significance and implications.

The Mahatma made heroes out of clay. Some of them became, under the influence of his alchemy, true and genuine gold. Others became clay again—clay dirtier perhaps than what they were before—ever ready to be moulded into any shape either by their own passions and ambitions or under the influence of an external agency. Herein lies the great tragedy. The first sign of this inherent weakness became apparent to the observing eye even in 1921, when the movement was but a few months old when passions and jealousies were roused in many districts and

provinces in connection with the elections for the All-India Congress Committee, the Provincial, District and other subordinate committees. There were many who felt that their services required to be recounted and emphasised in the presence of their co-workers who were quite able to appreciate and appraise them at their true worth, and when they failed to carry conviction, and what was of even greater moment to them, to get elected to these bodies or to offices under them, not a few became discontented and perhaps disgusted with the whole affair. The ambition for a name and fame as distinguished from service, was responsible in not a few cases—I do not of course, suggest that it was so in *all* cases—for the popularity which the Swarajya Party came to have in due course. The elections to Municipalities and Local and District Boards furnished a free field for the play of these ambitions, and those in touch with their affairs will be the first to admit that the so-called Non-co-operators had their cloven feet of clay. There were open quarrels among Congress workers for seats on these bodies, and when the elections had taken place, the elections to the offices furnished fresh fields for the play of the same ambitions. I am not without misgivings that the methods employed for achieving success at these elections were not as clean as one would wish to associate with the votaries of a movement whose avowed principles were Truth and Non-violence. I am told by many persons, who are competent to judge and whose veracity I consider to be above reproach, that the N.-C.-O. members of these Boards have at times behaved worse than their predecessors, who for fear or for love used to be more straight in their dealings, less vocal in their demands and less boisterous in their declamations. They used to have a certain standard of honesty and within the limits of that standard they were honest. Each N.-C.-O. member is supposed to be a law unto himself, which in its ultimate analysis means free to do what he likes regardless at times even of everyday commonplace laws of morality regulating dealings between man and man. Any difference with co-workers is very often set down to malice and leads to the formation of parties and groups joined and kept together by the very loose ties of common hatred created by diverse causes against a whilom co-worker in the cause of the country's freedom. The forthcoming elections to the Councils are calculated to

intensify the tendencies disclosed by elections to local bodies. Indeed, many a Congressman will repudiate the Congress for the simple reason that its working committee, which had to choose between two or more candidates and could not simultaneously adopt all, had made its choice in favour of another person. Old associations are likely to be broken, caste and communal prejudices to be roused and utilised, and, above all, means devised and adopted as between Congress co-workers which a pre-reform Councillor might consider too dirty for himself. The Hindu-Muslim relations are also an indication and proof of the fact that our profession of Hindu-Muslim unity was only lip-deep, that its votaries were not above being bribed, cajoled or coerced into a repudiation of its essentials and of the essentials of Non-cooperation. Want of grit in a majority of the N.-C.-O. workers is demonstrated by the fact that in spite of their lip-loyalty to the constructive programme to which Mahatma Gandhi rightly attaches great importance, so few of them have shown themselves willing to forego the excitement of so-called political work. The constructive work outlined by the Bardoli resolution has never yet been undertaken on the scale it ought and was intended to be. The Mahatma has been crying himself hoarse over it, but only a few persons are prepared to give themselves to this quiet and unostentatious work.

While Non-cooperation, therefore, succeeded in drawing out the best qualities of man in many persons, it also threw up to the surface a large number of persons who acquired an adventitious and wholly undeserved importance of which they were not slow to take advantages to further their own ends. Mahatma Gandhi has been insisting from the very beginning on the quality of N.-C.-O. workers rather than on their numbers. But it was not possible in a big mass movement to keep out all undesirable elements. It is those who understand least of the principles of Mahatma Gandhi who are loudest in their professions and who feel and are not tired of proclaiming that they constitute a superior caste by themselves to whom all others must bow their heads. The golden virtue of humility so often insisted upon by the Mahatma is unknown to them and where nothing else will have effect they do not hesitate to put forward their sacrifices as supporting their claim to preference, forgetting that a sacrifice ceases to be a sacrifice and loses its value, when a considera-

tion is sought and claimed for it. Non-co-operation has failed, not because there were so few title-holders giving up their titles, so few lawyers giving up their practice, so few students giving up their studies in Government-recognised institutions, so few persons boycotting foreign cloth and wearing khaddar, not because the wine-drinkers after giving it up for a while took to it again with redoubled vigour, not because there were riots and bloodshed in some places in the country. I am prepared to assert that it achieved success in all these matters, because the moral prestige and value of Government titles and courts and educational institutions was destroyed beyond repair and redemption. Khaddar has been making steady progress and the anti-drink and anti-untouchability problems have acquired a place in our social work which they never held before. The riots after all were so few and can be regarded as negligible in view of the vast extent of the agitation and the profundity of the indignation giving rise to it. The movement has failed because many amongst its leaders failed to appreciate and understand the implications of its underlying principles. It has failed because many persons tried to patch to it their own ideas not only about its basic principles but even to mix up its

programme with some preconceived and inconsistent and incompatible items of other methods of political work. It failed because many of the very large numbers of persons who joined it in the beginning with a genuine desire to serve the country did not and could not keep their heads cool and had not the capacity for sustained work for a long time. It failed above all because many of these had not the capacity, and the movement failed to lift them up to a level, to enable them to understand and appreciate its high moral value, and began to utilise what were opportunities for service as occasions for personal preferment and personal aggrandisement. It is as well that the movement failed, because success with the material available, if at all possible, would have been more disastrous than failure. I am not hopeless of its future and of the future of the country. Its success is assured. The grosser elements in it are being gradually excreted and the faith of the faithful few will be tested as of old in fire. Many have come but few will be chosen and these few will lead the country to the destined goal to which Destiny and the world forces are alike calling it.

"A HUMBLE NON-CO-OPERATOR"

TRADITIONAL AND REAL RELIGION

BY THE LATE PROF. P. E. RICHARDS

RELIGION is a mixture of art, philosophy, devotion and duty and each of these is found in more exquisite form apart from religion. Ecclesiastical art has never equalled the secular, high as it has gone in music and building. The friezes of the Parthenon are human rather than divine in their motive, like the paintings on the Sistine Chapel. A well planned city with business and domestic edifices is a fairer sight to look upon than a cathedral. The best parts of the Bible are not the denunciations nor even the promises of the prophets, but the secular tales and the agnostic poetry. The personality of St. Paul is more interesting

even than his apostleship. With regard to philosophy, the creeds of the Christian Church are only in a primitive and infantile sense of the word metaphysical, and the greatest of accepted religions is that which is most metaphysical namely, Hinduism. Of devotion the noblest examples are to be found not in cloister or shrine, but in the walks of everyday-life, such as that of the mother to the child, or of the scholar to knowledge. And lastly, the scientist has a wider conception of law than the Puritan.

It is a combination or resultant of many different forces which we sum up in the word religion. The various elements are variously

mixed for differing temperaments. Cherubim know most, seraphim love most: and since there is nothing to be known but truth, and nothing to be loved but the good and the beautiful, these highest ranks in the kingdom of the spirit must be divided on the one hand into pure philosophers, and on the other hand into pure sociologists and artists. Progress towards perfection in the scale of the hierarchy, therefore, would seem to threaten the dissolution of religion, or to restore us to the disentangled elements of human being. We may even cease to speak of religious-minded men, and come to look upon such names as philosopher, poet, artist and good citizen as the highest terms in our vocabulary.

Philosophy is the chosen minister of truth, as art of beauty, and if a man would know the good he must make himself useful. Usefulness in human affairs is a wider conception than the "good" of the churches, and a more variously-fashioned instrument for the development of character. Involved in philosophy and art and citizenship is an element which the churches have claimed as peculiarly their own: the element of faith: without which however no human affair has been conducted. Faith and hope are difficult to be distinguished the one from the other, and the churches enjoy no monopoly of them. The most striking characteristic of the ancient Hebrews was their faith in their own future, which was encouraged and flattered rather than implanted by their religion. Jehovah lent himself as an instrument to this indefatigable will and determination, and therefore found idolaters. The same kind of faith, however, is perceptible just as remarkably in the ancient Romans, and has left its indelible impression upon literature and institution. Aeneas in the epic poem sets out in faith to found his city, and gazes with envious eyes upon the citizens of Carthage whose walls are already rising. "The passion for the city," or in other words faith in the future, "is the keynote of the Aeneid." The Pilgrim Fathers, when they set out in slender keels to cross the Atlantic, resembled themselves to the Children of Israel. It was not so much their religious fancy which supported them when they were brought face to face with the hardships and tasks of the settler, as their stubborn perseverance, and the refusal to desist from effort until the last circumstance had declared against them.

Behind art, and philosophy, and science, and social reform lurks the same faith; that beauty and truth and good are accessible. *Labor omnia vincit*. The greatest of faiths is faith in effort, and in reason, in the good results that will follow from the exertion of all the powers humanity is possessed of. No age ever had more faith than our own, however facile, with its explicit belief in progress, and its million forms of endeavour. The popular imagination of the goal to be attained may be ineffectual and vulgar, but philosophy and social striving are not dead among us. The agnosticism of the scientist should not blind our eyes to the fact that he is the plaything of hope and credulity. His devotion to the search for fact and his belief in its ineffable value amount to fanaticism, and he has elevated the standard of the world in respect of veracity. Copernicus and Galileo and other forsakers of tradition who caused scandal to good men around them, went on in sheer faith in their own impulses, and fearful sometimes of the wreck of the world, laid the foundations of the most astonishing and stablest of edifices, the temple of scientific ideas in whose grandeur every man must pay his worship.

From this point of view it is easy to appreciate the value of the simple advice "Be a believer." Men have always been believers, it seems, from Hebrew days, and Roman days, to our own; their belief finding picturesque and occasionally sublime expression in superstitious ideas and imaginations; none of which is comparable in grandeur to what will be the future faith in the destiny of the new-born child. Yet the angels sang some such hope as this over the cradle of the infant in Bethlehem, and the loftiest symbol of the Christian faith is the mother with the babe in her arms. Religions are wiser than they know, and common men are fuller of faith than they are accustomed to think themselves, or than the churches represent them. "If at first you don't succeed try again." The child learns faith of the purest kind in his nursery, and meets with it in the world wherever he encounters courage and effort. Not to be a believer on such terms as these is indeed to be less than humanity.

With regard to faith in a future beyond the grave, here again we have a better resource than any with which the churches can furnish us. "Jerusalem the Golden," the idea which excites the Hymns Ancient

and Modern to their only strains of lyric poetry, is a childish conception in comparison with the grandeur and the terror of the ignorance to which the amplest minds confess upon this subject. A philosopher of Cambridge University believes that a metaphysical argument can be constructed compelling a belief in a future existence. How slender a thread of hope! And how fortunately slender, for who would be robbed of the magnitude of his doubt except it were by the most daring of syllogisms, or something equally magnificent? Agnosticism as regards the future after death possesses moral elements of courage and sublimity superior to the priest or pastor-proclaimed virtue of the acceptance of tradition or the scriptures. The simple faith of simple people in their own continuance is a dignified thing, and the poets have an awe-inspiring way of assembling the mood, if not the intimations, of immortality. These are natural human approaches to a problem which for the present every man must face in his own way, and they deserve their persuasive effect upon us. But for the confident exchange of priestcraft what inheritor of the sense of wonder would resign his birthright in the unscrutable?

In ancient times religion was so different a thing from what is conventionally accepted as religion nowadays, that we need a new word to express the difference. It is impossible for us to look upon a good citizen or a good athlete as a religious-minded man, and yet that is what was done in Athens, and (barring out the athlete) in Judaea, and even to some extent in mediaeval Europe, when the Roman Catholic Church was in its prime. If our ancestors could return among us it is probable that they would regard the state, or at least certain hopes for the state,

as the sacred part of our life, and would turn away from the churches as the mere outward trappings and ceremony. From the days when the cleavage between church and state could no longer be ignored among us, it may be said that in the real sense of the word Europe has gone on without religion. When politics and business and art and philosophy and knowledge are taken away from the religious life, nothing is left except what Walt Whitman called "a ghastly phantom." Existing churches are but ghosts of religious might, and the thing that most resembles in the present day's religion as it was understood and possessed in the ancient days is the movement called Socialism. The simple demand that the institutions of society shall be regarded as what they are, engines for the common good, restores us to our integrity. Let individual human life says the Socialist, be seen in its relation to the whole; let trade, for instance which is indispensable to the state, be recognised and organised as a civil service. In this way we should secure with more certainty the welfare of every man, woman and child, such welfare being to us sacred. We look forward to a commonwealth in which every citizen shall find the conditions requisite for his development, in which the child shall be the ruling consideration, and in which the necessary toil of daily existence shall be accomplished not as the principal affair, but as permitting leisure for the activities of athletic, scientific, philosophical, and artistic invention. This is the spirit of the real religion of the age in which we live, a spirit undreamed of or blindly opposed by the churches: and whosoever is doing a good stroke of work for human kind, in him let us hail the impersonation of faith and worship.

SANSKRITIC STUDIES IN RUSSIA

SANSKRITIC studies began in Russia at least as early as 1880 with Professor J. Kossowitz, who published transcriptions of *Palaco perscae Achaemenidorum* and also edited portions of the Sanskrit *Mahabharata* in Sanskrit. His pupil Minayeff

published the text and translation of *Pratimokshasutra* and published a Pali grammar with introduction. He also published two works viz. Buddhism and its sources and *Mahavyutpatti*, and also edited *Kathavatthupakaranatthakatha*. He also pub-

lished a monograph on Marco Polo and a great many critical notes, and also published *Bodhicharyyavataara*. We have next to name Professor O. Boethlingk a German scholar, who published the famous St. Petersburg dictionary at the expense of the Russian Academy in 1855 in seven volumes, which is the best Sanskrit dictionary that has yet been written. He also produced a smaller and abridged dictionary on the same plan as his bigger work. He published two editions of Panini and also a translation of *Mricchakatika* and of some of the Upanishads. Another Russian Sanskritist of great reputation was Prof. B. Wassilief, who published a history of Buddhism, a translation of Taranath's treatise and also the "Dogmatics of Buddhism." Professor Oldenbourg, who must be distinguished from the German professor of a somewhat similar name, published two collections of Buddhist stories, edited the manuscripts from Kashgar and also published his report of an Archeological expedition to Central Asia. Bodleff published the Buddhist work "Suvarnaprabhasasutra" and Klementz his Report on the Turfan expedition. But the most eminent Sanskrit scholar in Russia at the present day is Professor Th. Stcherbatsky. He had studied Nyaya in India for two years, can speak Sanskrit as fluently as he can his German, Italian, French, or English or Dutch or Spanish, and he has been working for a very long time on the philosophy of Mahayana Buddhism. His principal published works are the following :—

1. Buddhist and Yogic Epistemology.
2. Philosophy of Dharmakirtti.
3. Editions of Nyayavindutika and Tikatippani.
4. Editions of the same works in Tibetan.
5. Tibetan text of Santanantarasiddhi of Dharmakirtti.
6. Dharmakirtti on Sollipsism.
7. Soul theory of the Buddhists.
8. "India"—an article in the Russian Cyclopedia.
9. An edition of Abhidharmakoshyakhyā of which the first Koshasthana has been published by him in colaberation with Sylvain Levi.

10. He has recently published a very interesting paper on the scientific achievements of the ancient Hindus.

In September, 1925, the Russian Academy of Sciences celebrated its bi-centenary. In Science the Russians include also the study

of Sanskrit. Three persons were specially invited from India, viz., Professor C. V. Raman, Professor Modi from Bombay and Professor S. N. Dasgupta of the Presidency College. The Russian Government were prepared to meet the passage expenses of these scholars. Professor Dasgupta, however, for various reasons was unable to accept the invitation, but still the Academy of Sciences paid a tribute to his Sanskrit scholarship by presenting him with a copy of the big St. Petersburg Sanskrit-German dictionary, which has long gone out of print and is, therefore, now an exceedingly costly work. We shall now quote some extracts from a letter from Professor Stcherbatsky to Professor Dasgupta which will give an idea of the success of the bi-centenary of the Academy of Sciences and also of the nature of Sanskritic studies in which Professor Stcherbatsky is now engaged.

"My dear Professor Dasgupta,

I have been awfully sorry that you did not come to our bi-centenary. Prof. C. V. Raman attended and also Mr. Modi from Bombay. From them probably you will hear all particulars. The meeting was a brilliant one, no less than six Professors from German Universities attended; the Italian delegates were also pretty numerous (this is a proof that our celebration had nothing to do with politics). Cambridge was represented by Prof. Keynes and the British Museum by Bateson. The Royal Society and Oxford sent congratulations. Five days were spent in Leningrad and 5 in Moscow. We had a lot to show to our guests. Our Museums have become so rich, so enlarged and well-arranged, that, according to the best foreign authorities, as, e.g., Prof. Mizki from Prague, Leningrad is unequalled by the other capitals of Europe and must become now that it has lost its former position of a capital, a place of pilgrimage for men of science and artists. The banquets and receptions were also as numerous and gorgeous as possible. Once more I regret your absence. Now that the celebrations are over, we must go down to work. I have in preparation a full translation of the *Nyayavindutika* and a treatise upon the Logic of Dignaga and Dharmakirtti. You know my high opinion of the works of these great men, whom I consider to be the greatest philosophers of India and of the whole of mankind," &c., &c.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the curing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, *The Modern Review*.]

Agricultural Improvement in Bengal

I beg to point out that the analogy you have drawn between the factory labourers and the raiyats in your comment under the above caption is very far-fetched. In case of factory labourers, they get fixed wages, whereas the raiyats have to depend on their own harvest. That the raiyat should be declared to be the proprietor of the land, as advocated by Dr. Naresh Chandra Sengupta, is an essential factor to save the greatest industry of India. The organisation of Co-operative Credit Societies in its fullest scope is another great factor to save the raiyats. And if the raiyats be not given proprietary right of land, the Co-operative Credit Societies will not develop to their full growth. It may be mentioned here that in Modern Industrialism proprietary right is being given to labourers in some measure.

If the law against alienation of land to non-agriculturists has not given general satisfaction in the Punjab, the reason is somewhere else and not in the working of the law itself.

JAGATJYOTI PAL

EDITOR'S NOTE.—We have nowhere said that the position of factory hands and of raiyats is exactly the same. What we meant to say is that both factory labourers and raiyats are supplied with some means of production—e. g., machinery in the one case and land in the other by capitalists and landlords. If landlords are to be bought out by means of legislation, capitalists who are factory-owners will also have to be bought out by legislation, the price paid being of course different in different cases. That the raiyat is paid from the crop he produces, and the factory hand is paid fixed wages, is not an essential difference; for the latter, too, is in the last resort paid from the sale proceeds of the goods he produces.

We are not in love with either land-owners or factory-owners, nor are we against them. We want that raiyats and factory labourers should be enabled to live full and self-respecting lives. But we also want that if any legislation is to be undertaken for the purpose, the principle underlying any such legislation should be made applicable to the cases of all workers in industries, both agricultural and manufacturing.

INDIAN PERIODICALS

Lao Tsze On Art

Current Thought publishes a translation of portions from Petrucci's *Encyclopediae de la peinture Chinoise*. We are giving below Lao Tsze's version of the principles that should guide artists.

Lao Tsze said : As regards what is to be studied in painting, some prefer complexity, while others simplicity. Complexity is bad, simplicity is also bad. Some prefer ease, while others difficulty. Difficulty is bad and ease is equally bad. To have method is considered by some as noble, while by others it is not. Not to have method is bad, again to rest entirely on method is still worse. One should at first observe one rigid principle, then penetrate intelligently into all changes. The end of possessing a method should be as if there was

no method. It is like letting fall colours, from Kon-Tch'ang-K'ang. The flowers are brought to life by the movement of his hand. The Cheng-houang of Han Kan is of unique excellence. He prayed before he painted and then genius appeared.

If one wishes not to have method in the end, certainly it is at first necessary to have method. If one wishes ease, it is at first necessary to acquire difficulty. If one wishes simplicity and severity of brush, it is at first necessary to learn complexity and full blaze of colour.

Elephant Catching in Nepal

The Bengal Nagpur Railway Magazine gives an interesting account of elephant catching in Nepal. It will be found to

be quite different from the other and well known *kheda* system. The writer of the article says:

The mode of catching elephants is one singular to Nepal and unheard of elsewhere. It is solely a government undertaking, and the operations are under 'The Catcher of Elephants,' as the superintendent of the operations is called. He is entirely responsible to see that government is more than compensated for the heavy expense incurred.

In an old log cabin an old man sits scanning a map of the Nepal dunes by the aid of a 'Deitz Favorite' lamp. The cabin lies on the southern outskirts of the Nepal Terai and away from the haunts of men. Carefully he traces certain positions and makes calculations. Deeply engrossed in following the movements of a roving herd reported as moving in an easterly direction, he pays no heed to the doorway opening and two peering inquisitive eyes looking at him out of the darkness. A cough rouses him from his self-imposed task and without looking at the intruder, he asks, "What news, Balbir?"

"Sir, word has come into camp that the herd moves rapidly eastward and is within three days march of this place."

"Phone to all the thanas and outposts, even to Katmandu if necessary, and see that a goodly number of elephants are sent to assist those already keeping watch and driving the herd. To-morrow, I too, will shift my camp and be within a day's march of the beaters. Send Bhimsingh Thapa here."

With a military salute the orderly departs closing the door behind him.

Half an hour goes by. The old Elephant Catcher is still seated at his table with the map lying before him. His brow is puckered, but a smile lights up his face. The news he has heard is good and success seems sure.

There is a knock at the door and to his "Come in," and elderly soldier of the Nepal Army enters and salutes.

"You have heard the news, Bhimsingh, eh?" asks the old man.

"Yes sir, the news is good."

"I have sent for you to pitch the camp on the outskirts of the jungle. Let it be placed within the call of the watchers and the driving elephants, for I would have frequent reports of the movement of the wild herd. When I reach my tent, Bhimsingh, arrangements must be made to stem the advance of the herd eastward, for, as you know, once the herd crosses the Mechi river, we cannot trespass into the territory of the British Raj, and all our trouble to keep the herd together will be wasted. See to it that my instructions are carried out. Now you may go."

The old man is the general who bosses the show. After days of careful manoeuvring he at last gets the wild herd into a tight corner. His assistants are ever alert to avoid blunders. Then

Another dawn breaks like a silver aftermath to restlessness and anxiety. The feathered songsters sing a song of praise, for it seems good to be alive. Gradually the darkness of the forest lightens, and solitary forest giants, standing apart from the general

scheme of forest reserves, are silhouetted against the greyness of the sand dunes. The light strengthens, and far ahead huge dark masses are moving forward as the beaters advance with flares and trumpets. The beating elephants go forward, while the Colonel makes a count possible for the light is strong enough to see the wild herd rushing into a *cul de sac*. There are twenty females and ten males and several little ones hurrying to keep ahead of their parents. "Forty in all" counts the Colonel and sends the number by word of mouth to the Old Catcher sitting in his small tent, alert and wakeful as the rest.

"Where are the fighting elephants?" he demands, "Let them be kept out of sight a little way behind until I give the order for them to advance. Send me *Moti-Peari* (the favorite pearl) for I will now join the Colonel Sahab."

Then the grand *finale*. The general gives the signal for the capture of the wild elephants.

The whistle is found, and raising it to his mouth, the oldman blows a shrill blast for the last time. The fighting elephants are freed and hurry forward. The males of the wild herd, seeing them coming, leave the females and young now bunched together, and go forward to meet the advancing foe,—the fighting elephants, each selecting an enemy to do battle with.

The distance between the combatants lessens; at last they meet and the compact of their foreheads resounds in echoes through the sand hills. They back and move forward again each seeking a loophole to bring his enemy down. It is a meeting of iron-clads attempting to ram one another a meeting of Titans. The huge bodies sway from side to side and a piercing shriek tells of a tusk finding its way into flesh. Each has chosen a foe to subdue, and as they back and rush at one another in wild fury, the battle rages fiercely. Hours go by. It is a determined fight; now a wild tusker gets the better of his trained foe. Seeing this, another fighting elephant is sent out to assist the loser and the odds soon reduce the wild one to obedience. Hours pass, and then one by one the wild males are conquered. Each captured elephant is led towards the camp between two trained fighters and as he marches slowly, his head hanging and his sides quivering, a tracker slips round and secures his hind leg with a stout rope. Trailing the rope behind him, in obedience to his conquerors, the wild one is directed to the nearest tree and there securely bound.

One by one, by fair means or foul, by a single elephant or by a couple, the males of the herd are secured and then attention is given to the females who are cowed in abject fear and are huddled together.

Beating elephants are now brought up and surrounded the cowed group, and while engaging them in conversation, as it were, the mahouts and trackers slip down from the beaters and bind their legs. This over, they are led between two beaters and like the males, secured at some distance to some giant tree, while their young playfully feed beside them.

The catch has been successful. It is enough. Let us throw a veil over the taming process. It is one of the most cruel processes known, and to

bring it out in the glaring light of day will benefit nobody.

Virgin Birth

There are many people who deny Christ as a historical person altogether. As to his being born of a virgin, there are far too many sceptics ready to run the theory down as a mere superstition. But, *The Oriental Watchman* says:

The account given in the Bible of the virgin birth of Christ is altogether reliable, authentic and accurate. It can be depended on. It contains the truth. And it is on this account that we rely.

The argument is as follows

Those who attack the truth of the virgin birth are accustomed to declare that they do not attack any essential Christian doctrine. They would have us believe that the church does not give up anything of importance when it throws away its faith in the virgin birth. This is not true.

The deity of Christ rests upon the virgin birth. He could not be the incarnate God in any other way. To deny His virgin birth is to deny His deity. Those who claim to hold to the deity of Christ while they deny his virgin birth have in mind a conception of His deity which is not Scriptural at all.

If the birth of Jesus was the result of ordinary generation, then there is no escaping the conclusion that a human individual was born, and not the pre-existing Son of God becoming incarnate. The pre-existing Son of God might take possession of Jesus the human individual, but this would be not true incarnation, but only the inhabitation of Jesus by the Son of God. There would then be the two distinct personalities. One would be the pre-existing Son of God. The other would be Jesus the natural son of Joseph.

And in this case Jesus could not be the Saviour. He might be a great teacher, a prophet, a hero, and a great example, but He could not be the Redeemer of men. For, He would be only a man Himself, not God Incarnate, only a God-man can redeem the race of sinners, a God-man who organically united in His own person of humanity and divinity and who thus so identifies Himself with the fallen race which He came to save as to become the common man, the second Adam, the new head of the race. None other than this can possibly save.

And the truth of the virgin birth gives humanity such a god-man. Ordinary human generation could not produce such a God-man. Therefore, to take away the virgin birth is to take away the Incarnation, and to take away the Incarnation is completely to destroy the doctrine of Christ and Christian salvation.

This may convince ready-made believers, not others.

British Labour and Indian Labour

Walter M. Citrine, acting secretary, British Trades Union Congress writes in *The National*

Christian Council Review regarding India's illiteracy and its bearing on India's economic progress. He also says that Indian suspicions of British Labours are unfounded. Says Mr. Citrine:

The blot of illiteracy is so great that it places millions of Indian people among the most illiterate in the world. India cannot hope to develop her industries and to make the best use of her natural resources so long as her people lack the education that those of most Western countries possess. In reply to the deputation from the textile workers of Bombay who waited on him in connection with the great strike last autumn. Sir Leslie Wilson said, 'I am sure the millowners would be glad if they knew they were dealing with labour in the mills properly and fully organized. The Government would, I can assure you, welcome such a position.' Certainly, sporadic strikes and absenteeism in various industries, about which employers in India complain, would be lessened if responsible unions were generally in existence among Indian industrial workers. But the efficient management of trade unions itself calls for a fair educational level among the membership of those unions. Otherwise the unions are bound to be officered largely by sympathisers outside the ranks of manual workers who, however, possess the necessary knowledge and experience for that purpose.

The attitude of British labour towards Indian labour is one of sincere sympathy with its present position and keen interest in its future. Those who suggest that its attitude is governed by consideration of the prospective good market India may be for British exports do not understand what they are writing about. If they attended a British trades union congress and heard how references to the people of India are there received, they would realize how greatly they are mistaken. To repeat such a suggestion is implying that which is false, British labour is as anxious as it can be to place the knowledge and experience it has gained through years of toil and struggle at the disposal of the growing trade union movement in India. It desires to do all that lies in its power to help and encourage those who are striving to do for the Indian workers what they cannot at present do for themselves, but which we all hope they will be able to do ere many more years have passed.

Christianity's Failure in Rajputana

The same journal bemoans the fact that Christianity has not made much progress in the Indian States. After discussing the situation the writer says:

This reveals a very serious situation, for seven States have no Indian Christians and seven others have a total of only 193. The Christian Protestant population is, therefore, confined to the eight States occupied by missions: Alwar (32), Bharatpur (768), Bikanir (170), Dholpur (25), Jaipur (415), Kotah (662), Jodhpur (409), and Udaipur (139).

In the Indian States 2,920 among 10,000,000, and in Ajmer-Merwara 2,578 among 500,000. This shows us how far indeed we are from being in a position to effectively reach the people of this area.

Another fact which makes the situation even more serious is the nature of the distribution of this Christian population between cities and villages. In Ajmer-Merwara there are 5 towns and 746 villages; in the Indian States 143 towns and 32,412 villages. There are no figures for the distribution of Indian Christians only, but taking the total Christian population of the States as 4,911, of whom we must remember that 1,991 are Europeans, Anglo-Indians and Indian Roman Catholics, we find that of this total number 2,883 are resident in cities and 2,028 in villages. Considerably more than half are urban Christians. Ten of these States have no Christians in villages at all, and seven States have an average of 20 village Christians only. Christians live in 225 of the 32,412 villages. In Ajmer-Merwara, the total Christian population is 5,531, of which more than half (2,953) are not Protestant Indian Christians, and of the remainder only 602 live in villages. These reside in 51 out of the 147 villages. In the whole province, therefore, Christians reside in 329 of the 33,158 villages. Three-quarters of the Indian Christian population is urban and one-quarter rural.

These facts of Christian occupation show us, therefore, the magnitude of the task before the Christian Church.

Personnel of the Royal Commission on Agriculture

The Feudatory of Zemindary India writes :

From the letters appearing in the Press it would seem that the Larded Aristocracy especially in the United Provinces is not satisfied with the personnel of the Royal Commission on Agriculture. There is good ground for the dissatisfaction. Except the President, the Marquis of Linlithgow who, we trust, owning as he does, 42,600 acres of land knows something of agriculture, and the Raja of Parlakimidi who is a model landlord and is in intimate touch with agriculture, the members of the Commission are more conversant with the theory of agriculture than the practical side of it. We may expect a highly learned report on the subject from the Commission but we doubt if it would be of practical benefit to the agriculturist.

The personnel may be enlarged so as to include some representative landlords from the United Provinces of Agra and Oudh, Behar and Orissa and from Bengal. It may be too late now to reconstitute the Commission on the lines suggested but representative land-lords may be coopted as members when the Commission sits in these Provinces, in turn. Agricultural conditions and methods are not uniform all over India. There are local differences which ought not to be overlooked by the Commission in making its recommendations. And these differences in conditions and methods can be brought to the notice of the Commission only by representatives from the various Provinces who may be coopted as members. The Hon. Lala Sukhbir Sinha who is a considerable landowner

and who is the Honorary Secretary of the United Provinces Zemindars' Association makes a suggestion. He writes. 'As the Commission is not properly representative and every Province has its own aspect of agricultural development it will be, I think, most appropriate if at least two coopted members from each Province having practical knowledge and experience of agricultural problems are added to the Commission.' We trust the Government of India will give due consideration to the suggestion and as far as possible try to meet the wishes of the Landowners in these Provinces, who are quite reasonably dissatisfied with the personnel of the Royal Commission.

To Stop British Exploitation

Mr. K. B. Dixit, M. A., writes in the *Volunteer* on the problem of British exploitation of India. He concludes his article as follows :

There is one and only one way to check this exploitation. It is no use grumbling and murmuring against our masters. They are certainly benevolent to us so far as their civilisation would allow them. They are doing what is most natural to them. We must not, therefore, blame them for their exploitation of us; we must blame ourselves for allowing ourselves to be thus exploited. If there is division among us, what right have we to censure others for taking advantage of our division? If our defence is weak what sense is there in our asking others not to capture us and plunder us? In the age of *Might is right* the weak have no chance. Either they must regain their strength and show their fitness to survive or else they must go to the wall. This is the one lesson which is emblazoned in large letters on every page of History. Let us have done, therefore, once for all, with disunion, discord, jealousy and the rest of this brood if we wish to live. Let us regain our lost strength, vigour, and manhood. Let our slogan be "Unity is Liberty". and with this slogan on our lips let us proceed to organise and order our hosts in a solid phalanx, and taking our stand like a rock in front of our masters hurl to them a proud and just defiance in this most unequivocal language.

"Sirs, you can no longer exploit us"

Rabindranath on Art

Rabindranath Tagore contributes an enlightening article to the *Visva-Bharati Quarterly*. The Poet begins his article with *Slokas* from ancient texts to support his views :

There is a remarkable verse in the Atharva Veda which attributes all that is great in the human world to superfluity. It says :

Ritam satyam tapo rashtram sramo dharmascha karmacha, Bhutam bhavishyat ucciste viryam lakshmirbalam bale.

Righteousness, truth, great endeavours, empire, religion, enterprise, heroism and prosperity, the past and the future dwell in the surpassing strength of the surplus.

The meaning of it is that man expresses himself through his superabundance which largely overlaps his absolute need.

The renowned Vedic commentator, Sāyanācharya says :

Yajne hutasishtasya odanasya sarvajagatkarana-bhuta Brahmabhedena stutih kriyate.

The food offering which is left over after the completion of sacrificial rites is praised because it is symbolical of Brahma, the original source of the universe.

According to this explanation, Brahma is boundless in his superfluity which inevitably finds its expression in the eternal world process. Here we have the doctrine of the genesis of creation, and therefore of the origin of art. Of all living creatures in the world man has his vital and mental energy vastly in excess of his need, which urges him to work in various lines of creation for its own sake. Like Brahma himself, he takes joy in productions that are unnecessary to him, and therefore representing his extravagance and not his hand-to-mouth penury. The voice that is just enough can speak and cry to the extent needed for every day use, but that which is abundant sings, and in it we find our joy. Art reveals man's wealth of life, which seeks its freedom in forms of perfection which are an end in themselves.

All that is inert and inanimate is limited to the bare fact of existence. Life is perpetually creative because it contains in itself that surplus which ever overflows the boundaries of the immediate time and space, restlessly pursuing its adventure of expression in the varied forms of self-realisation. Our living body has its vital organs that are important in maintaining its efficiency, but this body is not a mere convenient sac for the purpose of holding stomach, heart, lungs and brains; it is an image,—its highest value is in the fact that it communicates its personality. It has colour, shape and movement, most of which belong to the superfluous, that are needed only for self-expression and not for self-preservation.

At the root of all creation there is a paradox, a logical contradiction. Its process is in the perpetual reconciliation of two contrary forces. We have already said that the natural urging of the surplus, the *ucchista* is the motive force of all that makes for perfection. But the boundless overflow must yield to the bounds of finitude for its manifestation. Truth must become real by the definition of the infinite. We have two contradictory utterances in the Upanishad about the origin of all things. On the one hand, it has been said :

Anandadhyeva khalvimani bhutani jayante. *The universe has come out of joy.*

On the other hand, there is the verse which says :

Sa tapo' tapyatah sa tapastaptva sarvasamarijatyadidam kincha.

God made penance, and with the heat generated therefrom he created all that there is.

The freedom of joy and the restraint of *tapasya*, both are equally true in the creative expression of Brahma.

This limitation of the unlimited is personality. God is personal where he creates.

Kavirmanishi paribhuh svayambhuryatatathyato' rthan Vyadadhat shaswatibhyah samabhyah.

Where he dispenses the inner necessities of existence in an accurate measure and for all time he is the poet, the lord of mind, the sovereign power, the self-creator.

He accepts the limits of his own law and the play goes on which is this world whose reality is in its relation to the Person. Things are distinct not in their essence but in their appearance, in other words, in their relation to one to whom they appear. This is art, the truth of which is not in substance or logic, but in expression. Abstract truth may belong to science and metaphysics, but the world of reality belongs to Art.

The world as an art is the play of the Supreme Person revelling in image making. Try to find out the ingredients of the image—they elude you, they never reveal to you the eternal secret of appearance. In your effort to capture life as expressed in living tissue, you will find carbon, nitrogen and many other things utterly unlike life, but never life itself. The appearance does not offer any commentary of itself through its material. You may call it *Maya* and pretend to disbelieve it, but the great artist, the *Mayavin*, is not hurt. For art is *Maya*, it has no other explanation but that it seems to be what it is. It never tries to conceal its evasiveness, it mocks even its own definition and plays the game of hide and seek through its constant flight in changes.

Then he comes to the main question :

Let me repeat here my remark about the function of art from a previous paper of mine : "When we talk of aesthetics in relation to arts we must know that it is not about beauty in its ordinary meaning but in that deeper meaning which a poet has expressed in his utterance : truth is beauty, beauty truth. An artist may paint a picture of a decrepit person not pleasing to the eye, and yet we call it perfect when we become deeply conscious of its reality."

Hopeless tragedies of life can never technically be called beautiful, but when appearing on the background of art they delight us because of the convincingness of their reality. It only proves that every object which fully asserts its existence to us because of its inherent finality, is beautiful; it is what is called in Sanscrit *manohara*, the stealer of the mind,—the mind which stands between the knower and the known.

If among the innumerable objects in this world there be a few that come under the full illumination of our soul and thus assume reality for us, they constantly cry to our creative mind for a permanent representation. They belong to the same domain as the desire of ours which represents the longing for the permanence of our own self.

In the course of an analysis of the artistic urge the Poet says :

All the deep impressions in our mind are accompanied by some emotions which set up their own variety of tremors in our consciousness. This agitation modulates our voice and movements and impels us to all creative display of colours, forms and sounds. This reminds me of the occasion when I saw inscribed on the wall of a school

building, in exaggerated characters: "Bipin is an egregious ass!" It amused me, and at the same time offered me an answer to the question, *what is art?*

No one takes the least trouble to proclaim the information that Bipin is tall, or that he suffers from a cold. Ordinarily our mind is soberly grey in its impression of Bipin. But when we love him or hate him, the fact of Bipin's existence becomes glowingly evident on the agitated background of passion. Then our mind can no longer remain neutral; it detaches the idea of Bipin from the immense multitude of what is non-significant to us, and according to its own power our mind tries to make him as unavoidably real to others as he is to ourselves.

The boy who angrily longed to give permanence to his indignant estimate of Bipin and make it universally accepted had nothing but his inadequate charcoal and ineffectual training whereas his forefathers of the primitive age, when excited to anger, not only could give vent to it effectively in action, but also in an expression of gorgeous ferocity by the help of pigments, feathers, tinsel and war dance. That writing on the school wall, craving immortality, sadly begged for colours and rhythmic lines to be like its glorious congeners, the fresco paintings of the world-renowned caves, where the artists attempted to emphasise their estimate of certain personalities, and of sundry incidents, into permanence.

As Art creations are emotional representations of facts and ideas they can never be like the product of a photographic camera which is passively receptive of lights and shadows in all their indiscriminate details. Our scientific mind is unbiassed; it accepts facts with a cold-blooded curiosity that has no preference. The artistic mind is strongly biassed, and that bias not only guides it in its fastidious selection of the subject, but also in that of details. It throws coloured lights of emphasis on its theme in such a manner that it attains a character which clearly distinguishes it from its fellows. The skylarks of science offer corroboration of their truth through their similarity, the skylarks of artists and poets through their dissimilarity. If Shelley's poem on this bird were just like that of Wordsworth, it should have been rejected for its lack of truth.

As art embodies our personal estimate of a thing, or character, or circumstance, the artist in his work does not follow nature in its capacious heterogeneity, but his own human nature which is selective. By leaving out whatever is non-essential for his own purpose of expression and intensifying what is significant, he brings out the truth of his creation much more vividly than he would if he copied actuality which is strictly impartial to whatever exists. The wholeness of God's creation is immensely vast and it is not possible for any detail to be too defiantly discrepant in its relation to it. But the background of human expression is small and therefore, it is never possible to accommodate nature's details in our art compositions. It is childish to expect the primeval forest in the perspective of our garden plot, or an illustration of natural history in our works which modulate fact to the tune of our personality.

He goes on to explain differences in the modes of art expression and also points out

how these differences are often merged to produce newer forms of art :

What is art?—It is the response of man's creative soul to the call of the real.

But the individual mind according to its temperament and training has its own recognition of reality in some of its special aspects. We can see from the Gandhara figures of Buddha that the artistic influence of Greece put its emphasis on the scientific aspect, on anatomical accuracy, while the purely Indian mind dwelt on the symbolic aspect and tried to give expression to the soul of Buddha, never acknowledging the limitations of realism. For the adventurous spirit of the great European sculptor, Rodin, the most significant aspect of reality is the unceasing struggle of the incomplete for its freedom from the fetters of imperfection, whereas before the naturally introspective mind of the Eastern artist the real appears in its ideal form of fulfilment.

Therefore, when we talk of such a fact as Indian Art, it indicates some truth based upon the Indian tradition and temperament. At the same time we must know that there is no such thing as absolute caste restriction in human cultures; they ever have the power to combine and produce new variations, and such combinations have been going on for ages proving the truth of the deep unity of human psychology. It is admitted that in Indian art the Persian element found no obstacles, and there are signs of various other alien influences. China and Japan have no hesitation in acknowledging their debt to India in their artistic and spiritual growth of life.

Bigotry or over-conservativeness is bad for art

When in the name of Indian art we cultivate with deliberate aggressiveness a certain bigotry born of the habit of a past generation, we smother our soul under idiosyncrasies unearthed from buried centuries. These are like masks with exaggerated grimaces, that fail to respond to the ever changing play of life.

Art is not a gorgeous sepulchre immovably brooding over a lonely eternity of vanished years. It belongs to the procession of life, making constant adjustment with surprises, exploring unknown shrines of reality along its path of pilgrimage to a future which is as different from the past as the tree from the seed.

Quantity of Gold required to establish Gold Standard

Professor Edwin Cannan's evidence before the Currency Commission, as reproduced in *The Indian Review*, is valuable in many ways. In refutation of the theory that India will suck up the world's stock of gold if she were to have a gold standard the following lines from Dr. Cannan's evidence will be found useful :

I see no ground for supposing that if complete liberty of exchanging all silver rupees and currency notes into gold coins were given at once all over

India, there would be an enormous demand for gold coins, unless some ill-advised action had created distrust in the rupees and notes.

Small cash is a necessity of civilised life. The principal factor in determining how much per head of population will be required in the smaller coins is the magnitude of the coin or note immediately above them. In other words, the amount per head of silver coins in any country, where gold or notes are used for large payments, will be found to depend principally on the magnitude of the smallest gold coin or note. The silver coins in circulation in the United States amount to about $2\frac{3}{4}$ dollars per head; in England they are about that amount, and the explanation obviously is to be found in the fact that the lowest note in England, ten shillings, is much bigger than the lowest note in the United States, one dollar.

The poorer the people, the larger the proportion of their total cash will be in coins of small value.

Taking these facts and everything else known to me into consideration, I find it difficult to believe that no more than Rs. 5 per head would be required for active circulation, even if the smallest gold coin were the half sovereign and the existing amount of 5 rupee notes remained in circulation. If the smallest gold coin were a 10 rupee piece, which is quite small enough for a gold coin, the amount required would be still larger.

The impression that in case of the introduction of gold currency there would be a rush to convert silver coins into gold ones seems to be founded on a belief that a large proportion of the silver coin outstanding consists of hoards which have been saved and are not in very active circulation, and, further that these hoards would to a large extent be brought out for conversion into gold. But, granting their existence, why should these hoards be converted? To bring them out would be inconvenient to the owners owing to the risk of publicity and robbery, and nothing would be gained by it except some saving of space, which is really quite negligible in the case of hoards already made. No doubt, in future those hoards, if any, which would under existing circumstances be made in silver coin would tend to be made in gold coin, but there seems very little reason to expect any appreciable conversion of existing hoards provided, of course, nothing were done to create distrust in the silver coins.

Pompeii's New Wonder

We take the following from the *Garland*.

Pompeii has given the world a new wonder. After lying buried for well nigh two thousand years deep under the ashes of Vesuvius and the dust of ages, there has been brought to light a life-size bronze statue of a youth—a figure of grace, proportion, and elasticity that stamps it as a masterpiece of the golden age of Greek art. Even the most jealous Latin enthusiasts admit this newly-discovered treasure to transcend the best of the Roman School. Italian art experts, indeed, are discussing if it was not the hand of Phidias that wrought it. That it ranks, at any rate, with the finest

known examples of the school of Phidias is already openly accepted.

The statue was discovered practically in a perfect state of preservation during further excavation research at present being carried out in the "Via dell' Abbondanza" of Pompeii. Some slight restoration is necessary, specially to the legs, which have suffered a little from the pressure of the eruption cinders. Save for the easily-cleaned erosion of time the entire surface of the metal is quite unbroken.

Perhaps the safety of the precious bronze is due to the chance that the unknown proprietor of the Pompeian mansion where it was found had not yet arranged his art collection when the disaster of the eruption overtook the city. In a sort of strong room he had placed several ornamental works, including the statue, as if in store, and alcoves in the main rooms of the house were found empty as if waiting the final completion of their luxurious ornamentation by the works discovered in the store.

The figure is presumed to be one destined to stand in the atrium and to be designed so as to hold a candelabrum in its extended hand. The identity of the figure represented has yet to be determined, present presumption placing it as a refiguration of Pantarkes, the Greek youth of extraordinary beauty whom tradition records as the victor of the competition of youth in the year 463 B. C. The flawless form of the body, the muscular pose, and its air of offering dignified thanks appear to up-hold this first supposition.

In any event the discovery will be much discussed in the world of archaeology and of art, and the bronze youth will obtain a conspicuous place among the art treasures of the Museum of Naples.

How to treat Cowards

The following is from the *Anandian*, Ceylon. In Sparta,

The punishment of such as fled from battle, whom they called a "Sparta trepidantes," was this: they could bear no office in the Commonwealth; it was a shame and reproach to give them any wives, and also to marry into them; whosoever met them might lawfully strike them, and they must abide by it, not giving them any word again; they were compelled to wear poor tattered cloth gowns, patched with cloth of divers colours; and, worst of all, to shave one side of their beards.

English Slaves

We take the following from the same journal.

In England it was common, even after the Conquest, to export slaves to Ireland, till in the reign of Henry II, the Irish came to an agreement which put a stop to the practice. William of Malmesbury accuses the Anglo Saxon nobility of selling their female servants to foreigners. In the

There comes disastrous doom again !
 Anguish surges like a flood,
 Swollen with sobs of pain !
 Lightnings flash on blood-red clouds,
 Thunders roar in forests dark,
 Peals what madman's laughter, hark !
 Again and yet again !

India boasts of more or less 4909 Printing

Presses, Madras with 1213 Presses heads the list Bengal comes next with 997.

Madras	... 1213
Bengal	... 997
Bombay	... 775
United Provinces	... 703
Punjab	... 433
Burma	... 300
Bihar and Orissa	... 149
C. P. and Berar	... 140
Delhi	... 109
Assam	... 49
Ajmer and Merwara	... 25
N. W. Frontier	... 19
Coorg	... 2

The figures show the field the trade affords to really qualified men as a livelihood. Curiously enough in these days of talk of the necessity of vocational education no mention was made of Printing as a profession in the discussion of the Problems of Anglo-Indian Education by the Anglo-Indian Association in its annual meeting or in Bengal Government resolution on the reports of the Dacca Technical and Vocational Education Committee. We trust Universities and the Education Departments will take necessary steps in the matter.

An Interview with Swami Vivekananda

In May (or June) 1897, the late S. J. Aswani K. Datta visited Swami Vivekananda in Almora where the Swamiji was staying with Capt. and Mrs. Sevier. An account of this interview was published in the Bengali Weekly, *Barisal*. The *Prabuddha Bharata* has reproduced it in the English from the former paper. We are taking the following from the latter journal.

When Aswini Babu addressed him as "Swamiji," he interrupted him, saying, "How is that? 'When did I become a Swami' to you? I am still the same Narendra. The name by which I used to be called by the Master is yet to me a priceless treasure. Call me by that name."

Aswini Babu: "You have travelled over the world and inspired millions of hearts with spirituality. Can you tell me which way lies India's salvation?"

Swami: "I have nothing more to tell you than what you heard from the Master,—that religion is the very essence of our being, and all reforms must come through it to be acceptable to the masses. To do otherwise is as improbable as pushing the Ganges back to its source in the Himalayas and making it flow in a new channel.

A: "But have you no faith in what the Congress is doing?"

S: "No, I have not. But, of course, something is better than nothing, and it is good to push the sleeping nation from all sides to wake it up. Can you tell me what the Congress has been doing for the masses? Do you think merely passing a few resolutions will bring you freedom? I have no faith in that. The masses must be awakened first. Let them have full meals, and

they will work out their own salvation. If the Congress does anything for them, it has my sympathy. The virtues of Englishmen should also be assimilated."

A: "Is it any particular creed you mean by religion?"

S: "Did the Master preach any particular creed? But he has spoken of the *Vadanta* as an all-comprehensive and synthetic religion. I also therefore preach it. But the essence of my religion is strength. The religion that does not infuse strength into the heart, is no religion to me, be it of the *Upanishads*, the *Gita* or the *Bhagavatam*. Strength is religion, and nothing is greater than strength."

A: "Please tell me what I should do."

S: "I understand you are engaged in some educational works. That is real work. A great power is working in you, and the gift of knowledge is a great gift. But see that a man making education spreads among the masses. The next thing is the building up of character. Make your student's character as strong as the thunderbolt. Of the bones of the Bengali youths shall be made thunderbolt that shall destroy India's thralldom. Can you give me a few fit boy? A nice shake I can give to the world then.

"And wherever you hear the *Radha-Krishna* songs going on, whip right and left. The whole nation is going to rack and ruin! People having no self-control indulging in such songs! Even the slightest impurity is a great hindrance to the conception of these high ideals. Is it a joke? We have long sung and danced—no harm, if there is a lull for a time. In the meanwhile let the country wax strong.

"And go to the untouchables, the cobblers, the sweepers and others of their kind, and tell them. 'You are the soul of the nation, and in you lies infinite energy which can revolutionise the world. Stand up shaking off the shackles, and the whole world shall wonder at you.' Go and found schools among them, and invest them with the 'sacred thread'."

Finding Swamiji's breakfast ready, Aswini Babu rose to take leave. But before going, he asked Swamiji. "Is it true that when the Madras Brahmins called you a *Sudra* having no right to preach the *Vedas*, you said, 'If I am a *Sudra*, ye the Brahmins of Madras are the *Pariah* of the *Pariahs*'?"

S: "Yes."

A: "Was it becoming of you, a religious teacher and a man of self-control, to retort like that?"

S: "Who says so? I never said I was right. The impudence of these people made me lose my temper, and the words came out. What could I do? But I do not justify them."

At this, Aswini Babu embraced Swamiji, and said, "To-day you rise higher in my estimation. Now I realise how you could be a world-conqueror and why the Master loved you so much!"

Inland Telegraph Rates Criticised

"An Economist" finds fault with the existing telegraph rates in India in the pages of the *Telegraph Review*. He complains that

At present Inland Telegraphic rates are mainly

assessed upon two considerations, viz (i) the number of words that a message contains irrespective of the question of the nature of the message or the distance to which it is to be sent and (2) the speedy and preferential disposal of the message. No other considerations except those stated above influence the prevailing Telegraphic rates. It should be pointed out that however desirable this method of charging may be for its simplicity, it is certainly not the most efficient or equitable method both from the point of view of the public (as senders of telegrams) and Government (as the owner of the telegraphic system)

He continues the complaint and gives hints as to the line that reforms should follow.

All kinds of messages irrespective of the question of their utility to the sender are subject to an uniform rate of charge and thus less important ones, (in relation to the senders) are required to bear the same proportion of the total burden of charges with the important ones, though the latter are by the very nature of thing, capable of bearing a heavier proportion of the total charges. This method of uniform charge for all kinds of messages has also the disadvantage of limiting the transmission of comparatively unimportant but necessary and useful information by wire and thus they are usually sent by ordinary post, necessitating the sender to sacrifice his message to economy.

This means the application of the "what the traffic will bear" principle in the case of fixing telegraph rates. It is extremely doubtful if this is possible in view of the fact that one would require super natural powers to find out the nature of the benefit a sender of telegrams is expecting to derive from a certain message. An "All right carry on" may mean millions though a business deal or a mere continuation of somebody's house cleaning. It is possible, no doubt, to lower or raise the rates for one or two outstanding kinds of messages; but an elaborate classification based on the "benefit derived" idea will lead to no end of confusion and trouble. The writer exhorts one

To elaborately classify the telegraphic messages on the basis of their utility and importance to the senders. This would entail a complication of the present simple method of charging but this would make the system equitable and profitable by snatching away the surplus profit from the fortunate senders.

The extra expenses incurred through the adoption of this scheme may well eat up all the expected profits. The next suggestion is:

What is suggested in this connection is that the present system of taking the whole area of India and Burma as one zone should be abolished and be replaced by interprovincial zone system. The existing Postal division of India for administrative purposes into different circles may as

well be accepted for the purpose. In consequence, a fixed rate will be levied within the Province and an additional inter-Provincial rate is to be charged when messages are sent outside one's province. This additional rate should be based upon and should vary with the difference (i. e. short or long) in distance that exists between the transmitting and receiving provinces. This is a matter which should not be slightly passed off.

The distance idea may hold water; but the "Zone" is out of the question. One frontier from a given place may be 20 miles away and another 200 miles. Within 500 miles or above 500 miles or some such differentiation may be introduced with advantage but a whole host of Zones and boundaries will mean infinite botheration to senders of messages. Social progress will be best served by keeping postal and telegraphic rates as simple and intelligible as possible. If posting a letter or sending a telegram involved elaborate calculations and reference to a long tariff, both the authorities and the public would find it unprofitable and inconvenient.

Bengali Critics

Sajanikanta Das writes in *Welfare*.

The Literature of Bengal is yet in the making. There are still branches, essential to a literature which have not grown. It is astonishing to see people vaunting the superiority of Modern Bengali Literature in the way they do it. A literature which is only beginning to grow needs much praise, support and propping up, no doubt, but one must remember that lavishness of praise impedes real and healthy progress. We have had enough of praise to spoil and bewilder the child, what is wanting now is proper guardians with rods in their hands.

Unfortunately for us there is no School of criticism in Bengal and so the judgment of literary men in almost all cases lacks intellectual perspective and taste. The literary "criticism" of the self-installed judges, who torture the public through the medium of some monthly and weekly journals, is generally full of remarks and opinions which are viciously off the point and tinged with an all-engulfing conceit. They swing themselves by the great toe from the branches of the tree of ignorance and think that the stars are beneath their feet, and indiscriminately make their valuations with the help of the spinal ganglia instead of the cerebrum. Their likes and dislikes depend seldom on training and taste and generally on the condition of their liver. Not critics, but criticising buffoons. What is needed first of all is the bringing of these foolish individuals to their senses, to teach

them as one teaches a spoiled child what criticism means, that criticism is not poetry and does not well up perennially of itself, that it requires a good deal of reading and culture to understand art and literature and that it is committing the worst crime to give opinions where there is no opinion to give. Had there been life in the literature of Bengal it would have been groaning by now, under the insane lashings of these fool-errands of literature. Had there been a penal code of literature these individuals would have by this time been grinding corn instead of their pens. But we are told, the ideal is never realised in life.

There is no public opinion in the field of literature in Bengal. It is for these critics to form it; they should realise the responsibility of the work and the power they wield should make them sober and reasonable. It is far better that there should be no criticism at all than that people of no worth should do it.

Strictly speaking there is no reading public in Bengal. What they voraciously devour are the cheap novels of love, romance and intrigue. Go to any Library or ask any publisher and you will at once find the truth of this statement. Serious books of thought and culture are rarely handled

by the public. I would like to ask even the writers of the present-day if they have read Meghnad-Badh Kabya, Bitra-Samher, Bankim Babu's Dharmatva and Anusilani, Askhay Babu's Bharatbarsya Upasak-Sampradaya, Bidyasagar's Bidhababibaha or Bohubibaha, Maharsi's Atmacharita or even the literary and critical Essays of Rabindra Nath Tagore and Ramendra Sundar Tribedi. If they are not lying they will answer in the negative. But go to any tea-shop you will hear opinions about Sarat Chandra's Grihadaha, Charitrahin or Naresch Babu's Sasti or Subha. This melodramatic instinct of the Bengali reading public is being exploited by publishers causing the half-drowned to sink completely.

There is yet time to recover. If the seriously minded people at once take up the study of literature and literary criticism, create a school of criticism and help to form the opinion of the masses through the journals, in the near future we will see Bengali Literature flourishing in all its branches and keeping pace with time. Look at the wealth of the English Language. For this, much credit is due to the English critics. We must realise that if we do not take action at once the patient will be past recovery and the Literature of Bengal will lead to nothing but tea-shop harangues and scandals.

FOREIGN PERIODICALS

Effect Of Cobra Venom on Plants

Sir J. C. Bose's Experiments.

The London Times June 3, writes:—

Sir Jagadish C. Bose addressed the Royal Society of Medicine yesterday, on the action of cobra venom on the pulse-beats of plants.

He said that Strasburger held that the movement of sap was not affected by the action of poison. The lecturer's own experiments on the action of stimulants which revived a dying plant and of poisons which abolished the ascent of sap and killed a vigorous plant proved, however, that sap propulsion was brought about by a rhythmic propulsive tissue, which functioned both as the pumping heart and artery for the transport of the sap. By means of his electric probe the propulsive tissue had been localized, and what might be called the electro-cardiogram of the plant had been obtained. A mechanical record of the invisible pulse-beat of the plant had been obtained by a new type of optical sphygmograph. It produced the stupendous magnification of five to ten million times, by means of a reflected beam of light. It was found that drugs and alkaloids produced modifications of the pulse-beat of the animal and the plant which were extraordinarily similar. Camphor, caffeine, and musk were stimulants for both, while potassium bromide, cocaine, and morphine were depressants. Minute doses of strychnine caused stimulation of the plant, while larger doses produced depression and toxic effect.

Cobra venom acted on the animal as a deadly poison, even in very small quantities. There was a popular belief in India that, though a person bitten by a snake exhibited all the signs of death, there might be a chance of revival. The dead body was, therefore, not cremated according to the general custom, but was placed on a raft and allowed to float down the river. He found on investigation that moderate doses of cobra venom, alike in the plant and in the animal, produced similar arrest of the pulse, followed by death. A preparation of venom known as *suchikabharan*, the principal constituent of which was a minute quantity of cobra poison, had been employed in the Hindu system of medicine for nearly a thousand years. It was still used in desperate emergencies when a patient was on the point of death from heart failure. The preparation was held to be effective in reviving the activity of the failing heart. He found that minute doses of cobra venom caused a great stimulation of the pulsating activity of the plant. Injection of *suchikabharan* in the blood stream of the animal in a state of depression was also found to produce a marked improvement in the frequency or amplitude of pulsation of heart beat. The simpler type of plant organization offered a unique advantage in investigation, the pursuit of which was sure to lead to the solution of many perplexing problems in the more complex animal life.

"A Great scientific Discovery" "The Hindu Savant demonstrates Nervous System at the Sorbonne"

Under the above caption *Le-Matin* describes Sir J. C. Bose's recent discovery.

"Up to now the animal alone was regarded as capable of perceiving, feeling, and regulating its life through a nervous system, this was one of the accepted dogmas of science.

"Sir J. C. Bose has now completely demolished this artificial edifice. At the Sorbonne before the most distinguished men of science and under the presidency of the eminent plant physiologist Prof. Molliard, the Dean of the Faculty of Sciences, Bose gave a demonstration of the results of his researches. The impulse in the plant had hitherto been regarded as purely mechanical, unlike the nervous impulse in the animal. By a long series of researches Sir Bose traces the nerve net-work in the plant, finds that its threshold is ten times more sensitive than that of man; he determines the rate of its influx, which is 40 c. m. per second thus placing it in the nervous scale half way between lower and higher animals.

"He has succeeded in localising the nervous tract, and demonstrated the co-ordinate nervous action by which the leaf is adjusted to face the sun.

"Innumerable are the plants which had been subjected to experiment; extra-ordinary is the gift by which his subtle intellect creates instruments of marvellous sensitiveness for automatic records of imperceptible plant-movements. Fascinating likewise is the discovery of the action of drugs on the plant.

It is for the leaders of science to fully appreciate the extraordinary refinement of his scientific method. But everyone will fully appreciate the Philosophic significance of his establishment of Unity of all life.

"It needed an Englishman to discover in the 16th century, the circulation of blood, but it was reserved for the subtle Hindu to have the poetic vision and infinite patience to discover the mystery of sensitive impulse in plants. After his discovery we begin to have misgivings, when we strike a woman with a blossom, which of them suffer more, the woman or the flower!"

The North Polar Region

Why should seven expeditions be headed for the North Pole? Asks *Scientific American*.

The answer is that finding the Pole is not the main objective of these explorers; they wish to explore unknown lands of vast extent believed to lie about the Pole. A short air route from America to Asia may be charted. These lands may hold mineral resources of vast wealth; the country claiming sovereignty over them by right of exploration and discovery may through them enhance its wealth many times in future years. It is to the interests of science and civilization generally that they be put on the map.

Certified Husbands and Wives

Scientific American is responsible for the news that

A law has been passed in Turkey under which all persons who wish to marry must submit to a medical examination, according to the European Division of the Department of Commerce. In order to prevent substitution of a sick person for one who is well, the examining physician must stamp the left forearm of the marriage candidate. This serves as a distinguishing mark to guide the authorities in granting the marriage license.

A capital idea! We have certified milk, certified eggs and certified bonds. Why not certified wives and husband?

How to make Libraries efficient

We read in *Scientific American*.

A great library—and a small one for that matter—can never be thoroughly efficient, that is to say, its stores of information cannot be readily available to the public unless it is in the hands of an expert librarian and a well-trained staff. Many of our greatest libraries are suffering today from the lack of such a staff. The growth in the size of these institutions and in the number of readers has been such, that, in many cases, they have outstripped the ability of the library staff to render effective service. Very largely the present conditions are to be attributed to the low rate of pay in proportion to the responsibilities and work entailed,.....

Roman Catholic Revival

Since the war the decline of Protestantism and the growing power of the Roman Catholic Church have been receiving a good deal of public attention. The following extracts from the *Current History* will prove to be of interest in this connection.

With the collapse and dissolution of the Austro-Hungarian Monarchy, the Vatican, meaning thereby the political and diplomatic side of the Papacy, lost to a large extent the strong position it had long held in Central Europe. Before the Great War, the Vatican had in the Austrian Kaiser-Hungarian King its chief political ally and asset. Of the fifty millions of peoples over whom he ruled, 8 per cent, in Austria and upward of 50 per cent, in Hungary were Roman Catholics. Within his realms the Church was thoroughly organized under its hierarchies for all purposes approved by the Sovereign Pontiff. A glance at a pre-war map of that area is almost sufficient in itself to indicate how great a power the Vatican might and did probably exercise in Central Europe in those days. Add to this the fact that the alliance of the Dual Monarchy with Germany put the Vatican in closest

political touch not only with Roman Catholic South Germans, as in Bavaria, but with all German Roman Catholics, whether in Germany or elsewhere. Indeed, in Germany, as a whole, the Vatican was more powerful than it had been for many years.

How sweeping was the change brought about in Europe by the war another look, but this time at a post-war map, after the peace treaties had done their immediate work, shows at once and unmistakably, especially in Central Europe. New States, such as Czechoslovakia, have emerged. The old States of Austria and Hungary have suffered such reduction of territory as to be almost unrecognizable. One old State, Poland, has been resuscitated, and has become the sixth largest country of the continent, with its boundaries reaching south to the Carpathians. Rumania has doubled its area, and Yugoslavia has been immensely enlarged. The changes came about partly at the expense of Germany and Russia, but their main incidence bore most heavily on the former Austrian Empire. It is the boast of the Church of Rome that, founded on a rock, it not only survives but is superior to all shocks and disasters. This, however, has never prevented it from taking stock of its position from time to time and making such adjustments as are possible. Looking over the new Europe, the Vatican soon perceived that while thrones had fallen and frontiers shifted, the peoples in the mass were of the same religion as before. There were just about as many Roman Catholics in 1920 as there were in 1914. The base, which had supplied the old leverage, still existed. And as regards the new political groupings, if there was loss and serious loss, there was some compensation in the fact the Poland, resurrected and reconstituted, was solidly devoted to the Holy See and might be counted on in large measure as a supporter of the policies of the Vatican. Czechoslovakia had a large Roman Catholic majority; Slovakia was intensely Roman Catholic. In the triune Kingdom of the Serbs, Croats, and Slovenes, nearly 40 per cent. of its population belonged to the Roman Church, as against 47 per cent. Greek Orthodox. Even in Rumania, predominantly Orthodox, about 9 per cent. was Roman Catholic. The Church of Rome was in fact as strong as ever numerically in the territories that had been Austro-Hungarian; the old nexus, the Emperor-King, was gone. What more natural, it might be asked, than that the Vatican should take his place?

In the second month of the great war Benedict XV succeeded Pius X as Roman Pontiff. Some eight years later Benedict died and was succeeded by the present Pope, Pius XI. During all that period Cardinal Pietro Gasparri was the Pontifical Secretary of State and directed the policy of the Vatican. It was he who made in the main the disposition of the Church's forces that was deemed best suited to meet the conditions of the new Europe.

There is also something to warn Protestants.

Confining our view to the general position of the Vatican in Europe it must occur to any one who regards it even superficially that as compared with Protestantism, as a whole, Roman Catholicism has the enormous superiority that inevitably

belongs to a single, huge, powerful organization, inspired throughout all its ramifications by the same aims and highly developed by the same discipline and obedience, radiating from Rome, the focus of centralization and of supreme authority, to the Church's smallest and remotest parishes. The Church of Rome is one, whether for attack, defense or the maintenance of any existing status, and it speaks with one voice. How different is the case with Protestantism, with its many divisions and multitudinous voices! The shock of the changes brought about by the Great War was felt far more seriously by the Protestant denominations than by the Roman Catholics on the Continent. Both suffered from the loss of support by the State, as in Germany, but the Protestant Churches far more, not only on account of the disappearance of Government subsidies and grants in aid and through the confiscation or destruction of ecclesiastical and educational buildings and properties, but also because of the Protestants' lack of cohesion and unity.

How America sees the Viceroyalty

The same journal publishes an account of the viceroyalty of India Since its inauguration. It begins with the following paragraph.

With the departure of Lord Reading until recently Viceroy and Governor-General of India, from Bombay, and his arrival in England in April when the title of Marquess was conferred upon him, a remarkable chapter in the history of India's Viceroy and Governors-General was brought to a close.

To begin with we get the story of Clive

Few men in the world's history rose from obscurity to such power and greatness so rapidly or so early in life. At twenty he was forwarding parcels as a clerk for a commercial company, at twenty-six he was a soldier who had fought and won great battles; and at thirty-two he founded the British Empire in the East. When he completed his forty-ninth years he cut his throat and was buried within the walls of the small parish church in the hamlet of Moreton Say in Shropshire and "No man knoweth of his sepulchre unto this day." This singular person was Robert Clive.

On a burning day (June 23, 1757), Clive with a small force of 3,000 troops, but with an inborn military genius and with the help of bribery, duplicity and effective trickery, defeated the 50,000 strong army of the Indian ruler of Bengal.

The Governance of India towards the latter half of the Eighteenth Century finds a Summary in the following words.

The English political leaders of the day, bred and nourished under the ennobling influence of the Greek writers, were shocked by the despotic and rapacious officials of the company and by their acts of spoliation and wholesale robbery. The public opinion of England demanded strong supervision of the corporation. There were, of course, feverish years of controversy. At length the British Parliament passed the commonly known

Regulating Act of 1773, which put the Company under the control of the British Crown.

The Viceroy of one of the poorest lands in the world is a pompous personality. For

Pomp and awe follow him wherever he goes. The gorgeous festivities given at the Viceregal palace surpass those of the London court. In their dazzling magnificence the durbars and levees, the State evening parties and garden parties, the balls and the weekly dances and official dinners look as if they had stepped straight out of the times of the great Moguls.

Taking the reader through successive reigns of viceroys the writer in the *Current History* concludes

During Lord Irwin's reign we shall most probably witness an epoch-making change in the relation between Great Britain and India. For the political spirit has reached a stage when a modified form of dominion status can no longer be denied to India. And it is not at all unlikely that the Vicery to follow Lord Irwin will be only the representative of the King and that the other functions of the present-day Viceroy will be held by other officials. The last hour of the old Viceroy has almost struck.

Mussolini and Internationalism

Joseph G. Sharkey writes in the same journal.

I find in Italian circles scant admiration for the League of Nations, or for that form of international cooperation for which the League especially stands. Premier Mussolini labors indefatigably, like a man exalted, dedicating himself to the furtherance of Italian interests at home and abroad. It is generally admitted that he has produced a nationalistic spirit not surpassed elsewhere in the world, which leaves little room for the internationalism represented by Geneva. Nevertheless, it is not believed in responsible quarters in Rome that Il Duce would push his ambitions so far as to drive Italy into a war of aggression.

New Horrors in Warfare

In the same journal we find

The employment of aircraft in the wholesale murder of noncombatants, hundreds of miles from the scenes of troops' combat, during the World War is now an antiquated joke in comparison with the heartrending schemes being planned and placed under experimentation for the aerial bombing, gassing, germ inoculation and liquid-fire devastation of areas behind the battle lines in future wars.

These bombing and gassing objectives, it is claimed, are to include cities, towns, individual homes, industrial centers, railroad centres, land under crops, hospitals, water works, sanitary works, mines, docks, food manufactories, and so on; indeed, the smashing of morale, the utter wiping out of the necessities of life, and the rise and

spread of famine and pestilence among and enemy peoples are to be counted as prime factors in the future successful prosecution of the nice business called war.

Skilled Labour a Hoax

Public Opinion says

"To-day, however, in any number of such branches the amount of skill required has been generally found out. Volunteers in thousands have been doing jobs successfully for which a month ago they would have imagined a considerable training necessary.

"If those are skilled jobs, what is the right word for the skill of the surgeon, the analytical chemist, the violinist, and all the other workers whose jobs demand both special aptitudes and years of concentrated study?

"Nine-tenths of the mystery of 'skilled labour' is a hoax. As for transport, motoring has once and for all knocked the possibility of a serious transport strike on the head. With half a million capable motor drivers in the country it is an anachronism."

"Undoubtedly the war increased the community's power of resistance," comments the London correspondent of the *Manchester Guardian*.

"The difference was that the new habit of mind and executive capacity of the middle classes, and the comradeship which still persists in the minds of both strikers and volunteers, was a big factor in the unparalleled pacific character of this great conflict, which has really been the wonder of the world. Both points worked against the strikers.

The Orchestra of the Future

Eolus publishes a speculation by Wallingford Riegger on the future of Western orchestral music. He begins:

It is almost a hundred years since Berlioz completed his *requiem*, calling for an unprecedented orchestra of two hundred men, including four extra choirs of brass. Although performed at the time in Paris with a chorus also of two hundred, Berlioz in the score suggests seven or eight hundred, and a still larger body of players.

In 1843 he wrote his *Traité d'Instrumentation*, in which he envisages a monster orchestra of four hundred and sixty-five men, including thirty harps and thirty pianos, in a hall of special construction performing works of a grandeur never before conceived. A wonderful dream but, we fear, as far from being realized now as it was in the early romantic period. There are, to be sure, sporadic performances of large bodies of players, but hardly more impressive now than in the past. Grove's Dictionary cites the Handel Commemoration held in Westminster Abbey in 1784. The orchestra comprised two hundred and fifty-two players,—48 first violins, 47 seconds, 26 viole, 21 celi, 15 basses, 6 flutes, 1 double-bassoon, 26 bassoon, 26 oboes, 12 trumpets, 12 horns, 6 trombones, 4 drums and 2 organs.

He hopes for yet greater and tremendous achievements. His vision of the future is staggering. World economy will, if his dreams are realised, veer round and take a megalomaniac's view of aestheticism.

Vast and beautiful temples will be erected by the State or community to the drama, painting, the plastic arts, to music. There will be halls for chamber music, for the classical orchestra of one hundred pieces or less, for the opera. For the super-orchestra of several thousand there will be enormous auditoriums with special acoustical devices, such as parabolic reflectors. There will be halls to accommodate several large orchestras stationed in different parts of the auditorium, uniting their strains with chorus and organ, responding one to another in a mighty antiphony.

An army of scientists will be engaged in all fields of research, including acoustics. New principles of sound production will be discovered, new instruments invented, old ones improved. Betterments and additions that have been wished for by so many composers will be brought about. Among the strings there will be the *octobass*, suggested by Berlioz, giving several notes below lowest C and lending tremendous power to organ-point. There will be improvements in the harp, besides other varieties of harp that have been discussed previously.

Experiments have already been made in attaching a brass resonator to the violin, which will be carried on with regard to the rest of the strings resulting possibly in an entire new string section. Then there is the substitution of metal for wood in the body of the violin, viola, etc., giving other possibilities. In fact the future may see several string sections, each several hundred strong, and of different tone quality.

Shall we also have to shift to a larger planet for lack of proper accommodation and floor space? The instruments of the future will be commensurate with the other developments.

The future will see drums (operated mechanically) compared with which our largest bass drums will be as pygmies. Overwhelming effects will be obtained by gigantic tam tams, by the thunderstick (employed last season by Henry Cowell) enlarged and whirled by a motor.

There is no reason why the siren or rotatory disc, should not be made to serve esthetic ends,—likewise steam whistles, the calliope and other noise-making contrivances which we suspect may have already suggested themselves to members of the left wing. By means of the radio it may be possible to bring about simultaneous performances of large bodies. The music of the spheres..... But it is time to take breath. We will leave it to science, now in its infancy, to explore the regions which to us of today are unattainable even in imagination.

And why not Artificial Thunderbolts, Firing Heavy Artillery and Howling by 'intoxicated Mobs'?

Indian Boycott of Japanese Cottons

The *Japan Magazine* says :

Boycott movements against Japanese cottons in British-India are assuming greater dimensions daily, even the abrogation of the Japanese-Indian commercial treaty being advocated by the agitators. Commenting on the agitation, the *Osaka Mainichi* says that it is truly violent, for the Japanese cotton goods imported into the country are too insignificant to be treated as an encumbrance, being only 4.1 per cent. of the total amount of consumption there. The agitators speak of an impediment in the development of the Indian cotton industry by Japanese competition. But it is a deceit, in the opinion of the paper, which sees too plainly facts of the marked development of the Indian industry in recent years to believe in it. It has been practically impossible for the Japanese spinners to compete against Indian manufacturers, with raw cotton purchased from India and with higher wages than in India. The boycott agitation is the Lancashire and Bombay spinner's design to bring up the price of their products as Calcutta businessmen have rightly stated in a telegram to the Chairman of the Indian national commercial and industrial congress and it must be an attempt made at the sacrifice of interests of most of the Indian people. Japan is importing yearly from India about 2,000,000 bales of raw cotton two-fifths of the total yield of the country. In this, Japan is an important customer of the Indian raw cotton cultivators, and the imposition of a high duty on Japanese cotton goods into India will evidently have a serious effect on the latter.

The Indian boycott agitation against Japanese cotton goods is quite unreasonable, and the paper earnestly hopes it will terminate as quickly as possible righteously to the Indian race.

The "Failure" of the General Strike

Says the *New Republic* :

The British general strike seems to have ended not in a peace without victory but in a peace with two victories. On the one hand the unions in those trades which broke their contracts by quitting work seem to have admitted that they were technically wrong and to have promised not to do it again. This provision in the treaty of peace temporarily relieves British business and society of a threat which has hung over it for many years. On the other hand the general strike although condemned as a method of accomplishing results, is none the less justified by its fruits. By virtue of declaring it the Trades Union Council obtained better terms for the miners than it could have obtained without the use of the weapon. The provisions of the peace pledged the government to treat the miners more generously during the period of negotiation and to act more energetically for the purpose of coercing the mine owners into a reorganization of the industry. The miners will fare distinctly better under the new arrangement than they would have fared under a literal execution of the plan of the Royal Commission. As a matter of fact the real victor in the conflict were the

liberals in both parties—a fact which seems to confirm the recent contention of the New Republic that the presence of liberals is desirable in each of two contending parties rather than in only one.

If it is clear that the strike was not in reality defeated, it is just as clear that the widespread advertisement of its defeat was the price paid by labor for the government's concessions in the mining dispute. There seems to have been a secret or a tacit understanding that if the leaders of the Trades Union Congress would call off the strike and refrain from expressions which would indicate that it had any effect on the government's action the government would in turn do almost everything that the Trades Union Congress wanted—if only to prove that Parliament, once vindicated by an act of allegiance on the part of labor, would prove adequate to handle the industrial evils of which labor complained. Doubtless this outcome was as devoutly desired by men like MacDonald and Thomas as by Baldwin himself. The Parliamentary labor leaders do not like the weapon of the general strike; they do not want to encourage it. They expect in time to have a Parliamentary majority for labor which will undertake drastic reforms; to this end they want to maintain the prestige of Parliament unimpaired; they do not want any reactionary minority using direct action to be able to appeal to a precedent made by labor itself.

Medical Aspects of Tobacco

Public Opinion gives the following :

"As the nicotine collects in the moist area of the cigar behind the burning tip, and may, if it does not undergo complete combustion, be carried into the mouth by the hot smoke, a thick or moist green cigar is more harmful than a thin or a dry one, and the bitter end should be abandoned and a half-smoked cigar not relit. It has been stated that a smoker who relights a pipe or cigar absorbs more poison than he would from ten ordinary smokes (Kionka). According to Dixon the smoke of one cigar contains as much nicotine as 12 to 18 cigarettes....

"An important question is the influence of smoking on the higher intellectual centres; after a transient preliminary stimulating effect on mental processes, during the act of smoking, its sedative effect develops. It is rather alarming to find that in America 2,000 psychological tests on medical students showed that smoking lowers mental efficiency from 10 to 23 per cent, and especially in imagery, perception, and association.

"Adolphe Abrahams, while recognising that these tests may not be conclusive, believes that smoking diminishes the general capacity for work, impairs memory for names, and renders sleep less refreshing; and Turney, who admits to being a moderate smoker, considers that some of the indolence, dreamy apathy, and premature senility often seen in heavy smokers is due to their indulgence."

Pig shooting as a Sport

Though it may sound strange to Indian sportsmen, pig shooting is a favourite sport in China. The *China Journal of Science and Art* says :

We have received several reports during the past few months to the effect that the sport of wild boar shooting in Shansi has been very good during the last year or two and some very handsome bags have been made. The record appears to be a bag of seven pigs in one day made by one sportsman in the mountains to the south-west of Fenchou Fu, in West Shansi.

Least there should be any misunderstanding on the part of sportsmen in other countries, such as India, where pig-sticking and not pig-shooting is the vogue and the only sportsmanlike method of hunting wild pigs, we must explain that throughout the whole of China, wild pigs are only found in hilly and mountainous country where riding, and therefore pig-sticking, are out of the question; and the only way for the sportsman to get his pig is to shoot it.

Usually the rifle is the weapon used, the shotgun, though occasionally being used, generally proving ineffective unless used at extremely close quarters. As pigs are notoriously hard to kill, it behoves the sportsman to look well to the matter of choosing a suitable rifle; and we can recommend nothing better than one of the many modern high velocity rifles of about "30 bore" (0.3-inch calibre) shooting a pointed soft-nosed bullet. In the Shansi mountains, while a sportsman does not as a rule have to fire at more than one hundred and fifty yards range, distances are deceptive owing to the clarity of the atmosphere, and he may find that he is firing at considerably over this range. Thus the flat trajectory of the high velocity bullet is a great advantage. Also the high speed and expanding capacity of the soft-nosed bullet provides the necessary "shocking" power for so vital and powerful an animal as a full-sized wild boar. These animals will carry an extraordinary amount of lead, if pumped into them with a low-velocity rifle, and, not infrequently under such circumstances and even though badly wounded and spilling blood freely, will get clean away.

The country where pigs are numerous in Shansi is that lying to the west of the Fen River, from its source southward the whole length of the province. Here the whole country is mountainous, and, even, where not forested, affords sufficient cover in the way of tall dense scrub and brush in and at the heads of ravines for the pigs to lie up in during daylight hours. While there are certain well-known spots where pigs can always be found, it is safe to say that pigs occur almost everywhere in the main ranges. In an area to the south of ping-ting Chou, on the Chen-Tai Railway, in East Shansi, pigs are also plentiful, but the western part of the province is best.

The sportsman may now go from Tai-yuan Fu by motor-car to within easy distance of the hunting grounds, doing in a few hours what it used to take days to do when he hunted in this region.

Apparently pigs are on the increase, for we hear of their now being plentiful in areas where formerly they were comparatively rare,

In spite of the abundance of pigs in these areas they are not easy to bring to bag. Considerable endurance and good marksmanship are necessary if the sportsman is to return from the chase triumphant.

One unfamiliar with the country and quarry may easily become discouraged, through lack of success; and we know of several instances where sportsmen from Shanghai and other Treaty ports have returned empty handed. We have seen many a fine tusker lost through sheer bad shooting.

But the sportsman who is prepared to take sufficient time to allow himself ten days or a fortnight on the hunting grounds (Tai-Yuan Fu can be reached from Tientsin in two days by railway, and the shooting grounds in another day and a half), and is willing to work hard and put up with rough fare and the discomfort of Chinese inns, can confidently count on getting a couple of good heads, not to mention shots at smaller specimens.

Roedeer, pheasants and partridges are abundant in all the mountains of West Shansi, and offer a pleasant diversion from the more serious sport of pig hunting; while, if luck favours the sportsman may get a chance at a leopard.

A full grown Shansi boar is a handsome trophy. Scaling up to 350-lbs. in weight, the pigs have better tusks than the average of those secured in the Chinkiang district. The record for Shansi was a pig shot by a Chinese hunter which was estimated to weigh somewhere about 400 lbs. It produced 200 catties, or 260 lbs. of meat, exclusive of bone, hide and entrails, and had a tusk of 10 inches in length and 1¼ inches in diameter. The head of this specimen is in the possession of Mr. K. T. McCoy, of Tientsin.

The writer of these notes secured a boar within twelve miles of Tai-yuan Fu, that weighed 333 lbs. and had a tusk of 9½ inches in length and 1¼ inch in diameter.

A British Anthem

H. M. Stramberg sings in *The Review of Reviews*.

MOTTO: *One Flag. One Fleet, One King. One Empire,*

O Thou supreme in might,
This player we bring :
All British lands unite,
That all may sing
One song of Victory,
One realm of Liberty,
One Nation—great and free,
One sceptred King.

Lord God of Hosts appear
Good will increase.
Make every tyrant fear,
And wrongs to cease:
In air, on earth, and main
Our righteous cause maintain,
And usher in the reign
Of endless peace.

O God, may British might
Be fraught with good—
A beacon-flame to light
This world renewed:
Wherein mankind shall see
Their glorious destiny,
In faith and unity,
And brotherhood.
"Make every tyrant fear
And wrongs to cease" is exquisite.

"One Nation" and "Liberty" are good.
We wonder what answer the poet will get
from the Almighty.

John Maynard Keynes

A. G. Gardiner, the famous English author and journalist contributes to the *Daily News* a character sketch of Mr. J. M. Keynes. It is written in Gardiner's own inimitable style. We give a few extracts from it.

In the dark sky of December 1919 Mr. Keynes flared up like a rocket. He published a book. It was a book on what is supposed to be the dullest of all subjects. It had a title—*The Economic Consequences of the Peace*—that seemed like a sentence of death on its prospects. The argument of the book was so unpopular that its author, had he been recognized in Trafalgar Square, would probably have been ducked in the fountain-pools as a pro-German. It was stated with such uncompromising audacity that it seemed to be an invitation to public ostracism, if not to a public horsewhipping. The book was damned by the critics and sent a shudder through the 'Coupon' parliament. And it went like a prairie fire. It was red as *Uncle Tom's Cabin* was red in the days of our grandfathers. It crossed the Atlantic and set America aflame. It was translated into every Continental tongue, and was discussed from China to Peru. Incidentally, the young David who had gone out alone against the embattled Philistinism of the time was famous. His reputation was as wide as the world.

He has no respect for persons, and I am told that people go to the Senate at Cambridge for the delight of hearing him say things that make the dignitaries of that seat of learning shudder. But they respect him, if he does not respect them—not for his opinions, but for his gifts, and particularly that rare gift among scholarly men of being a brilliant man of affairs.

For he has not only written a book on the *Theory of Probability*, which according to some commentators, only three men are capable of understanding, but he has worked a miracle in the financial basis of his college that has placed it in a position it had never before enjoyed. His versatility, indeed, is bewildering. He flits from the lecture-room at Cambridge to the public platform, and from the platform to the City, which he has taken, as it were, in his stride, becoming the chairman of one great company and the director of another; he looks in at the *Nation*, of which he is a chairman, edits the *Economic Journal* in old moments, writes innumerable articles, makes innumerable speeches mangles Mr. Churchill in one brochure, and gives the French press an apopleptic seizure with another

carries on a campaign against the gold standard, which he regards as effete as the golden calf; discusses the currency of India with as much animation as the philosophy of contraceptives, and in the intervals is discovered as one of the arch-priests of the Bloomsbury school of intellectuals, discussing art and aesthetics with the Lytton Strachey and Clive Bell who form the dilettante fringe of this amazing whirl of activities. He writes of the virtues of the London Group with as much enthusiasm as he writes of the vices of deflation, and his walls at Bloomsbury are hung with the challenges of the modern anarchists of art. He has no ear for music and no taste for early rising, and he plays patience to cool the ardors of his mind.

Shantiniketan Reviewed

J. A. Spender writes in the *Westminster Gazette* of a visit to Tagore's Academy at Bolpur. Says he :

Certainly at Shantiniketan, if anywhere, the 'practical visionary' is seen at work. You pass from dreamland into reality at a turn of the road, and back again into dreamland at the next turning. The special quality of this place is the combination of the two things and the correction of the one by the other. One trembles a little to think how it could go on and this delicate balance be maintained if the presiding genius were removed. He sits in the centre of it—a gracious and picturesque personality, his flowing locks flowing over his blue robe, the very personification of the poet as the painter would wish him to be. All here are his devoted servants, and hang on his lips as he discourses of loving-kindness and homely duties, or plunges deep into the mysteries of the Divine Being and His manifestations in art and nature. I shall always think of him as sitting in his great chair in the

large open portico of his house at Shantiniketan, with the Indian sunlight playing on the walls behind him.

Family System of Japan

The *Japan Christian Intelligencer* gives us much valuable information regarding the place of the family in Japan's social structure. We take the following from the above Journal :

When a workman loses his employment and is unable to provide for his household, his relatives come to his aid, and take care of his children. When a farmer is ill, his relatives till his rice fields. It is in this manner the family system keeps the country from the serious problem of unemployment as well as in case of various disasters.

"The honor of the family" is the first consideration, and individual wishes and comforts are often regarded secondary. But under the family system, those related by blood or marriage are closely held together by the traditional bond and the mutual welfare. Whenever one of them is in need of aid or guidance, the helping hands of others are willingly extended.

Many sacrificed their own lives, in old days, for the sake of their family, and today, as long as one has his relatives, he will not lack willing help in case of need. Some of the unemployed today are in destitute conditions simply because they are too proud to let their family know their downfall, or they are not in good terms with them.

The tie of the family is strongly felt in the social welfare of Japan, and socially as well as economically, the bond of family groups is one of the most characteristically Japanese institutions that have helped the development of the people and willingly extend their helping hands to those in need.

ELLEN KEY

(1849-1926)

By PROF. KALIDAS NAG, M.A., D. Litt. (Paris)

ELLEN Key is no more. A chapter in the history of European Feminism is closed. She was more than a mere feminist ; she was a "Great Woman"—in a truer sense than many men are called "Great Men" in history. Her career is the most effective refutation of the arguments against Women's Rights and her life is the noblest manifestation of womanly power as the purifier and elevator of human society.

Privileged to know her personally and to enjoy her hospitality in her hermitage of Alvastra (Sweden), I consider it my duty to offer my humble tribute of gratitude to her sacred memory in the form of a short study.

It was in March 1923. I had been invited to lecture before the Oriental Institute of Christiania (presided over by Dr. Sten Konow) and to address the Student's

Congress of 'Trondjhem (Norway). Mon. Romain Rolland, ever solicitous of the health of his young disciples and friends, protested against my accepting the invitation in that cold season, but he yielded when the young Indian's enthusiasm for the wonderland of



Ellen Key

the midnight sun proved too strong. M. Rolland however insisted that I should be adequately equipped for that Scandinavian voyage and wrote a kind letter to Ellen Key introducing his Indian friend.

To see Ellen Key! My expectation knew no bounds. I ran to my "Grandmother" of Paris, Madame Louise Cruppi (wife of Senator Cruppi), who had written a book on the "Women writers of Sweden" with a special study on Ellen Key, whom she admired fervently. I had devoured the volume, gathering all sorts of information about Ellen Key. I had a lot more from Madame Cruppi, who wrote another letter to

the great Swedish lady, and I received a very kind letter from her inviting me to accept her hospitality while visiting Sweden.

Fired with enthusiasm I defied the cold season and the snowbound North Sea. I sailed from Antwerp in a Norwegian boat, "Biaritz", and after two days and three nights' continuous voyage through a magnificent landscape of the searoute, partly liquid, partly solid, with floating masses of ice, I landed in Christiania. The greater part of the month of March I had to spend in my lecture tour through Ibsen-land Norway, of unspeakable grandeur and purity of natural scenery. I hasten to leave Norway behind lest I may be detained and never reach the goal of my Swedish pilgrimage.

Towards the end of March I had been crossing the frontier between Norway and Sweden, once united, separated since 1905 to form two distinct states. The train was moving slowly along the hillsides covered with dark green pines. A Swedish lady kindly helped me in discerning the problematic frontier:

"Do you see that faint line on the ridge there, with a row of dark pines—that is our frontier agreed upon...."

"But frontiers are seldom agreed upon, Madam. They are acquired and kept by violence," I remarked.

"Yes, but this is a case of non-violent struggle for the settlement of frontiers—a rare achievement, which we, women of Scandinavia, might be proud of; our great women workers like Ellen Key and others struggled nobly to avert war and to bring about a settlement by pacific methods".

I have read about this unique event, which proves, more than any thing else, the efficacy of liberating the woman-force of society in order to purify our man-made politics. I am glad to note that Mr. John Jansson in his obituary notice of Ellen Key in the "New Leader" has paid a warm tribute to her on this count:

"She threw herself into the struggle to maintain peace between the two countries, and, while the entire socialist party worked valiantly and Branting and others were threatened with prison, it was Ellen Key, more than any one else, who was responsible for averting war between the two Scandinavian peoples".

The moment I entered Sweden I felt the difference of atmosphere and landscape: in the place of the soft sinuous lines of the

Norwegian Fiords I saw the bare severe plains, tinted with the dark green pines---an austere panorama recalling the gigantic figures of Gustavus Adolphus and Charles XII, of Swedenborg and Strindberg. Yes, Sweden is the land of audacious fighters, both in the realms of thought and action. Visiting the historic old city of Upsala, its cathedral and university, I entered Stockholm---a clean and lovely city flatteringly called the Venice of the North. (Yes, Venice minus its historic memories and proverbial stench !) The silhouette of the illuminated buildings against the sky looks splendid from across the charming lake. The Art Gallery and the Historical Museum, the Royal Palace and its rare collection of old tapestry and oriental carpets (which, thanks to the courtesy of Dr. Bottiger, superintendent of the royal household, I had the privilege to see), all these kept me engaged for a few days while I had been collecting informations for my last voyage of discovery in thisland---the sequestered home of Ellen Key.

In the quiet hotel of "Clara Larsson" I had a friend---my first Swedish friend Madam Butenschon, translator of Rabindranath's *Gitanjali*. Throughout my Scandinavian tour from Christiania to Stockholm she had been my ever helpful "friend, philosopher and guide." I had been discussing my future tour programme to Alvastra with her when there was a knock and the maid brought in a card, Per Halstrom, the member of the Swedish Academy and of the Nobel Institute ! I knew that he was one of the foremost writers of modern Sweden and that it was on his official report that the *Gitanjali* was finally awarded the Nobel Prize. So I was amused to meet in a corner of that Swedish hotel both the Swedish translator of the "Song Offering" as well as its literary sponsor in the Nobel Academy.

Per Halstrom enjoys the reputation of being a *litterateur* of forbidding presence. He seldom comes out of his lonely villa in the suburbs of Stockholm and rarely mixes in society even when he condescends to enter the capital. Aristocratic aloofness, keen wit, penetrating vision, slightly tinged with a refined cynicism---that was Per Halstrom. I do not know what happy conjunction of planets conspired to make him take kindly to me. In our promenade through the historic sites of Stockholm unknown to tourists, over our meals in the most artistic den "Gylden" reconstructed by the great Swedish painter Zorn---we discussed several problems

of modern literature and art and incidentally I had the privilege to listen from one of the prominent rebels against Strindbergism the history of the new orientation in Swedish literature ; sick of the realism and naturalism of the eighties, the new school from 1890 turned a new leaf : the epic lyre of Heidenstam, "the renaissance of wonder" in the legends of Selma Lagerloff, the sovereign art and pathos of Froding, about whom Ellen Key had remarked that "he knew the



Selma Lagerlof

difficult art of transforming the poison which he had absorbed into a balm for others." The whole of this period of a new creation, of the dawn of a new personality---was made living to me by the laconic yet profound exposition of the master artist Per Halstrom. Thus the moral and intellectual background of Ellen Key's life-works became real to me.

I was getting ready for my lecture in the Historical Museum of Stockholm when

the mail brought me a letter in a familiar hand. Ellen Key had written a very kind letter giving full instructions as to the trains, changes, etc., and inviting me to her home at Alvastra. It is not a very well known place and I had to take every precaution to avoid being overcarried or going astray. I left Stockholm early in the morning and, changing the train in the Katenaholm junction, reached Alvastra in the afternoon. But before that I was approached by a gentleman who boarded the train in the previous station. He inquired politely if I were the "Indian gentleman" proceeding to visit Ellen Key. Having thus identified me, he informed me that the noble lady was rather anxious lest I missed the station and had asked him to awake me up from my Indian trance! We laughed heartily, for I did not look exactly like a self-absorbed Yogi as she apprehended. The train stopped at Alvastra; I stepped out of the compartment with my not inconsiderable

Ellen Key, the greatest woman-thinker of our age!...

"You see, Mr. Nag, we shall have to cross this field before we reach my cottage."...

Thus she interrupted my trance smilingly. We started walking side by side. What a vigour in her steps, as if 73 was no age with her! She had been asking me question after question about my impressions of Scandinavia, about our common friends of France—Mon. Rolland, Madame Cruppi and others. We reached the shores of the lake Vattern and on the bank a simple but charming two-storeyed white house—on the small gate was the inscription: *Memento Vivere*.

The moment we entered she forced me to take a little rest while she got ready a small table preparing our afternoon tea. She is all activity. She has no servant. She has adopted a poor orphan girl who lives with her and helps her in her household work when some guest appears. As a hostess Ellen Key is all attention. She started treating me like a child in a few minutes. I felt that she was a born "grand-mother", probably that is why she had preferred to evade the intermediate examination of motherhood and had reached the last eminence of woman's life by double promotion! How easily she draws people near her! There is a magic quality in her voice. As a public speaker she holds thousands spellbound. As an intimate conversationalist she has very few equals.

She took me into her study. A large room with big glass windows through which one can ever watch the ripples of the sombre lake. The room is decorated by a few landscape pictures and portraits of some of the master spirits of Europe: St. Francis, Shakespeare, Goethe, Kropotkin...all testifying to the catholicity of her taste and the largeness of her intellectual outlook. I now understood how in all her historic fights for the women's cause Ellen Key had used throughout purely intellectual weapons, scorning to don the armour given by Nature to womanhood. As



Ellen Key's Home

suitcase when I was surprised to find an old lady stretching her hand to help me in getting my bag down! I dropped the bag and looked hesitatingly for a moment. She grasped my hand and smiled. "Welcome, Kalidas Nag. I am Ellen Key. Did you receive my letter in Stockholm?" I fumbled a few words in thanks and reply but my whole mind was absorbed by that figure: a lady of middle stature, with hairs all grey (she was 73) but perfectly erect, clad with the dignified simplicity of a peasant woman but with eyes beaming with a rare intelligence and tenderness—this is

she used to produce crushing arguments against the reactionary anti-feminists, so she boldly challenged the hectic fuss and intolerance of the rabid feminists of her own sex. With the fairness and courage truly heroic, this daughter of a nation of heroes proclaimed: "In the battle of opinions the conditions for each side should be equal. Intellectual conflicts should be fought only with intellectual means."

Sitting in that quiet room we discussed so many topics! It is impossible to record the conversation of Ellen Key. I would not try that impossible task. I am thankful to have had the privilege of listening to the simple statements of this great soul, the battle ground of so many thoughts and emotions. Yes, if Ellen Key appears as a pure intellectualist in most of her works, at the back of her intellectualism there is a whole world of rich emotions.

From time to time she lapsed into an autobiographical mood and I gathered the dramatic passages in her life. Born in 1849 (Dec.) of Prof. Emil Key and the Countess Sophie Posse, Ellen inherited their culture and refinement to a rare degree. When she was barely twenty she started writing articles supporting the Liberal party, of which her father was an ardent champion. A financial crisis with the loss of her father's fortune left her undaunted. An aristocrat by training and temperament, Ellen at once took to the humble line of a school teacher (1880) in Stockholm.

Direct contact with the common people evoked her sympathies and she started her great work amongst the working classes, lecturing in the working men's Institute and discovering her rare power as an orator. In 1889, at the age of forty, she felt the full maturity of her talents and launched into her career of public service in thought and action, severing her connections with the halting Liberal Party, and formally joining the Socialist camp. She was a born leader of thought and, as every strong leader does, Ellen Key provoked criticisms and vituperations of every sort. But she was firm as a rock and she triumphed over all. The history of this fight is partially recorded in her imperfectly reported addresses and speeches and her somewhat hastily written (she was too busy to write patiently) books like "Love and Marriage" "The Morality of Woman" "The Renaissance of Motherhood". "The False employment of feminine energies"

published in 1895 opened a bitter fight with her own sex that was only partially settled in 1910 when Ellen Key with her habitual openness to truth admitted that the feminists had also awakened to the constructive calls and that they were not busy simply with the destructive part of the programme.

Thus for sanely directing the Feminist Movement, for her contributions to the cause of Socialism and Pacifism, Ellen Key occupies a unique position in the history of the Women movement of our age. Time would determine her exact place in the rank of "Representative Women", but we may note that a fastidious critic and scholar like Dr. George Brandes once saluted her in a public meeting of Copenhagen as "the most intellectual woman of Sweden; yes, of Europe, perhaps of the whole world."

But her career is important from another aspect. It is a glowing and most convincing testimony to the fact that true intellectualism need not and does not neutralise the rich emotional impulses and aesthetic sensibilities of a woman. I shall give only two extracts to prove my point: Ellen Key, who was an ardent lover of Nature, consecrated a study to the greatest Nature and animal painter of modern Europe: *Bruno Liljefors*. Her words speak for themselves.

"To make Nature sing to us (just as Liljefors makes her sing) one must build one's house in her lap, must live like a hunter, a fisherman or the animals of the forest. One must speak with the Night and the Day, with the sun and the moon, the mist and the snow, the earth and the water. One must be friend of all sorts of lights and obscurities... must listen to all the voices, even of the herbs, of the flies, of the insects, must watch the hide-and-seek of Light and Darkness both finally melting into one... And then to let all these things glide gently down to the soul to remain hidden there, forgotten, unconscious, so as to be born again in the world of the conscious after the war of selection between the diverse impressions is over"...

What a rare combination of the sensibilities of a Poet and a Painter!

But Ellen Key the publicist, orator, party-leader, thinker and artist, gets her supreme glorification from that unique dowry of woman—Motherliness. Though she spent all her life single, as the Vestal Virgin of our age, ever watchful to keep the flame of Truth and Love alive, there was the divine

heart of the mother ever awake in her. In her greatest book the "Century of the Child" she writes:

"The crime of Pedagogy is to cramp the innate nature of the child by charging it with the loads of others. The teacher does not feel that there is before him a New Soul, a distinct Personality, who has the right to think for itself. The teacher does not see in that new soul anything but the new manifestation of the old old human species. The parents try desperately to see that their offsprings are the models of the virtues demanded by Society. Hence the hopeless recapitulation of the same types: solid lads, sweet girls, correct officials, etc.

"But the New Types of the unexplored paths, the thinkers of unknown thoughts, these types rarely come up from the "decently brought up" children...we must give our children the peace of conscience, allowing them to defy accepted opinions, habituated customs, convenient sentiments. It is only then that in the place of a collective conscience there would appear that *Individual Conscience* which is the supreme glory of human life."

If we have the good fortune to witness the emergence of this New Type with a new conscience in the near future, then we must remember with gratitude Ellen Key, the virgin mother of that unborn generation.

Before my departure she spoke warmly about her firm faith in the future. She told me how she was engaged in her latest book on "Youth, the All-conquering." Yes that,

was the key-note of her life, for I could never feel that I had been speaking with a lady of 73. Her intellect as well as her sympathies were cosmic. She asked me a host of questions, about India and her womanhood, and when I told her that her books had reached our educated boys and girls and that they read her with avidity, tears came to her eyes. I felt then for the first time what a deep sympathy she had for India. While I was busy inscribing a few lines in her Book of Friends, signed by so many pilgrims to Alvastra, Ellen Key wrote a few lines on a card and read it out to me gently:

"Dear India! since I was 8 years old I loved it and every time I see one of India's sons I hope! Your mother India shall become what her best sons and daughters hope, work for, suffer for!"

I left with this precious souvenir, her angelic face, radiant with the setting sun, bidding me "Adieu!" May her noble soul rest in Peace and may the benediction of this Great Woman be upon all the sons and daughters of young India!

Dear India become what
since I was her best son
8 years old and daughter
I loved it and every
and every time I see
time I see one of India's
son's I hope!
Your mother
India shall

Ellen Key

Ellen Key's Message

NOTES

What The Queen's Proclamation Did To Consolidate British Power

In the "Rise of the Christian Power in India" (Vol. V, pp. 414 *et seq.*) the author has mentioned the circumstances which led Her Majesty Queen Victoria of England to issue the Proclamation while assuming the Government of India. The people of

India in the simplicity of their hearts looked upon the Proclamation as the Charter of their liberties. In fact, they were hypnotised by it, and this had no small share in consolidating the British Power in India. They did not know what the well-known historian Freeman said regarding royal proclamations in general, *viz.*, "We are here in the chosen region of lies." It does

not, however, necessarily follow that Her Majesty Queen Victoria wanted to deceive the people of India. She may have issued the Proclamation in all sincerity. But British statesmen and politicians have generally treated it as no better than what royal proclamations are in the opinion of Freeman. For example, the Marquis of Salisbury said regarding the pledges given by England to India that they were of the nature of "political hypocrisy."

Sir James Fitzjames Stephen, K. C. S. I., D. C. L., was once the Law Member of the Government of India. He knew what he was writing when he said :

"The Proclamation has no legal force whatever. The Act of Parliament has no force beyond the legal effect of its words. Neither can bind the Indian Legislative Council, which ought to be guided in the exercise of its discretion solely by its own opinion of the merits of the measure submitted to it, and the extent of its legal authority. There is much misapprehension on this subject. The Proclamation is often supposed to have been authorized by the Act for the Government of India, but this is not the case. The only reference in that Act to any proclamation at all is in section 73, which says, 'This Act should be proclaimed in the several Presidencies and Governments of India as soon as conveniently may be after such Act has been received by the Governor-General.' It was accordingly proclaimed on the 1st of November, 1858, and thereupon the Act came into force. No doubt those parts of the Proclamation which relate to the rights of native princes would, in the relations between the Indian Foreign Office and those princes, be properly regarded as binding promises, but the rest of the Proclamation has no legal value whatever, and in particular, it does not and cannot restrict the powers of the Indian Legislative Council given by the Indian Councils Act, 1861, which was passed three years afterwards... As a ceremonial, the Proclamation may have been proper, but in any other point of view it is a mere expression of sentiment and opinion, worth as much as the sentiments and opinions expressed would have been without it, and no more. For my own part, I look with great dislike on vague statements of broad principles which have not the force of law, and are not guides as to the expediency of any given measure, and are yet invested with a kind of solemnity by the authority which makes them."—*Letters on the Ilbert Bill*. Reprinted from *the Times*, London. Macmillan & Co. 1883. p. 39-40.

More comments on the Queen's Proclamation are not needed.

Luther Burbank

Luther Burbank, whose death is announced in the American papers, was an American

plant-breeder, born in 1849, who by indefatigable experiment obtained many new fruits and flowers at Santa Rosa, California. There is a biography of his by H. S. Williams (1916). *Current History* writes :—



Luther Burbank, cultivator of New Plants.

"Luther Burbank, who recently died, captured the imagination and admiration of the public by his remarkable development of improved varieties of plants. He had the knack of knowing plants. Out of a field of hundreds he could with uncanny ability pick those few plants that had qualities that he wished to take advantage of. He made his gardens on the scale of Ford's automobile plants—thousands of seeds were grown, only a few selected...He used the methods of gardening rather than of scientific plant-breeding; he was a genius at his work. It seems probable that much of his ability to produce better plants has died with him, for he kept few records of the sort that more academic workers leave for the information of those who desire to know how they achieved their results."

Conference of the Peoples of Asia

It is reported that a conference of the peoples of Asia is to be held at Nagasaki, Japan, about the first of August. A friend writes that he has come to know that many Turkish, Persian, Siamese, Chinese and Japanese scholars and journalists will participate in it. It is not known whether our

learned societies, universities, journalists' associations, etc., were asked to send or have sent any of their members to attend the conference.

Germany to Give Credit to her Industries

The following extract from an American paper gives some idea of what the German Government is doing to promote German industries and to solve the problem of unemployment :

The government will become the greatest employer and producer in Europe by the distribution of credits to all industries it considers worthy of government support.

The government will advance \$ 25,000,000 to the German railroads to enable them to place orders for material needed for repairs and renovations of lines and equipment. A further \$ 75,000,000 is entrusted to industry for the production of tools and equipment for the Russian market, which is paying slowly but is expected to develop in the near future. The Russians already have made good on their 1925 transactions with Germany.

The government plan includes protective measures for the mining interests. Business men believe that this indicates government support of the new efforts made by the Ruhr coal barons to develop sales in America.

Colonial Aims of Germany

According to the London *Times* of January 19 last, the German Association of Colonial Societies wanted that

(1) The mandate system must be retained so long as Germany's colonies are not returned to her. For this purpose it is necessary that Germany should have a permanent seat on the Council, so as to oppose with effect the annexation policy of the mandatories.

(2) Recognition that all B mandates, i.e., all protectorates with the exception of South-West Africa, New Guinea, and Samoa, form a complete administrative area and are not part of the territory of another State.

(3) These protectorates must not be united to foreign colonies for administrative purposes.

(4) The same applies to finance and Customs.

(5) Crown lands, railways, harbours, and public works are property of the protectorate and not of the mandatory. The League must regulate conditions with regard to works begun with the help of loans from third parties.

(6) The treatment of natives must be in accordance with Article 22 of the League Covenant. Recruiting in the protectorates for foreign colonies must cease and recruits from the Cameroons and Togo must be repatriated. An international commission should be appointed by the League to take over these.

(7) The natives must have the right to petition the League directly and the replies need not necessarily be through the mandatory.

(8) German trade must be placed on a footing of equality in all colonies, especially in the former German protectorates.

To protect Indian interests in Africa, it is absolutely necessary that India should have a colony, and Indian immigration and trade be put on an equal footing and free from all restrictions within the British Empire and the mandated territories. India is a member of the League of Nations, and thus Indians have equal rights in the mandated territories, and should organise themselves to secure these rights effectively.

T. D.

Though we are lovers of liberty for all peoples, advanced or backward, organised or unorganised, we can support a desire for Indian colonisation on the understanding that the Indian settlers abroad are not to domineer over others but be equal citizens. If it be urged that to tyrannise over the weak is an ineradicable human instinct—which we do not admit, it may be pointed out that there are large unoccupied areas within the British Empire where white men are not likely to settle, and some of these may be turned into Indian colonies. Ed., M. R.

Italy's Air-force.

Italy spends less than 10 per cent. of her total revenue for the maintenance of her army, navy and air-forces. India spends more than 40 per cent., and sometimes more than 50 per cent. of the total revenue for her military establishments. Italy has the third strongest navy in Europe, and India has none. To-day the Italian army is a formidable one with thousands of officers trained in up-to-date military science, and India has practically no Indian officers who can take charge of an army or do the work of a modern general staff. There is not one Indian in the British Indian Air-Forces whereas the strength of the Italian air-forces, can be understood from the following report of General Bonsani :—

Rome, May 11.—According to a declaration made in the Chamber by General Bonsani, Italian Secretary of State, Italy possesses 800 modern airplanes with an aeronautical personnel of 13,000 men and 1,200 trained pilots. In addition 500 pilots are about to complete their training."

The population of Italy is about 40,000,000, whereas India has about 320,000,000

people, or about eight times that of Italy. We are told that Italians are not Nordics and are thus inferior people ! India is ruled by the Nordic Britishers. If the efficiency of the Indian people in the field of National Defense is to be equal to that of Italy, then there should be at least 100,000 Indian men and 10,000 trained Indian pilots in the Indian Air-forces; but it is amazing that, so far as we know, there are not even ten (10) trained Indian pilots in the Indian Air-forces ! The people of India are often told that they should not ask for Home Rule or Dominion status unless they are able to take charge of the grave problem of Indian National Defense. We may ask, what is being done to give equal opportunity to the Indians to acquire efficiency in the field of National Defense. Indians enjoy less opportunity to master all branches of military, naval and air warfare than the people of Japan, China, Siam, Afghanistan, Persia, Turkey---these 'inferior' Asian peoples !

India has been blessed with British association through British domination ; and Indians are enjoying the great right of being practically disarmed and debarred from acquiring higher knowledge in the field of national defense ! Persia under Riza Khan has sent hundreds of her best young men to foreign lands to be trained as officers and staff officers. Persian Air-forces are being organized and manned by Persians. The Afghan Air-forces are being trained and equipped by Soviet Russian experts. In case hostility broke out between Russia and England and Russia were supported by Afghanistan, then Russian and Afghan planes manned by Afghans and Russians would be able to bombard Indian cities ; but the people of India would have to depend upon the Britishers or Australians or Canadians or South Africans to man the British planes for the defense of India.

This policy of the British authorities can be justified on two grounds : (1) either Indians are inferior to the Siamese, Persians, Afghans, Chinese, Turks and Japanese in the matter of mastering problems of National Defense ; or (2) the British authorities distrust the Indians and hence do not want to give them any chance to master all the important branches of National Defense. The people of India are not inferior to other peoples so far as valour, intelligence and ability are concerned. All impartial British military men, even Sir Ian Hamilton and the late Lord Roberts, have left their verdicts in favor of

Indian ability in the battle-field. In the last world-war Indian valour and skill even in air-fighting were proved to demonstration. Then the only plausible reason for the present policy of the British Government in not allowing the Indians full opportunity to master all important branches of National Defense may be the British Government's distrust of the Indian people.

We hear so much about the need of co-operation between the Indians and the Britishers in India. Without whole-hearted trust of the Indian people by the British authorities, there cannot be true co-operation. One of the surest ways of convincing the Indian people of British good-will is to trust them with opportunities to master the science of National Defence.

May 15, 1926

TARAKNATH DAS.

We are ourselves pacifically disposed. But what is a puzzle---and also not a puzzle---to us is that whilst Great Britain and other imperialist countries are increasing their own effective fighting strength (and preaching disarmament to others at the same time), subject countries are being kept in a helpless condition. Ed., M. R.

Asia and the League of Nations.

Some time ago the Secretariat of the League of Nations was notified by Siam and Persia that they would present their demands before the reorganization of the commission, which was to meet on May 10. Siam demanded a non-permanent seat on behalf of Asiatics, while Persia wanted a permanent seat as the sole representative of the Mohamedan world.

Violence on Women in Bengal.

During the last three or four years, the number of cases of violence on women in Bengal has been abnormally large. Not a week passes without some such cases being reported from some district or other in East or North Bengal. The Bengali weekly *Sanjivani*, which makes special efforts to bring such cases to the notice of the Government and the public, has made a rough estimate of their number during the last three years, stating that it would not be less than five hundred. Yet neither the Government

nor the public of Bengal as a whole seem to be seriously perturbed over the situation. For dealing with political unrest and political danger to the State, the Government has made free use of Regulation III of 1818 and the sections in the Indian Penal Code relating to political offences. In addition, Government has from time to time passed various repressive laws and promulgated repressive ordinances. For putting down crimes against person and property the Government of Bengal has passed the Goonda Act and the Presidency Areas Security Act. But for putting down cowardly and brutal crimes against women, which blast their lives and destroy the honour, the peace and the happiness of numerous families, Government has not made any special efforts, either of an executive character or in the direction of new legislation. In extenuation of the Government's neglect of duty, it may be said that there has not been any insistent and persistent public demand for such executive steps or such legislation. But the situation is such that even without any demand emanating from the public as a whole, Government ought to take adequate steps to protect the honour of women. When Government put down *Suttee*, there was no demand for such a measure from the public as a whole. Moreover, it can not be said that there has been no public demand. Sections of the public do want some special steps to be taken. The *Nari-Raksha-Samiti*, or Society for the Protection of Women, of which the present Law Member of the Government of India was a leading member and supporter, and whose work has the cordial support of an influential section of the public, has always asked for special measures. Many newspapers also have made a similar request.

The honour of women, to whatever race, clime or sect they may belong, is a priceless possession to them and to human society in general. It is not merely the oriental mind that is sensitive where woman's honour is concerned. Many or most cases of lynching in America, which, of course, we do not support, are due to some real or supposed acts of violence on women. A month ago the following telegram relating to Kenya appeared in the dailies :—

Nairobi, May 31.

The Governor, Sir Edward Grigg, announced in the Legislature to-day, following a number of recent crimes of violence against white women by natives, that Government intended to tighten the law relating to punishment of these crimes, thus

giving a greater sense of security, and also enlist the assistance of the chiefs and headmen, who themselves did not countenance such acts.

Information has since been received that Sir Edward Grigg, Governor of Kenya, has announced at a meeting at Kitale, that the Secretary of State has sanctioned the alteration of the law by which the death penalty can be inflicted for crimes against women and children.

The following special cable relating to China has been published in *The Indian Daily Mail*:—

PEKING, JUNE 21.

The British Consul at Chengtu reports that an American lady, Miss Manly, was on 8th June dragged from a rickshaw by an unarmed Chinese who apparently tried to strangle her, but the bystanders rescued the lady, who was slightly injured, and handed over the assailant to the police. As a result of the Consul's representations, the authorities have issued a proclamation stating that any Chinese found molesting the foreigners will be shot on the spot.

Of course, it is to be presumed that white foreigners found molesting Chinese women are not to be shot, either on the spot or elsewhere.

It is probable that in Kenya also the alteration of the law is meant only to punish "natives" guilty of violence on white women, not to punish white men also who victimise "native" women;—political and economic imperialists are capable of such diabolical racial distinctions. The reason why we quote these news is that we want to bring home to the alien rulers of India the fact that we feel it to be necessary to give our women the same protection in our country which white men feel it necessary to give their women at home and abroad. We do not advocate the infliction of the death penalty for such crimes. But short of capital punishment, the legislature may make the penalty as severe as may be considered necessary to cope with the evil.

In addition to tightening the law, the Government should issue special orders to magistrates and the police for prompt and adequate investigation of such cases and for the immediate arrest of the culprits and rescue of the girls or women victimised, where necessary, without the least delay.

Anti-drink Propaganda Officially Tabooed

Some of the health officers and their staff in the Madras Presidency seem to have

asked their official head whether, as a part of their duty, they should and could speak and write against the drink habit. The terse and pregnant reply was received :

"The Government consider that the Public Health staff should not carry on anti-drink propaganda."

Representation of Bombay Aborigines

In a memorial addressed to the Bombay Government, Mr. A. V. Thakkar, President of the Bhil Seva Mandal, makes out a strong case for the representation of the aborigines in the Bombay Legislative Council. We do not advocate, but are rather opposed to the separate representation of classes and communities. But if communal representation is maintained, undoubtedly it is the most backward communities which should be the first to be given the right of being separately represented ; and in the Bombay Presidency, as Mr. Thakkar has shown by giving statistics, the aborigines are far more backward than the Moslems and than even the depressed classes of Hindu society. And the number of the aborigines is not negligible. The Musalmans number 38,20,153 and the aborigines 12,31,000 in the Bombay Presidency. Therefore, it stands to reason that they should have one-third of the number of seats which Musalmans have in the Bombay Legislative Council.

Law-abidingness and Predisposition to Violence

Speaking generally, one difference between the civilised and the uncivilised ages in the history of a country, is that in an uncivilised age individuals and families or groups of individuals and families, when they feel aggrieved for any reason, try to obtain redress by their own efforts ; they have recourse to violence or the use of force, if necessary. With progress in civilisation, those who are aggrieved seek the help of the State for the redress of their grievance ; that is to say, they have recourse to law. Of course, even in the most civilised countries the disposition to redress one's wrong by force persists. But it must be remembered that this disposition is a relic of uncivilised ages.

What are called religious or communal riots are caused by this uncivilised predisposition to violence. Such disturbances take place even in Great Britain, America, etc. In India, let us suppose a procession passes in front of a mosque with music. Let us assume that the congregation is engaged in prayer inside the mosque and that according to the Islamic scriptures music should not be played before mosques, particularly at the time of prayer. What should be done under the circumstances ? Obviously the law-abiding civilised mind would in the first place politely ask the processionists to stop music before and in the vicinity of the mosque. If they do not accede to this polite request, the next step to take would be to sue the processionists in a court of law for the determination of the civil rights of the respective parties. A very slow, tame and unheroic process—religious enthusiasts would say. Nevertheless this is the only civilised process.

It is not the Musalmans alone who have the pre-civilised disposition to take the law into their own hands. Many enthusiastic orthodox Hindus also display the same tendency in many cases. Cows, some of them may think, have been sacrificed in a public place, or in a public manner, or in a mosque where previously no such sacrifice had taken place. Or cows are taken in procession for sacrifice along an unaccustomed route. Whenever such a thing is about to be done, the first step to take is for the aggrieved Hindus to ask the Musalmans politely not to wound their feelings or hurt their religious sentiments. If no attention is paid to such a request, they should institute a law-suit against those Musalmans who, in their opinion, have infringed their civil rights. Impatient enthusiasts might call this a very tedious and cowardly process. But, nevertheless, this is the only civilised process.

We have suggested that recourse should be had to law-courts in such cases. It would be undoubtedly preferable, of course, if such disputes could be settled by mixed arbitration boards of different religious communities, such as were recommended to be appointed, at the Delhi Unity Conference.

It may be objected that the decisions of the law-courts may not be satisfactory to one party or the other, or to both. But in ordinary law-suits also, judgments are generally unsatisfactory to one party and sometimes to both the parties. But in spite of that fact, people do not, for the most part,

give up recourse to law-courts for the redress of their grievances. It is always best, of course, for people not to quarrel, and, in case of disputes, to settle them themselves. The next best course is to have disputes settled by arbitration. Failing that method, courts of law should be resorted to.

With reference to the objection that in cases of disputes relating to religious civil rights the decisions of law-courts may not be satisfactory to one party or the other, or to both, it may be observed that the same objection applies to the results of the heroic method of fighting it out. Take the concrete case of the recent Calcutta riots.

According to the official report,

"The immediate cause of the rioting was the failure of the band of an Arya Samaj procession to cease playing their instruments when passing Dinu Chamrawalla's mosque, in Harrison Road, at the time of the *Azan* or "invitation to prayer," preparatory to the four o'clock public worship."

Supposing the method we have suggested had been adopted, and had failed to satisfy either party, would any of them have been in a worse position than they are now in? After the riots, the Government of Bengal has issued orders as to how in future processions are to be conducted in Calcutta. These orders have satisfied neither the Hindus nor the Musalmans. If the method we have suggested had been followed, the results would have been superior to those of the method of violence in some very important respects. There would not have been any of the deaths and other casualties which have resulted from the riots. There would not have been the immense loss of property due to plundering and incendiarism. Business would not have been dislocated in the way that it has been—and this continues to cause immense loss. Thousands of people would not have been compelled to leave Calcutta for long or short periods. And the great tension of feeling existing between the communities would not have been further aggravated throughout the length and breadth of India.

Religious Communal Disputes and the Law

The method which we have suggested is not in the least original. Religious communal disputes have ere now been carried up to even the Judicial Committee of the Privy

Council, and the decision has been eminently reasonable. Therein the Judicial Committee recognises and clearly describes the common law of the land. The case which has been cited in many newspapers is that of Saiyid Manzur Hasan *vs.* Saiyid Muhammad Zaman (I. L. R. 47 Allahabad 152; S. C. 29 *Calcutta Weekly Notes* 486). It was a case between Shi'ahs and Sunnis. The Sunnis contended that the Shi'ah procession and music before their mosque interfered with their prayers within it. The Judicial Committee of the Privy Council held that

"Persons of different sects or religions cannot as of right claim that the functions of the procession should cease as it passes places of worship belonging to the former, but it would be open to the Magistrate, in the special circumstances of a case, to order that the observances should cease within a certain distance of such a place of worship."

In discussing the law on the subject, their lordships of the Privy Council thus refer approvingly to some Madras cases:—

In Parthasaradi Ayyangar *vs.* Chinna Krishna Ayyangar, *Turner C. J.* lays down the law, "Persons of whatever sect are entitled to conduct religious processions through public streets so that they do not interfere with their ordinary use by the public and subject to such directions as the Magistrates may lawfully give to prevent obstructions of the thoroughfare or breaches of the public peace."

In Sundaram Chetti *vs.* the Queen, before a Full Bench, the position was maintained, and it was further laid down that the worshippers in a mosque or temple which abutted on a high road could not compel the processionists to intermit their worship while passing the mosque or temple on the ground that there was continuous worship there. At page 217, *Turner, C. J.*, says:—"With regard to processions, if they are of a religious character, and the religious sentiment is to be considered, it is no less a hardship on the adherents of a creed that they should be compelled to intermit their worship at a particular point, than it is on the adherents of another creed that they should be compelled to allow the passage of such a procession past the temples they revere."

The Judicial Committee of the Privy Council agreed with *Turner, C. J.*, in this view, and pronounced that to the question whether there exists a "right to conduct a religious procession with its appropriate observances along a high-way", "their Lordships think the answer is in the affirmative." They expressed the further opinion that

"Persons of whatever sect in India are entitled to conduct a religious procession with its appropriate observances along a high-way, subject to the orders of the local authorities regulating the traffic, to the Magistrate's directions and to the rights of the public."

The Full Bench decision of the Madras High Court, reported in 6 Mad. 203, which has been approved of by the Privy Council, has been thus summarised in *The Amrita Bazar Patrika* :—

The Government in this case had passed an order that all music must cease when a procession was passing any recognised place of worship. The Mahomedans had put forward the extreme case that prayer continued in their mosque throughout the day and night and demanded the cessation of music in the neighbourhood of the mosque. With regard to the demand of the Mahomedans, the Madras High Court laid down that the privileges claimed by the Mahomedans "had their origin in times when a State religion influenced the public and private law of the country and are hardly compatible with the principles which regulate British administration, the equal rights of all citizens and the complete neutrality of the State in matters of religion." They held, therefore, that "no sect is entitled to deprive others for ever of the right to use the public streets for processions on the plea of sanctity of their place of worship or on the plea that worship is carried on therein day and night." In the opinion of the Hon'ble Judges, "the authority of the Magistrate should be exerted in the defence of the right (to the full use of the streets) rather than in its suspension, in the repression of illegal rather than in interference with lawful acts."

The executive and the police are, no doubt, entitled to take steps to prevent a breach of the public peace. But obviously this should be done not by curtailing the rights of those who want to make a non-violent use of a public road but by curbing those who are disposed to prevent by force the non-violent exercise of such right of way.

Non Promotion of Law-abidingness

It is the Hindu belief that when after worship the images of gods and goddesses have been brought out of the house of worship for immersion in the river, the images ought not to be taken back to that house for any reason. Hence, after worship of the goddess Rajarajeswari at Sutapati, Calcutta, when the images were not allowed to be carried to the Ganges for immersion along the usual route, for which the police authorities had at first given a license, the lorries carrying the images had to remain on the public road for some time. For this, the police authorities prosecuted the lorry-drivers and the secretary of the worship-committee for obstructing traffic, though the whole breadth of the road was not occupied by the lorries. But on the same occasion, the Mussalmans gathered in large numbers in front of a mosque along the

route and went on performing their prayers on the public footpath and highway continuously, thus obstructing for hours together all vehicular and passenger traffic. Their object in going through these unwonted prayers on the public road was quite obvious. They were determined to prevent the Hindu religious procession to pass along that road, even if the police authorities permitted it to do so. In any case, whatever their object might have been, they had clearly stopped all traffic completely for hours. Yet they were not prosecuted!

This is not the only concession to those who are disposed to be turbulent. During the recent Baqr-Id prayers, the public roads were similarly allowed to be invaded in many places. Permission to do so ought not to have been granted. It is one thing to grant a license to a moving procession to pass along a public road, it is another to allow a big stationary congregation to occupy a highway for a pretty long period.

Music Before Mosques

It is the contention of orthodox Musalman extremists that worship goes on in all their mosques during twenty-four hours of the day and night and that according to their scriptures there should not be any music before any mosque at any time. So far as we and many other non-Muslims have been able to use our eyes and ears, we are not convinced that it is a fact that worship goes on in all mosques throughout the day and night. Nor have we come across any quotations from the Quran or the Hadis enjoining the stoppage of music before mosques at all times or during the time of the five prayers. But supposing such Islamic injunctions exist, they are binding only on Muslims. We do not see why in this twentieth century a non-Muslim non-theocratic state should be expected to uphold any kind of homage required by Muhammadans to be done to their particular religious injunctions by non-Muslims. Non-Muslims in India, along with Muslims, are subject to the British Government. Are the Non-Muslims to be further subjected to a Muslim theocracy?

It is true that noises outside may interfere with the devotions of worshippers in houses of worship. But this is true of all kinds of noise. Those who build houses of worship

in densely populated places do so in the full knowledge that they cannot expect the quiet of solitude there and that they must put up with various disturbances. And they do put up with the noise made by passing tramcars, buses, hackney carriages, taxis, conservancy carts, hawkers, &c. And these noises are of daily and hourly occurrence, whereas the processions of Hindus with music pass along public roads only at long intervals. If the worshippers in mosques can put up with other and more frequent disturbing causes, why is it that Hindu musical processions are objected to so vehemently that if the processionists do not stop their music, they run the risk of having their heads broken and their earthly existence abruptly put an end to by devout Muslim worshippers? It is very difficult to understand and appreciate this kind of devoutness.

Another curious fact is that during the Muharram celebrations drums are beaten by Muslims before all places of worship, including their own mosques. If Muslim Muharram processionists can do this without any harm to anybody's spirituality, including their own, why cannot non-Muslim religious parties pass in front of mosques with their music? Muslims, of course, may think that their own drum-beating is sacred and has some mysterious acoustic properties, but that the *sankirtan* of Vaishnava Hindus, Brahmos, Arya Samajists and some Christians is not so. But the State in modern times is a thoroughly non-theological secular institution. It is beyond its province to decide which religion is true and which not, or to determine their order of priority with reference to the degree and extent of their truth or sanctity.

It is, undoubtedly, an act of common civility to refrain from doing anything which may interfere with the devotions of anybody. But to have the benefit of such civility, a polite and *reasonable* request from the worshippers is needed. To be reasonable the request should explain why all other noises and causes of disturbances can be tolerated, but not the sound of religious songs sung even by such monotheistical bodies as the Brahmo Samaj, the Arya Samaj, etc. An *ad baculum* argument, which is an appeal to force, cannot convince the brains of non-Muslims, though it may break their receptacles.

Whatever may or may not have been the case in the past, in future it will be necessary in the interest of law and order to lay

down certain rules for the building of mosques. For instance, it may be laid down that such places of worship should be built only in Muslim neighborhoods, not in Hindu areas, that they should be built at a distance from crowded public thoroughfares, and that, in all cases, they should have big compounds with high compound walls, so that outside noises may not penetrate to the halls where the worshippers will perform their prayers, care being always taken that they be not used as arsenals for communal fights.

Cow killing

We are opposed to cow-killing, though the grounds of our opposition to the practice are in some respects different from those of orthodox Hindus. If, like their ancestors in some periods of ancient Indian history, the present-day orthodox Hindus had no objection to cow-killing, our objection to it would have been as strong as now. We are opposed to it on humanitarian and economic grounds. It may be weak sentimentality, but we do not like that the animal which supplies us with our chief food in infancy and with some principal articles of our food when we grow older, which is of such great help to us in agriculture and trade and locomotion in rural areas, should be killed. Cows which are kept and tended in the houses of our people show such affection to their keepers and reciprocate kindness with such an almost human expression of affection and gratitude, that the killing of cows may be opposed with something like a religious sentiment even by some persons who have no religious veneration for them.

We would not, of course, go so far as some orthodox Hindus do in preventing the sacrifice and slaughter of cows: we would not hurt or kill cow-killers.

Orthodox Hindus should calmly consider that the vast majority of cows killed are not sacrificed; they are killed daily for food. As Hindus do not and cannot prevent this huge slaughter, there is no sense in occasioning riots by trying to prevent the slaughter of the comparatively far smaller number of cattle during Muhammadan festivals like Baqr-Id. Even if Musalmans insist on making a parade of sacrificial cattle, Hindus should not lose their heads; cow-sacrifice cannot be prevented thereby. It is the insistence of Hindus that cows must not be sacrificed

which sometimes lead Musalmans to insist on sacrificing them; *xid* is met by *xid*.

We should try, in thought, to place ourselves in the position of those meat-eaters who do not abjure beef. The present writer can do so to some extent, because he is a vegetarian, though he confesses that owing to his heredity and upbringing the killing of cattle shocks him somewhat more than the killing of goats. To return to our point. A Jewish or Christian meat-eater might say to a Hindu: "You do not try to prevent the sacrifice of goats, not even of buffaloes which are as useful as cows; why then be so fanatical in your attempt to prevent the sacrifice of cows as often to bring about the death of human beings, directly or indirectly?" Orthodox Hindus should also remember that many of them are guilty of cow-killing in several ways, namely, in ill-treating them, in not housing them properly, in giving them quite insufficient food, and in selling dry cows and their calves to butchers.

Prevention of Cow-killing and National Regeneration

We are entirely in favour of all legitimate and non-violent efforts to prevent cow-killing on economic and humanitarian grounds. But we do not attach any exaggerated or fictitious importance to it as a factor in the regeneration of the Hindus or of Indians as a whole. We will give an example or two to make clear what we drive at.

Kashmir is an Indian state ruled by a Hindu Maharaja. The slaughter of cattle is forbidden by law in this State, where out of a total population of 33,20,518, only 6,92,641 are Hindus and 25,48,514 are Musalmans. The area of Kashmir is 84,258 square miles and that of Bengal, 76,843 square miles. The climate of Kashmir is salubrious, that of Bengal malarious for the most part. Bengal, which is smaller than Kashmir, has a population of 467 lakhs and Kashmir, 33 lakhs. Of course, some parts of Kashmir are high mountainous regions. Still 33 lakhs is a very small population for so large and salubrious a country. If the prevention of cow-killing could increase the vitality and fecundity of a people to any very great extent, Kashmir would certainly by now have had a much larger population. From things physical, let us come to things intellectual. Mere literacy is not a

sign of great intellectuality.* Yet in mere literacy, Kashmir stands at the bottom of the table given on page 187 of the Census of India, 1921, Volume I.

The other day, after a hot discussion, a resolution in favour of the prohibition of cow-killing was carried by a majority in the Mysore representative assembly. This shows that hitherto cow-killing has been allowed there. That State has an area of 29,475 square miles, about one-third of Kashmir; but it has a population of more than 59 lakhs—larger than Kashmir. It has hitherto allowed cattle-slaughter, though its Hindu inhabitants number more than 54 lakhs and the Muslims only more than three lakhs. In Mysore 84 per thousand are literate, in Kashmir 26 per thousand.

The prevention of cattle-slaughter may or may not have anything or much to do with national regeneration in India—we are not discussing that question here. The point to which we wish to draw the attention of orthodox Hindus is that *by itself* such prevention does not seem to have any appreciable bearing on the advancement of a people, physical or intellectual.

Unmusicality Before Mosques and Progressiveness

Having tried to show above that the importance of prevention of cow-killing as a factor in national progress should not be exaggerated, we shall try to indicate that the stoppage or cessation of music before mosques has as little bearing on national progress.

Hyderabad is a very large Indian State, its area being 82,698 square miles. It is larger than Bengal, and slightly smaller than Kashmir, but not mountainous like the latter. Its ruler is a Musalman, and can, if he likes, order music to be stopped for ever before all mosques during all hours of the day and night. And, of course, any number of cows can be sacrificed in his State. But it has a population of 124 lakhs, as against Bengal's 467 lakhs. In Hyderabad Hindus number 106 lakhs and Musalmans only more than 12 lakhs. In the Indian literacy table, the two lowest places are occupied by Hyderabad and Kashmir, Hyderabad boasting of 33 literates per thousand and Kashmir 26. In Hyderabad any number of cows can be killed, in Kashmir none can be killed. From the Muslim point of view, Hyderabad can

boast of another distinction—it can stop music before any mosque at any hour of the day and night. In spite of these “advantages”, it is not a progressive State. There are no “people’s rights” here.

Kashmir and Hyderabad

To sum up:

Hindu orthodoxy has full play in Kashmir. Yet it is a backward State, and Hindus form a small minority.

Musalman orthodoxy has full play in Hyderabad. Yet it is a backward State, and in spite of Musalmans enjoying almost a monopoly of its public services, they form only a small minority of the people.

These facts seem to show that neither the prevention nor the promotion of cow-killing is the only or the chief means of secular progress.

Similarly, musicality or unmusicality before mosques does not appear to be the chief means of achieving secular progress.

Of course, the prevention of cow-killing, the promotion of cow-killing, the playing of music before mosques, or the stoppage or cessation of such music may, in the opinion of different groups of people, expedite and facilitate entrance into the blissful regions of the other world. But on this subject we possess no information. This *Review* tries to deal only with subjects relating to the earth.

Rioting and Incendiarism in Rawalpindi

From the accounts of the recent disturbances in Rawalpindi, published in the papers, it appears that their immediate cause was the Musalmans’ objection to the building of a cinema house by a Sikh behind a mosque. Here, then, the objection was not to anything that could attract or repel the ear, but to something which is only seen but does not make any noise. The other day in Sind a Hindu horseman was compelled to alight from his horse before a mosque, which, in addition to being a house of prayer, contained a copy of the Quran. So, instead of dull monotonous uniformity, there is an interesting variety in Moslem religious objections.

The Rawalpindi police had previous information of the tension of feeling between Sikhs and Moslems and the likelihood of a breach of the peace resulting from the same, but did not take any preventive steps.

In all these communal and so-called

“religious” riots, neither those who are believed to have given offence nor those who are believed to be aggrieved, are the duly accredited, elected or selected representatives of their respective communities. Nor are the things which give rise to disturbances done after consultation with their respective communities. Yet, assuming that a Hindu, or a Moslem or a Sikh has done something wrong, what reason is there for the Hindus or the Moslems or the Sikhs as communities to fight one another? If the reign of law is to be practically ignored, it would be some relief if only the offenders and the aggrieved fought the matter out between themselves. It is a great pity that the inconsiderateness, foolishness, malice, fanaticism, or something else, of a few involves large classes in terrible conflicts.

In Rawalpindi such a sanguinary conflict resulted from tension of feeling. We need not dwell on the total casualties, which were heavy. In addition to these, a good many shops in the bazar were reduced to ashes, the loss of property being variously estimated at from 50 lakhs to 200 lakhs. The police made no efforts to extinguish the fire. No fire brigade was employed. The police, it is reported, prevented not only Sikhs and Hindus in general from going to the market area to help their co-religionists in extinguishing the fires, but they prevented even the owners of the shops from doing so!

As regards what the *Statesman* has published as an official report received from Rawalpindi itself, *The Tribune* of Lahore writes:—

We do not remember to have come across this official report in any of the local newspapers, which, considering the contents of the report, is not a matter for surprise. The report, amongst other things, says:—“The police pursued the raiders rapidly and were able to extinguish many fires and save much property.” Such reports can only be meant for the consumption of people in Bengal and other distant places, because the people of this Province know full well that the fires were not extinguished, but burnt themselves out, that no fire brigade was employed for the purpose, and that the “raiders” were not “rapidly pursued”. On a par with these statements about the expeditious handling of the situation by the police is the statement in the so-called official report that “practically all shops are open” (on the 18th June). The *Associated Press* tells us that the *hartal* continues even on the 24th.

In Calcutta the fire brigade rendered splendid service during the April riots. The official review says:—

During the four days ending April 6, no less

than 151 fires were caused by the rioters and although the resources of the Fire Brigade were considerably strained by this unparalleled call on their services and despite the difficult conditions under which they were frequently called upon to work, the brigade succeeded in all cases in confining the fires to the premises of origin. The first fire caused by rioters occurred on April 3 and, between 10 A. M. and 1 P. M. on this date, the brigade extinguished no less than 51 fires, which probably constitutes a world's record.

The control of this extraordinary wave of incendiarism would have been impossible, however, but for the very commendable foresight of the Chief Officer, who, at the first sign of danger, arranged for the maintenance of the maximum pressure of water in all the water mains in the disturbed area and allotted additional machines and staff to the Fire Station which received most of the calls.

The shops in Rawalpindi which were set fire to by the Musalman mob belonged to Hindus, not to the Sikh proprietor or proprietors of the cinema course of construction behind a mosque, which was the immediate cause of the altercation between the Sikhs and the Musalmans. So, even *goondas* must admit that the burning of the shops was illogical even according to their *lex talionis* or law of retaliation.

There may be some public curiosity as to the fate of the Cinema building. Will it be allowed to be completed, or will its construction be stopped? If it be not completed, the hooligan element, irrespective of their religious profession, will not be slow to conclude that the surest means of preventing the construction of a building or of gaining some other object is to raise a disturbance about it, kill or wound some men and burn some houses. To allow such a conclusion to be drawn would not, however, be a sure means of inculcating love of and respect for "law and order." If indirectly in this way law-abidingness gets discouraged, it is not quite impossible that some day this lawless spirit may be turned against the Government itself.

"Graduate Goondas"

During and after the April riots in Calcutta, Musalman papers in Bengal accused even the educated Bengalis of ruffianly conduct, some of them calling them "graduate goondas," i. e., graduates who acted like hooligans. What, however, they actually did will appear from the report submitted by the Commissioner of Police, Calcutta, to the Bengal Government. The British bureaucracy in India, it is needless to say, is not partial to Bengali Hindus in general

or to educated Bengali Hindus in particular. The Commissioner writes:—

In the first instance, the rioting was confined to the two communities who first came into conflict, namely, the Mohammedans and the Arya Samajists. But the conflict became almost immediately a struggle between Mohammedans and up-country Hindus. This state of affairs continued until 10 A.M. on April 3, when the Kali temple at Kalitola was attacked by Mohammedans.

This outrage thoroughly roused the Bengali Hindus, who had hitherto taken no part in the struggle and against whom the Mohammedans had displayed no animosity whatsoever, and they took up the cause of their up-country co-religionists. Their part in the struggle was, however, confined almost entirely to the defence of their religious institutions and in only a few instances did they participate in any retaliatory measures.

The Police Commissioner on the Indian Press

Both the Indian and the Anglo-Indian Press criticised the conduct of the Government and the Police during the riots, and as the Indians were the sufferers the criticism of their organs was naturally severer. The Police Commissioner is, therefore, unsparing in his condemnation of the Indian Press. Says he :

The whole of the vernacular Press, in a greater or less degree, devoted their energies to inciting the followers of their respective religions, and to fomenting the existing attitude of disobedience towards the authorities engaged in restoring law and order.

Some of the newspapers were admittedly worse than others, but *all* took full advantage of the absence of any legislation to control their productions.

This is false.

The Fate of Abdel Krim

It is said that the fate of the heroic Riff leader, Abdul Karim, miscalled Abdel Krim by Europeans, is trembling in the balance. General de Rivera, it is reported, has demanded his execution in order to placate his countrymen of Spain. According to French public opinion, it is said, the Riff leader's execution would be a mean and cowardly act. So it would be,—and inhuman and barbarous, too.

Exclusion of the Red Cross from the Riff

That the vaunted civilisation of France and Spain and some other European countries

is in some respects a superficial veneer is proved by the exclusion of the Red Cross from the Riffi and other facts stated by Alexander Langlet, of the Stockholm *Tidningen*, in an article contributed to the *Spectator* under the title 'A War without Doctors.' During a journey of two months through the Riff country he learned that medical assistance was not only urgently needed, but was eagerly sought.

Only two doctors—one a Norwegian *masseur* from Tangier, subsequently disabled by illness, and the other a Negro who had been a doctor's assistant in Algiers—were in medical attendance upon the Riffi. Both of the two small field hospitals organized by the tribesmen had been bombarded and destroyed by Spanish airmen, and medical supplies were practically exhausted. Spanish aviators have made a point of bombarding Riffian towns and market places, which are, unfortunately, particularly good targets owing to the varied colors of the women's clothes, with the result that the casualties among civilians are unusually high. 'The Spaniards,—never the French,—especially of late, have frequently employed incendiary bombs and gas bombs, the victims of which urgently require competent medical assistance. I have come across people who suffered from the results of both kinds of bombs.'

Here the writer pauses to refute tales to the effect that the Riffi are mistreating their prisoners. 'I have ascertained most unmistakably from captured officers that they are treated as prisoners of war and that all tales of atrocities and other violence toward them are inventions.'

The Red Cross organizations of several neutral countries—Great Britain, Sweden, and Holland—and the Turkish Red Crescent, a Mohammedan society of a similar character, have applied for permission to send medical aid to these people. The reply of the Spanish Government was that the Riffi could not be regarded as belligerents but only as rebels, and that no international intervention, '*meme purement charitable*,' would be permitted.

Of course, 'rebels' are not human beings or even sentient creatures, and therefore their wounds may fester and bring on death after terrible agonies! The fact is, patriots who try to free their countries are honoured as heroes if they succeed, but are denounced as bandits, rebels, traitors and what not, if they fail.

'France, inspite of direct applications, among others, privately to M. Steeg (the Resident-General of Morocco) and M. Painleve, has preferred to maintain diplomatic silence.'

'The White Man's Burden' in Abyssinia

The Living Age of America writes:

We have already referred to Italy's alleged designs on Abyssinia and Britain's—also alleged—benevolent attitude toward them. After all, Abyssinia borders on the Sudan, from whose torrid

plains its plateaus afford a cool and convenient refuge, so that a slice of her territories might make a desirable economic appanage, at least, to the new cotton empire England is creating on the Upper Nile. Of course, Abyssinia is a full-fledged member of the League of Nations, and, even if she should fall under the effective jurisdiction of an Italo-British entente, she might be permitted to keep a sort of conscience-saving ghost of self-rule. She owes the preservation of her independence amid Europe's scramble for spoils in Africa to two facts—the fighting qualities of her mountaineers, which enabled her practically to wipe out Italy's invading forces at Adua thirty years ago, and the fact that she has been nominally a Christian country ever since the third century A.D., and consequently has not invited the presence of European missionaries whose wrongs might furnish a convenient excuse for annexation.

The present situation, however, is not a new one. Twenty years ago France, Italy, and England concluded an agreement 'to maintain intact the integrity of Ethiopia,' and the diplomatic world recognizes, of course, that an accord with such a preamble sometimes prefaces the benevolent assimilation of the territory or government whose integrity is thus guaranteed. What it is proposed to do now, apparently, is to let Italy connect her barren colonies of Eritrea and Somaliland, which border Abyssinia on the northeast and southeast, by a railroad crossing the latter country's territory. Since airplanes and poison gas have become the recognized weapons of civilization, the Abyssinians themselves are hardly in a position to resist, and, since no signs of petroleum have been discovered in this region, it is not thought that America, either officially or through all-powerful financial agencies, will take a hand in defending the rights of the Government at Addis Abeba. But France has interests there. Her people control the only railway to the capital. She has made it quite plain, since the present discussion came up, that she intends to uphold the sanctity of treaties, particularly as Abyssinia is her special protegee in the League.

Our readers may recall that sensational accounts appeared in the British press some time ago describing alleged slave-raids starting from Abyssinia as their base, and the persistence of at least a modified form of slavery in that country. Now the question arises whether this indignation, well justified as it was in a certain sense, did not perhaps have some ulterior motive. The upper waters of the Blue Nile, along whose lower course Britain is investing large sums in irrigation works, flow through Northern Abyssinia, and a great irrigation scheme, plans for which are resting in the files of the British Foreign Office, is said to have been worked out in connection with Lake Tana in that region.

As the *Living Age* has not spared even its own country, its exposure of the motives of Western diplomacy, and sometimes of missionary zeal, may not be totally misleading.

Processions and Places of Worship

In the Privy Council judgment, referred to in a previous note, their lordships admit

that a magistrate has the power to order the cessation or intermission of the religious observances of a procession within a certain distance of a place of worship; but, while doing so, they explicitly lay down that the "order would be an order passed in respect of special circumstances, not a general pronouncement as to rights." In the recent Bengal Government *communiqué* on the subject of processions and places of worship in Calcutta, however, a general order has been passed that all processions must stop their music on all hours and days of the year before the Nakhoda mosque, the reasons assigned being the 'size, importance and situation' of the mosque. In our opinion the reasons are as hollow and unsubstantial as the Government's order is unreasonable, illegal and *ultra vires*.

Desecration of Temples and Images

False or exaggerated reports of the desecration of Hindu temples and images of deities in the interior of Bengal should certainly not appear in the papers. But, in spite of the official *communiqué* on the subject, we are by no means convinced that the majority of the reports of such occurrences is false or exaggerated. The Bengal Government want that such news should be sent to district magistrates for enquiry and confirmation before they are published. This sort of censorship will practically lead to the non-publication of news in most cases, which may encourage miscreants in the commission of such crimes. But the Bengal Government seem to think that if such news are not published, the crimes also would be non-existent. This is somewhat like saying that if an abscess were covered up, it would be *non est*.

We are unable to understand the motive underlying such censorship. If it be said that their publication rouses ill-feeling between different religious communities, the news of religious riots and of the abduction and ravishment of women, also excite anger. But such news are not generally censored or suppressed—and that rightly.

Numbers of towns and villages and of riots

Even a single "religious" riot in the year in a single town or village in India should

be considered a very regrettable event. Therefore, when we repeat, what we have said before more than once, that in all the vast area of India with her population of 320 millions the number of such riots in a year would not exceed a few scores, we do not seek to minimise the evil whose presence they indicate. The reason why we have to repeat a statement like the above is that otherwise readers might be led to think, from the space devoted to a discussion of the subject of communal dissensions and allied topics, that India was one seething cauldron of faction fights. The truth is quite different. India contains 6,87,981 towns and villages. The vast majority of these towns—almost all of them, are free from "religious" or other faction fights from year's end to year's end. So, while sincerely regretting the occurrence of communal riots, and trying our best to prevent them, let us not have any exaggerated notions of their number or of the extent of the areas where they happen. In the Indian States, which cover 7,11,032 square miles out of India's total area of 18, 05, 332 square miles, they were practically unknown before the occurrence of the Gulburga riots in the Nizam's territory.

Babu Govinda Das.

By the death of Babu Govinda Das of Benares India—and particularly the United Provinces—loses a sincere, scholarly, thoughtful and courageous lover and servant of the Motherland. In the earlier years of his life he was an active municipal commissioner of Benares. When the U. P. provincial Conference was held in that town, he was the chairman of its reception committee. He was one of the band of workers whose labours culminated in the establishment of the Central Hindu College and, later, of the Benares Hindu University. He was connected with some other educational institutions at Benares. He was a well-read and deeply learned man, with the gift of original and courageous thinking, of which there are ample proofs in the books on religion and politics written by him. He was a social reformer.

Death of Mr. C. R. Das's only son

We offer our respectful sympathy to Mrs. C. R. Das on the sudden and untimely

death of her only son Chira Ranjan Das. Our heart goes out in sympathy also to her, widowed daughter-in-law. The public hope and believe that Srimati Basanti Devi will bear her loss with the faith and firmness characteristic of her and will be able in addition to give all possible solace to her daughter-in-law.

Baqr Id Sacrifices

Professor S. Khuda Bukhsh contributed to several Indian dailies on Baqr-Id day the following brief and true observations on sacrificial rites, which we hope both Hindus and Moslems will lay to heart:—

Baqr-Id! What a carnival of blood! What a revelry of sacrificial rites! Surely, surely, the Great God—the loving and merciful God—cares not now, if He ever did in ages past, for those streams of blood, or the inexpressible sufferings of those groaning victims! Atonement! No longer need we atone for our sins by sacrifices; for God and man alike have changed with the changing wheels of time. No atonement, in sooth, can be of any worth which involves pain or suffering to the least of sentient beings. The only real atonement is one that takes place in *one's own heart*—a change in *our attitude towards life*. The religion of the future will discard crude and cruel methods of atonement. It will look back with pitying contempt upon the days when sacrifice was always the sacrifice of something, of some one, *other than one's self*! It will inculcate atonement by repentance of the heart and mind; for does not true repentance cleanse the body, purify the mind and carry the penitent nearer and nearer to that supreme goal to which humanity is painfully but surely moving—the spiritual perfection of man?

The Servant of India Society's Loss

We deeply sympathise with the members of the Servants of India Society in the heavy loss which they have sustained by the entire destruction of their presses by fire. The loss has been put at four to five lakhs. Part of the loss is irreparable. In the words of *The Indian Daily Mail*,

The files of the "Dnyan Prakas" journal for the last 80 years were stocked on the second floor; also files for some years of the "Sudharak", the "Kesari" and the "Mahratta". They were all reduced to ashes, and most of them can never be replaced. A biography of the late Mr. Gokhale was also being written and to that end materials were being collected for the past eight years from every available source in the form of innumerable files of English and Marathi newspapers, correspondence that had passed between Gokhale and his friends, and reminiscences specially written by numerous friends of Gokhale at the Servants of India Society's request. All these materials and

the biography which was nearing completion and was about to be given the printers for being set were wholly destroyed. In several respects this and the files of the "Dnyan Prakas" are the most regrettable elements of the loss, because they are irrecoverable.

The presses were the Society's only permanent sources of income. Considering the very valuable social, economic, educational and political services which the Society has been rendering for years with exemplary devotion and self-sacrifice, the public ought to help its president Mr. V. S. Srinivasa Sastri to collect the two lakhs, for which he has issued an appeal, for a fresh start. The appeal, which we strongly support, will be found among the advertisements in this issue.

Mr. St Nihal Singh Becomes a Ceylon Journalist

It is announced that Mr. St. Nihal Singh has accepted the position of editor of a daily in Ceylon. Mr. Singh is a world-figure in journalism. The Ceylon paper is to be congratulated on its acquisition.

"The Nervous Mechanism of Plants."

The latest work from the pen of Sir J. C. Bose, "The Nervous Mechanism of Plants" [*Longmans*, 16 shillings net], is dedicated to his "lifelong Friend Rabindranath Tagore." The story of that friendship is being partly and indirectly told in the letters, written (of course, in Bengali) by the scientist to the poet through a long series of years, which are being serially published in *Prabasi*.

In the penultimate paragraph of the preface to his latest book, Professor Bose says:

"The results of the investigations which I have carried out for the last quarter of a century establish the generalisation that the physiological mechanism of the plant is identical with that of the animal. For there is hardly any phenomenon of irritability observed in the animal which is not also discoverable in the plant. In the multicellular animal organism, as higher complexity was attained, it was accompanied by the gradual evolution of a nervous system, by which the different organs are put in intimate connection with each other and their various activities co-ordinated for ensuring the common good of the organism. Such connecting nervous links had not been suspected in the plant, commonly regarded as distinctly lower in the scale of evolution. The researches described in the

present work show that not only has a nervous system been evolved in the plant, but that it has reached a very high degree of perfection, as marked by the reflex are in which a sensory becomes transformed into a motor impulse. The characteristics of the two impulses, and the definitely distinct channels for their conduction, can be studied with greater certainty and accuracy in the plant than in the animal. And it may be confidently expected that the broader outlook of the unity of physiological mechanism in all life will lead to a great advance in the physiological investigation of the irritability of all living tissues."

The results of his experiments on plants with cobra venom and other poisons and various drugs show that this "Darwin of botany", as he has been called by Lord Lee of Fareham, may succeed in giving a new impetus not only to agriculture, but also to medicine.

U. P. Government on Communal Tension

The communication on communal tension, issued by the Chief Secretary to the U. P. Government, is more statesmanlike than any *communiqué* on allied matters issued by the Bengal Government. The harm done by the tension of feeling is thus stated in the U. P. communication :—

The tension is now so great that every festival, indeed every local ceremony, is a source of anxiety to the district officer and his staff. The smallest incident or the most trivial misunderstanding may precipitate an outbreak. The strain imposed on the magistracy and the police is excessive, and unless in the interval communal difference shows some signs of appeasement, it will be necessary next year to make a large increase in the strength of the armed police. The extra burden which such increase will impose upon provincial finances will make it practically impossible to avoid corresponding reductions in the allotment of funds available for other activities, such as Education, Medical Relief, Agriculture and Industries, which are undeniably in need of development. But of far graver moment than the effect upon provincial finances, are the results of communal bitterness upon the social and political life of the province.

Loss To Commerce.

Apart from the loss of lives and property in actual rioting, ill-feeling between Hindus and Moslems has been the cause of serious loss to trade and commerce and is at the present moment a cause of anxiety and discomfort to many harmless and peace-loving people. In public life the effect is even more marked. Communal considerations now seem to be entering the minds and deflecting the attitude of public men on almost every issue of importance. There is a possibility that they may become a dominant influence in the coming elections.

Regarding the determination of the rights of respective communities, the U. P. Government has taken up the correct legal position.

The Governor-in-Council has of late received a number of applications from one side or another asking for a pronouncement by the executive Government of this province on the respective rights of the two communities. These requests appear to him to be based on a misconception of the powers and duties of the Executive. It is for the civil courts alone to adjudicate upon all questions of civil rights, the only courts that can declare the rights of any person or class. Any such declaration as has been laid down by the courts themselves is subject to such temporary and local orders as magistrates or police officers may find it necessary to pass.

These powers can be exercised only for the purposes of prevention of disturbances and protection of persons lawfully employed. Local and temporary orders of magistrates and police officers are in no sense a pronouncement upon rights. They are limited in their operation to particular occasions and periods and the restrictions or regulations which in the interest of public peace they may impose are determined entirely by the special circumstances of such occasion or period. Orders so limited in scope, purpose and duration should not be mistaken for an attempt to adjudicate upon the question of title.

Swaraj and Hindu-Moslem Unity

Swaraj means that we are to make our country our own. This we can do only by loving it, knowing it thoroughly, thinking, working and living for it, developing it, and suffering for it, if need be. This process of attaining Swaraj connotes an inward growth in us of which no earthly power can deprive us. If Swaraj were a merely external thing which some one could and did give us, the gift would be valueless without this inward growth, and without this inward growth it would not be possible, too, for us to keep such gift of Swaraj.

Of the major communities inhabiting India Hindus are more bent on attaining Swaraj than Musalmans. Most Musalmans appear to think that Swaraj is the Hindu's concern, and if they are to agree to the establishment of Swaraj it must be on certain conditions. And it having been believed and given out that without Hindu-Moslem unity Swaraj cannot be attained, Musalmans have stated the terms on which they can unite with the Hindus. But the terms, though accepted, being unreasonable, have not produced unity, but have, on the contrary, created an appetite among Moslems for more and more concessions on the part of the Hindus.

Along with others, we also hold that Hindu-Moslem unity would greatly facilitate and hasten the attainment of Swaraj. But we do not think that it is

unattainable without such unity. Self-rule has been achieved in many another country by the efforts of an organised earnest minority with a sympathetic majority at their back. If there be such an earnestly active minority and a sympathetic majority in India, self-rule will certainly be ours. Hindus are the majority in India. They can, if they will, supply the kind of minority and majority needed for winning self-rule. If Musalmans choose to stand aside, the loss will be theirs. Their greatest loss will be that they will be deprived of the inward growth described above ;—they will not be able to develop the qualities of free and equal citizenship. They cannot prevent the attainment of self-rule. Let those, therefore, who want self-rule, be their religious label what it may, go on confidently and courageously with their work. Hagglers among Musalmans have been encouraged too long to cherish the belief that their adherence is so indispensable that they have only to threaten secession to bring the Hindus to their knees. The sincere co-operation of all Indians, be their community ever so small, is certainly highly valued. But let no community, however large, think that it can name and demand a price for its adherence to the national cause.

Self-rule in India will not be the rule of any Indian religious community. When Swaraj is won, the personnel of the government will change from time to time, and it is quite possible that sometimes even a small community like the Parsis will contribute a disproportionately large element to it. So may the Sikhs, the Christians, the Musalmans and others. But as Hindus are vastly more numerous than other communities, it is probable that of most governments the personnel will consist mostly of Hindus. But as they, along with others, will work, not as members of any particular religious community but as Indians, their numerical preponderance will not be injurious to anybody's interests. This sort of preponderance would not be peculiar to India. If Christians preponderate in England, Russia, U. S. A., etc. ; if Moslems preponderate in Turkey, Egypt, Persia, etc. ; if Buddhists preponderate in China, Siam, Japan, etc. ; Hindus might *naturally* also preponderate in a self-governing India.

But they must not think that they would be able or allowed to domineer over the other communities. Nor must the Moslems

or any other communities think of securing such a dominant position. That country is strongest and best able to maintain self-rule of which the largest proportion of the population consists of free citizens holding their heads high as the social and political equals of others. Human virtues and powers, including the qualities of citizenship, do not develop and grow in an atmosphere of the haughty dominance of some and the timid subservience and subordination of others. If Hindus domineer, they will deprive India of the strength which would otherwise result from the undaunted and free inward growth and public spirit of other communities. Similarly, if Moslems or others domineer, they will deprive India of the services of those others who would otherwise be the fully qualified, free and devoted servants of the Motherland.

No community in India can attain its full growth, strength, stature and happiness without the other communities attaining theirs. Away, then, with all fears, bargainings, pettinesses and jealousies. And let us unite unconditionally.

Bengal Swarajya Pact and the Krishnagar Conference

From all that has appeared in the papers it is clear that Mr. J. Chaudhuri was a delegate to the Bengal Provincial Conference, and, therefore, his election to its presidential chair and the proceedings of the conference conducted under his presidency were constitutional and valid. Hence the rescinding of the Bengal Swarajya pact at the Conference by a large majority stands good. The resolution subsequently passed by a majority at a meeting of the Bengal Provincial Congress Committee to the effect that the consideration of the question of the alteration, revision or rescission of the pact be held in abeyance, was, therefore, a piece of fatuous futility. The opinions of the majority of Bengal delegates are more entitled to be considered as the mind of Bengal than the voting of a small clique at the bidding of Mr. J. M. Sen Gupta.

Swarajya Party Squabbles in Bengal

At an "historic" meeting of the Bengal Provincial Congress Committee, the "he-won't-be-happy-without-it" mood of Mr. J. M.

Sen Gupta, Bengal's Swarajya leader, was gratified. He gave the old working committee the sack, and got his own subservient committee, half "elected," and half nominated by himself. The result is a split, or rather more splits than one.

Several facts have emerged out of the consequent newspaper controversy. One is that the Swarajya party has practically neglected the constructive programme, for one item of which, village reconstruction, the party collected donations with a flourish of trumpets.

Council-Entry

There is much work to be done in the country outside the legislative bodies, and such work constitutes the more important and valuable of the services requiring to be rendered to the country. Within the councils also it is possible to do some good to the country and prevent some mischief—though such work requires the expenditure of a disproportionate amount of energy, time and money. But those who are willing and able to pay such a high price may enter the councils.

As for the attitude to be taken up within the councils, the subject has long passed the stage of academic discussion. Some experience has been gained. Whatever results the advocates of persistent, consistent and thoroughgoing obstruction expected from such a course, could be achieved only if in all or most of the legislative bodies the policy of obstruction could be carried out. But it could be carried out only in the Central Provinces, and therefore the Reforms could not be wrecked. It is needless to discuss now whether if the Reforms could be wrecked, something better would have been the outcome. Suffice it to state that obstruction could not be carried out in most legislatures, that the Reforms could not be wrecked, and that there is no prospect of the policy of obstruction being more easy to carry out after the next general elections.

Therefore, some other policy is required. That can only be the policy of utilising the Reforms for doing what good can be done and what harm can be prevented with their help. This has, in fact, been done by even the Swarajist members in most legislatures, though they were avowed obstructionists. Therefore, if they profess any other policy now, it may be said without injustice to them, that

that is perhaps meant only for capturing seats at the coming elections.

The expression "responsive co-operation" may be theoretically unexceptionable. But as in actual practice there is little response on the part of the Government to popular demands, we should prefer some other expression, though we are unable at present to suggest any. But we repeat that, for those who would enter the councils, the only practically patriotic course would be to utilise the Reforms for doing good and preventing injury to the country.

As for acceptance of office, as members of the Swarajya Party have already accepted Presidentships of legislatures, the question of accepting ministerships alone requires to be considered. As bad, incompetent, mercenary and money-grabbing ministers have injured the interests of the country in some cases, it would be best if public-spirited men accepted the office of ministers. If they want to show that with them money is not the chief consideration, they may accept office on the condition of being paid only a nominal or a moderate salary.

Personally, of course, we consider it preferable to serve the country outside the councils. Nevertheless we can think with respect and appreciation of those who want to enter the councils with the object of serving the Motherland.

Regrouping of Areas on Linguistic Basis

All the preliminary conditions in the form of passing resolutions, etc., necessary for the re-inclusion of Sylhet in the administrative province of Bengal, having been fulfilled, it was expected that this Bengali-speaking district would soon be amalgamated with Bengal. But the question has been shelved till 1929, on the ground that the transfer of the district to Bengal would necessitate consideration of the future form of government of Assam, of which it forms a part at present.

The Oriyas, a people who have a national consciousness, a distinct language and literature an art of their own, and a history of which they need not be ashamed, had been asking for a long time that the areas of which they are the principal inhabitants should be formed into one province, instead of, as at present, being tacked on to four different provinces. The necessary resolutions, in this case also, had been passed. But on the matter being referred by the Government of India to the

different provincial governments concerned, the latter have declared themselves against such unification of Oriya-speaking tracts. One of the grounds of such opposition is that some of these districts have a large Telugu-speaking element. But we do not think a big linguistic unit should be kept in a condition unfavorable to their progress for the sake of a minority.

It seems to us, the British Government does not like any kind of pronounced unity in India, whether linguistic or of any other character.

Our Intended Trip to Europe

The League of Nations having invited the editor of this paper to visit Geneva and stay there for some time to study the constitution and work of the League on the spot, he intends to sail from Bombay for Europe next month. He expects to write a few lines on this subject in the next issue of this Review. In the meantime, he cordially thanks those brother-journalists who have made a kindly reference to the matter.

India's Past and Present, and Advance in Self government

The Times has recently preached a political sermon in the hackneyed imperialistic style, taking the existence of communal dissensions and riots as its text and drawing the moral that no advance can be made in self-government until these cease to exist. It ignores the fact that these cannot cease so long as there is a third party to exploit and profit by their existence and make political capital out of them—that these cannot disappear until Indians have had self-rule for some time.

Riots are riots, broken heads are broken heads, destruction of property is destruction of property bloodshed is bloodshed, whether religious or any other kind of hatred causes them. Riots occur in Great Britain, U. S. A. and many other independent countries. There were riots in Great Britain during the recent general strike. Three railway trains were wrecked with loss of lives, much property was destroyed, etc., etc.

Religious fights, too, take place in England in this twentieth century of the Christian era. The following is a Reuter's telegram, dated London, June 23, 1926 :—

"Fifty Liverpool schools have been closed owing to fights between the Protestant and Catholic children aided by their mothers."

Another London telegram dated June 29, 1910, ran as follows :—

"While the Roman Catholic Bishop of Liverpool was driving to his residence after laying the foundation-stone of St. Alphonso's Chapel, his carriage was stoned by a Protestant mob."

In August, 1910, Reuter cabled to India that

"Owing to attacks made on the Jews in South Wales a number of Jewish refugees have arrived at Cardiff. They endured considerable suffering and were frightened out of their lives. Rioting continues at Bargoed and Gilfach. It is described as a guerilla warfare against the police and infantry. Two Jewish shops have been burned at Senghenyod."

We need not quote more news of the same kind.

The Times argues that owing to religious dissensions separate representation of minorities must be kept up for the protection of themselves and their interests, forgetting that separate communal representation serves to foment and keep up these dissensions. As for the protection of minorities, Great Britain did justice to the Catholics, the Non-conformists and other minorities by passing the Catholic Emancipation Act and by other measures after enjoying self-rule for centuries ; justice to minorities and protection of their interests did not precede the attainment of self-rule by the English people as a condition precedent. But in India it is urged that it must remain a subject country for the protection of minorities, though here neither Moslems, nor Jews, nor any other sects labour under any disabilities like those under which Roman Catholics, Jews and Non-conformists laboured for centuries in self-ruling England.

The Times appears to suggest that India's past does not hold out any hope that religious strifes will cease ; it thereby betrays its ignorance of Indian history. Religious toleration was an accomplished fact in India under Asoka before the Christian era. Many persecuted foreign peoples, like the Parsis, sought and found an asylum in India because of the tolerance of her people and rulers. Even during the early years of the 19th century Dr. Taylor wrote in 1839 in his *Topography of Dacca*, chapter ix, p. 257 :

"Religious quarrels between the Hindus and Mahomedans are of rare occurrence. These two classes live in perfect peace and concord, and a majority of the individuals belonging to them have even overcome their prejudices so far as to smoke from the same *hookah*."

Earlier still, Walter Hamilton wrote in his *East India Gazetteer* in 1828 :--

"The two religions, however, live on the most friendly terms." (Vol. ii, p. 478.)

Who or what has destroyed this state of things ?

Even now Great Britain is not a paradise in the matter of good-will of all classes and communities towards one another. *The Inquirer* of London, June 5, 1926, writes thus with reference to some comments of the *Indian Messenger* on the Calcutta riots :—

We, too, have seen something of the evil of "misplaced emphasis," with a certain amount of intimidation, during the past few weeks; and whether the majority of the people (as with us) are too indifferent to religion, or too bigoted in defence of religious dogmas (as in India), very little consideration is shown for the feelings, property, and sometimes lives of ordinary folk who do not agree with them by those who think their own interests, or God's, can best be served by persecution. But this only gives thoughtful men and women the true measure of their task, and shows that there can never be any cessation of their efforts to substitute a nobler conception of both God and man for the strange ideas which always end in violence.

The Late Sir Syed Husain Bilgrami.

Sir Syed Husain Bilgrami, who died at his residence in "ROCKLAND", Saifabad, on Thursday the 3rd June, at the ripe old age of 84, was born at Sahibganj, Gaya, in 1842. He belonged to an old and respectable family of Syeds of Bilgram. His father, Syed Zainuddin Hussain Khan, was a Deputy Collector and Magistrate in Bihar, he and his elder brother Syed Azamuddin Hassan Khan Bahadur being the two first Muhammadans to have held that appointment.

At an early age he lost his mother. At the age of 14, his Arabic tutor having left him, his father commenced teaching him English. He was afterwards sent to La Martiniere College, at Calcutta, where he matriculated, securing a first class. This earned him a scholarship, which helped him to enter the Presidency College. He was a lover of books and a good writer. He was reputed to be a man of lofty principles and high ideals, with a strong sense of duty and an unimpeachable uprightness and integrity, coupled with a simple, almost puritanical, religious faith. In the year 1873 for the first time Syed Hussain went to Hyderabad at the invitation of Sir Salar Jung, Minister of the Nizam. He was

private secretary to the great minister and in that capacity played a prominent part in drafting or revising the letters that the Minister from time to time addressed to the British Government, regarding the Berars, which helped greatly the cause of the Nizam. He then accompanied Sir Salar Jung to England.



Sir Syed Hussain Bilgrami, C.S.I.

Photo by R. Venkoba Rao.

Most of this active life was spent in the service of his Exalted Highness the Nizam of Hyderabad, as Director of public Instruction, Accountant General, etc. For some time he was also the private secretary to H. E. H. the Nizam. For his innumerable services to the state His Exalted Highness was pleased to confer on him the titles of Nawab Ali Yar Khan Bahadur, Motaman Jung, Imad-ud-Dowla and Imad-

ul-Mulk. For his services to the British Empire he was honoured with the title of K. C. S. I. by the British Government. In recognition of his educational experience the Government of India appointed him on the University Commission of 1903. In 1908. Lord Morley, the Secretary of State for India, selected him as a member of the India Council.

R. V. R.

Towards Canadian Independence.

The following piece of news, taken from an American paper, will be read with interest:

OTTAWA. For the second time the Canadian Government has announced that it intends to appoint a Minister Plenipotentiary in Washington. The announcement, which was made to-day in the Senate by Mr. Raoul Dandurand, the leader of the Upper House, comes after several months during which this question has been mooted. This time, however, the decision appears to be definite.

CONFLICT WITH BRITAIN.

Canada's diplomatic representation abroad, and particularly in the United States, came prominently forward after the war when Canadian interests appeared to conflict with the agreements reached by Great Britain at international conferences.

The appointment of plenipotentiary ministers has, however, been hitherto regarded as inconsistent with the dominion status of Canada as a member of the British Empire. On this ground the project has met with a certain amount of opposition from the Imperial Government.

The necessary money for the new office was voted as long ago as last year, and the delay in taking this important step is explained as being due to the fact that there has been difficulty in selecting the new diplomat from among the old politicians.

There is no doubt, however, that the delay is also largely due to expressions of disapproval that have been received from high quarters in London since the announcement was first made.

To prevent the formation of any hasty conclusion regarding the existence or otherwise of any effective desire or movement in Canada for achieving independence, we append below an extract from an address given by Sir Robert Borden in September 1925 in the Institute of Politics at Williams-town, Mass., U. S. A.

In conclusion, Sir Robert said that he did not believe the prophecies of the disintegration of the Commonwealth. Canada could become independent to-morrow if she desired, but the desire was wholly wanting. He concluded by giving the substance of the words of the late General Louis Botha, with whom he often discussed the future

at the Peace Conference :—"I fought against the British, but I am a firm upholder of the Commonwealth. In South Africa we all enjoy all the liberty that we could have as an independent nation, and far greater security against external aggression; we have complete powers of self-government; we control the development of our country; and in the affairs of the world we take a place far higher and render a service more notable and useful than we could attain or give as a separate nation."

Dominion Status and Independence for India.

General Botha and Sir Robert Borden have assigned several reasons for the absence of any effective desire in Canada and South Africa for separation from Great Britain. If these reasons were to come into existence in India in the near future, the wind would be taken out of the sails of Indian independentists to a great extent. We shall restate these reasons in the form of conditions.

(1) India is to have Dominion status. (2) As a Dominion she is to enjoy all the liberty that she could have as an independent nation. (3) She is to enjoy as great security against external aggression as Canada, South Africa, Australia, etc., and that by spending an equal fraction of her revenue. (4) She is to have complete powers of self-government, which means that she is to have full power to select and appoint all her civil and military officers and subordinates, from top to bottom, and full control and initiative in all economic and fiscal matters. (5) Indians are to control the development of India; that is to say, India is not to be exploited and impoverished to enrich foreigners. (6) In the affairs of the world India is to take as high a place as any independent nation of her size, population and ancient and modern civilisation may be deemed entitled to.

The Meaning of "Nirvana"

In the fourth volume of the Encyclopaedia Britannica, eleventh edition, published in 1910, Professor T. W. Rhys Davids complained that "it is now thirty years since the right interpretation [of the word *Nirvana*], founded on the canonical texts, has been given, but outside the rank of Pali scholars the old blunder is still often repeated" (page 744). He there also gave the correct

meaning of *Nirvana* as "the dying out in the heart of the fell fire of the three cardinal sins—sensuality, ill-will and stupidity." And this meaning was given in an easily accessible ordinary work of reference sixteen years ago. Yet in a book named "China and the West" by W. E. Soothill, Professor of Chinese in the University of Oxford, published in 1925 by the Oxford University Press, we find the following sentence, page 45:

"The fundamental force in Buddhism is escape from all earthly attachments and entry on earth into Nirvana, which in effect becomes spiritual inactivity and intellectual torpor."

When "sensuality, ill-will and stupidity" "die out" in a man, does he then necessarily or in effect become spiritually inactive and intellectually torpid?

Who Owns Canada ?

In an article entitled "Who Owns Canada?" by Mr. Newton Flower, published in the *Sunday Times* (London), June 6, 1926, the writer says that the conquest of Canada by the United States is surely and certainly going on under Englishmen's nose, and that in spite of the opposition of certain sections of Canadians. Mr. Flower quotes the following interesting statement of one of Canada's principal editors in Toronto:—

We don't want to be tied up with these people down South, but what are we to do? We are being pushed into their arms. You British care nothing about Canada. Two per cent. of the capital invested in the Dominion is British; more than seventy per cent. is United States capital. Who's getting control here—you who own us, or the other fellow? I leave the arithmetic to you. Even when your big people—prominent authors and the like—come across the water, they choose the States, and seldom come to the border even to shake hands. Who are we? God's lost sheep?

Mr. Flower forcefully says:—

Go where you will in Canada now, you will find the implanted tendrils of the American octopus. Lines of shops—branches of American capitalists—extend through her towns. Save for the Canadian Pacific hotels, all the largest and best hotels are run and owned by American capital. Cigar shops, food shops bear the names common in New York. Canada is even forced to read American books, for the shops are flooded with American magazines, and the British authors make over the Canadian rights of their books to their American publishers so that American-made volumes feed Canada while John Bull looks on.

Canada is helpless to oppose American economic penetration, primarily because of the lack of population in Canada and also because of the lack of capital. It is certain that American economic expansion in Canada is bound to continue because of the surplus capital available in America.

It amuses us to note the wrath of the British journalist against the "American octopus." If we apply the same test we find that the "British octopus" owns India. If the people in India wake up to the importance of controlling their own destiny, they will be in a far better position to hold their own against foreign economic penetration than Canada. It is about time for Indians to ask "Who owns India?"

T. D.

There are other foreigners besides Britishers who are effecting peaceful penetration in India. That should be noted both by Britishers and ourselves. Ed., *M. R.*

A Page Fellowship in Journalism : A Lesson for Indian Journalists

The United States Branch of the English-Speaking Union has just awarded its first Walter Hines Page memorial junior fellowship in journalism to Mr. Thomas T. E. Cadett, foreign sub-editor of the *Times* (London). Mr. Cadett will spend a year in various parts of the United States, in newspaper offices.

To-day journalists are more powerful factors in shaping the policies of nations than many statesmen. It is interesting to note that the English-Speaking Union, whose principal object is to cement friendship between the British Empire and the United States, has offered a splendid opportunity to one of the sub-editors of the *Times* (London) to get in closer contact with American newspapers. Journalists, to be effective, should have first-hand information on various countries and problems.

In India, we find that there are British journalists who are hard at work to further British interests, at times by spreading false, biased and anti-Indian information in England and other parts of the world.

We hope Indian journalists will combine their efforts and send annually a promising

young Indian journalist to take a tour round the world and study certain problems. As a recognition of the solid work done and devoted service rendered by some leading Indian journalists, the Indian Journalists' Association should, following the example of the "English-Speaking Union," establish fellowships in journalism named after them, to be annually awarded to an Indian journalist, as a recognition of their ability and service done to Mother India.
Paris, France.

Tarakanath Das.

June 6, 1926.

Franco-German Industrial Amity

A Paris despatch of May 31 to the *Times* (London) gives the following highly interesting news:—

A number of prominent French and German business men and politicians met yesterday on the estate of Mr. Mayrich, an industrialist, near Luxemburg. A committee has been constituted officially, under the modest name of the Committee for Information and Documentation, which, it is said, is to eliminate all unjustifiable causes for mutual suspicion. There will be permanent offices both in Berlin and Paris.

The list of members of the committee indicates its importance. The French members are;—

M. Charles Laurent, Ambassador; the Duc de Broglie, of the Academy of Sciences; M. Henry Chardon, Councillor of State and member of the Institut de France; M. Delbrix, Director of the Societe General de Banque Alsacienne; M. Duchemin, President of the Confederation General de la Production Francaise; M. Fontaine, President of the Administrative Council of the International Labour Bureau; M. Fongere, President of the Association Nationale d'Expansion Economique; Monseigneur Julien, Bishop of Arras; M. Lederich, President of the syndicate of Cotton Manufacturers; M. Theodore Laurent, Vice-President of the Comite des Forges; Peyerimhoff, President of Comite Central des Houilleries de France; Sommier, Chairman of Oil Refineries; and many others.

On the German side are :—

Herr Bruns, Professor of International Law; Herr Bruhn, a director of Krups; Herr Bucher, a member of the Reich Economic Council; Herr Deutsch, President of the Allgemeine Elektrizitats Gesellschaft; Herr von Mendelssohn, a banker; Herr Simons, formerly minister for Foreign Affairs; Herr Stauss, a director of the Deutsche Bank; Herr Thyssen, an industrialist and coalowner; and many others.

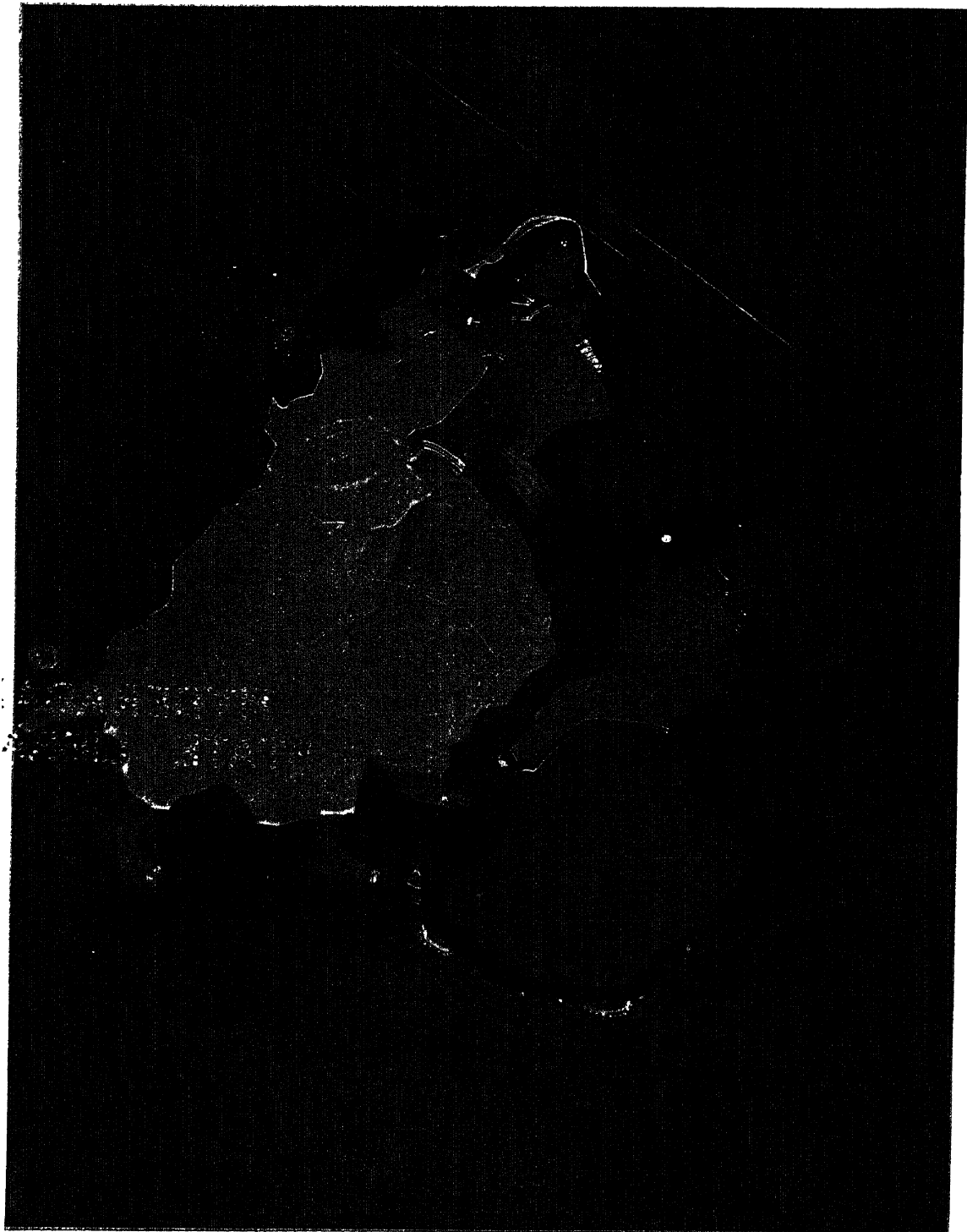
These lists of names show the importance attached to the new committee in both countries. It is expected that the conversations begun on the estate of M. Mayrich will lead to important developments, not only in regard to special Franco-German agreements for industrial purposes, but also in a more general way. It is expected that the question of the revision of the Dawes Scheme

for German reparations will inevitably be touched upon in the near future by the committee.

This is the era of "business in politics." If the German and French industrialists can co-operate, it will augur a new era in world politics. We may suggest that those Indian business men who are anxious to promote closer economic contact between India and other countries, including Great Britain, should strengthen the movement for an Indian Chamber of Commerce. Indian capitalists, industrialists and political leaders should form Indo-British Committees to scrutinise the business relations of the two nations; similarly, Indo-Japanese, Indo-American, Indo-Chinese, Indo-German, Indo-Italian and Indo-French committees will be of great value. Indians who have studied in foreign lands and have foreign business relations should take the necessary initiative to further India's contact with the international business-world and thus help to promote friendly relations between India and other nations. T. D.

A Request to Our Readers

It is believed that of all monthlies conducted in English by Indians, *The Modern Review* has the largest circulation. But as the circulation of periodicals in India is generally small, even the largest circulation may not be quite sufficient for bringing out a periodical in quite up-to-date style with plenty of excellent reading, and maintaining a high standard year after year. A periodical is not a mere money-making concern. It is a public institution and an instrument of public good. Its existence and improvement depend on the good-will and co-operation of the public, particularly of its subscribers. If the circulation of our Review could be doubled, we could greatly improve it in many respects. We shall, therefore, be much obliged, if everyone of our subscribers who like it will kindly ask a few of their relatives and friends to subscribe for it. If increased circulation benefited ourselves alone, we would not make this request. But we do so as it would enable us to give our readers a better magazine without increasing the price and make it a more effective instrument of public service.



THE TEMPEST

By Courtesy of the Artist Mr. Nanda Lal Bose

PRABASI PRESS, CALCUTTA.

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HOW A COMPOSITE NATIONALITY FUNCTIONS: THE EXAMPLE OF BELGIUM

By ST. NIHAL SINGH

I

WHEN Hindu-Muslim troubles give Britons the opportunity to claim to be indispensable to India, my thoughts automatically turn to lands where the population is heterogeneous, and yet lives happily and functions efficiently without the good offices of any foreigner, benign or self-interested.

There is, for instance, Belgium, where I have had the privilege of spending over a year in intimate contact with persons of high and low degree, from Ministers of the Crown down to humble toilers on the land and in the factory. Compared with our Motherland it is only a pocket handkerchief of a country with an area of 11,373 square miles. Its population of about 7,700,000 is only a small fraction of our own multi-millions. Yet Belgium has grave problems caused by clash of race and religion—problems in essence not different from our own.

For nearly a hundred years the Belgian people, despite their differences, have made common cause with each other and managed their own affairs without outside interference with such skill as to achieve prosperity which before the war, was envied all over Europe. Both in agriculture and industry they pursued methods which, relative to their numbers, brought them great wealth. With their unrivalled capacity for thrift they conserved the fruits of their intelligence and labour and there was hardly any nation on the Continent of Europe, or, in fact, anywhere in the world, more prosperous, individually and collectively, than they.

The Germans, during their four years of

occupation, sought sedulously and subtly to undermine this solidarity, but with little success. Already most of the damage wrought by the war (as narrated in another article)* has been repaired and there is little doubt that such post-war difficulties as remain will be conquered by them sooner or later and they will again become a thriving nation. We in India can do worse than study how this composite nationality lives and functions.

II

The most casual traveller in Belgium is struck by the diversity in physiography and in population.

At the edge of the North Sea is the narrow strip of sand dunes which figured so prominently in the war despatches.

It always reminds me of an Indian desert—there is the same barren shifting sand driven by the wind here into a little depression; there heaped up in a hillock with patches of scrub vegetation and cactus-like growth. With all her persistence Nature cannot grow anything on the dunes that is fit for consumption by man or beast.

Immediately below this narrow strip stretches a plain covering roughly half the superficial area of the country. It is not unlike the plain in northern India, except that, at least in the north, it is much more sandy and not quite so well favoured in respect of the river system, and has comparatively few trees. It is tilled by people who are both intelligent and industrious, and

* Modern Review for 1926. Vol. I, p. 273.

who, by the judicious application of fertilisers and by unremitting labour, have made it wonderfully productive.

Known as Flanders, this plain is inhabited by the Flemings, who are of the same stock as the Dutch and speak a language virtually the same as that of Holland. The mode of life, the mental processes, the art and the institutions of those Flemings who have not abandoned their own for the French culture are practically indistinguishable from those of the Hollanders, who, less than a hundred years ago, ruled this land.

To the south and east of the plain of Flanders stretches a country for the most part well watered and well wooded. That is particularly true of the eastern portion, and the south-eastern corner, known as the Ardennes—a delightful plateau created by nature to rest nerves exhausted by city toil and the hectic pleasures associated with modern civilisation.

The inhabitants of this part of Belgium are more or less closely related to the French in race, language and sentiment. Even those who are of mixed descent speak French exclusively or almost exclusively—and many of them justly pride themselves upon the elegance of their diction.

Just as Flanders is a land of agriculture so the country inhabited by the French speaking Belgians (popularly, though not always correctly, known as Walloons) is, broadly speaking, industrial. In many areas there are rich coal fields which are exploited with great vigour. The cheap power thus furnished has enabled the resourceful Walloon to set up factories, workshops, and mills of all kinds, in many cases dependent upon imported raw materials, but nevertheless flourishing.

In temperament, as in language, culture and occupation, the two racial elements composing the Belgian nationality are different. While the Fleming is somewhat stolid—at least outwardly—the Walloon is emotional and speaks and gesticulates like the French. In talk and in action the Fleming, on the other hand is inclined to be phlegmatic, like the Hollander.

The Walloon has a passion for music, and the Fleming for painting, sculpture and architecture. The Walloons have thrown up many musicians and composers whose work is known throughout the Western world and is respected everywhere. On the other hand, Flandria possesses artistic treasures which

exceed, both in number and quality, those to be found in the Walloon country. It may indeed, be broadly stated that there are, outside Flanders, comparatively few buildings in Belgium of outstanding architectural merit and even fewer paintings and sculptures not executed by persons of Flemish origin.

The Fleming has clung more loyally to Roman Catholicism than has the Walloon. The reason for this is perhaps supplied by the difference of occupation and environment. Free-thinking has had little fascination for the Fleming who, in a great measure, is a tiller of the soil, whereas the Walloon, engaged, as a rule, in industry and dwelling in towns, has found it more difficult to resist its attraction. The weakening of the religious impulse in such industrial centres as have arisen in Flanders, such as Ghent, would tend to support this theory.

The diversity in race, religion and occupation has produced a measure of difference in the political outlook and tendency of the people. The man who derives his sustenance from the soil and is still attracted to the church is conservative in politics—in fact the Conservative Party in Belgium is known as the Catholic Party and is such actually. The Socialist Party, the other great party in the country, derives its strength from the workers in mine, mill and factory, which, as already indicated, is more or less free-thinking and preponderatingly Walloon. The Encyclical issued, a couple of years ago, by His Holiness the Pope in condemnation of Socialism did not strike terror into the hearts of Belgian Socialists, nor did it lead to any appreciable number of resignations from the Socialist Party—a fact the significance of which cannot be exaggerated.

Here, then, are all the elements which make for friction—difference of race, religion, culture, affinity, and even, in some areas, occupation. Yet there is little friction between the Fleming and the Walloon—and that little friction is confined to a small group of ultra-nationalists which has recently sprung up, and which expresses itself in little save angry words exchanged infrequently.

III

The first impression, I must admit, is very misleading, especially if the visitor from another land happens to pitch his caravan in some centre where this neo-nationalism is exceedingly vocal, as un-

fortunately I did. In such a case one hears Flemings talk in language which, with a little transmutation of terms, could easily be taken for the grievances voiced by one or the other minority in India.

I have, for instance, heard a young Fleming say, in all seriousness, that any number of his people were killed during the war because the officers were all Walloons and did not know a word of Flemish and the orders which they gave were not understood by the Flemish privates—that the Flemish nurses were unable to understand what the French-speaking Army doctors ordered, and thus were unable to give proper care to the wounded men they were nursing, who, in turn, were unable to explain their condition and needs to the medical men. When “communalism”—as we call it in India—is at a volcanic heat, no libel, however, unjust or preposterous it may be, appears too wicked or too fatuous to be circulated.

On another occasion I was told by a Fleming who was neither young nor uncultured that grave injustice was often done to Flemish litigents because the judges were mostly Walloons and rarely knew much Flemish, and therefore, were incapable of discharging their duties efficiently when one or another of the parties appearing before them spoke no French. He—and many others no less distinguished for their erudition—made a grievance of the fact that while Flemings who sought public employment had to master French, the Walloons, in every case, were not compelled to acquire a similar mastery of Flemish even though those Walloons might have to serve in Flanders and that a disproportionate share of the higher and better paid posts went to Walloons, who constituted a powerful caste—that being especially the case in the Army.

If I could have shut my eyes to the colour and features of the person making such complaints, I would have had little difficulty in persuading myself that I was listening to a Muslim and not to a Fleming.

The more idealistic among the Flemings prefer to pitch their grievances in the cultural rather than the political key. They declare, for instance, that the highly placed persons of Walloon origin and the Flemings who, either enraptured with French culture or for their own selfish ends are subservient to the Walloons, are using every means in their power to subordinate and even to kill the Flemish culture. Flemish, they contend,

is not, with few exceptions, the medium of instruction at the higher seats of learning. Even the University of Ghent, which a few years ago was converted into a Flemish University does not give prominence to that language to anything like the degree that it should. They particularly deplore the fact that some Flemish men of genius, like Maeterlinck, have abandoned their mother-tongue for an unnatural medium of expression. When confronted with the fact that such men have produced works in the French of such superb quality as to elicit the admiration of every discerning critic, and have, at the same time, been able to reach a far larger audience than would have been possible had they written in Flemish, they fall back upon the argument that if such is the accomplishment in a foreign tongue, it would have been much greater had they employed their natural mode of expression.

I do not wish to imply that all these complaints are unfounded or that none of them has my sympathy. I do wish to say, however, that there are few persons who urge them who are not guilty of exaggeration and that the exaggeration into which their zeal betrays them makes for bad blood between the two sections of the community.

All zeal, I must hasten to add, is not wasted merely on one side. I have come across, not once, but times out of number, and in all parts of Belgium, Walloon separatists who looked down upon the Flemish people and who sneered at their culture—and who, moreover, did not take the least trouble to hide these prejudices from the eyes of even a foreign critic like myself. And what is worse still, I have met several Flemings who did not feel ashamed because they could not speak Flemish correctly, and who declared that it was useful only for talking to the servants. Such intolerance in a composite nationality is inexcusable.

IV

No wonder that the Germans, during their occupation, tried to exploit such differences as existed between the Flemings and the Walloons. They, in fact, aimed at disrupting the composite nationality of Belgium by exaggerating the Walloon wrongs to the Flemings, with a view to making it impossible for the two to work together, whatever the issue of the great conflict might be.

Just what the Germans did during the war in pursuit of that design it is difficult to ascertain. The plotting was not, of course, done in the open, even though hostilities had sealed up the avenues of communication available in time of peace. It is undoubtedly true, however, that they received a measure of support from some of the Flemish separatists.

It has however been suggested to me over and over again that these nationalists were not traitors to Belgium—that they did not permit themselves to be hoodwinked by the Germans. It has been put to me that, on the contrary, they tried to use the occupation to improve the Flemish position in the Belgian polity, so that in future the two elements composing the nation would be more evenly balanced than before the commencement of hostilities. The inference which I am expected to draw is that during the war, as prior to it, the Flemish movement was cultural and not political that it did not aim at the disruption of national unity but only at securing a full opportunity for the development of Flemish literature, art and life which, theretofore, had been overshadowed by the French culture.

The judicial inquiry made after the expulsion of the invader from Belgian soil did not uphold these hypotheses. Certain Flemish leaders placed on trial were found guilty of high treason and punished.

It is, however, said that those trials were held when passions were at fever heat, and that, therefore, the conclusions reached by the judicial authorities were not altogether impartial. There is a strong agitation for the release of the convicted men, some of whom are still serving varying terms of imprisonment. At times that movement expresses itself in processions and some of the enthusiasts who march in them carry banners bearing upon them the legend: We want to join Holland.

Such demonstrations, however, only serve to inflame the passions on the other side. The Walloons, and especially those Walloons who fought in the war, hold meetings in which they denounce in unmeasured terms the Flemish nationalists, and accuse them of having plotted with the enemy at a time when their country lay prone under the heel of the invader—and they call upon the Government to refuse to relent in its attitude towards the imprisoned "traitors."

Whether those men were found guilty rightly, or wrongly I cannot say. I am sure, however, that the contention that the Flemish agitation is only cultural and not at all political is not wholly true. I have yet to meet a Fleming who is interested in that cause who, under cross-examination would not betray the fact that his motive was not purely cultural. The question of Government jobs always constitutes a note, be it major or minor, in the agitation. And a little judicious probing further reveals the fact that there is a desire for the federalisation of the two elements in a way that will give the people of Flanders virtual autonomy over Flemish affairs.

Fortunately, for the country the number of persons interested in the separatist movement, now as before the war, is small. Comparatively few Flemings of any importance have been drawn into it. The great majority of them, on the contrary, are apathetic and some of them actually consider the agitation to be mischievous. As a well-known Flemish scholar said to me in Antwerp, the largest and most prosperous Flemish city :

"I can understand nationalism in India or in Egypt, where the people do not have control over their own affairs. I cannot, however, understand any such movement in Belgium. Here we have our own Government. The people in power over us are put there by us and are removable by us. We have adult suffrage. The Flemish are more numerous, any way, than the Walloons. If we have bad masters the fault is ours, and we can correct it at the polls. Why then all this talk in which so many of the ultranationalists indulge? It is foolish—preposterous—mischievous."

That is the generally accepted view in the country, though no one whom I have met put it quite so well as did this Flemish Scholar.

And there my people have the reason why this composite nationality in Belgium holds so well together and functions so efficiently. The Flemish and the Walloons differ in race and temperament, and some of them even in avocation : but both love freedom and know that the only way in which they can remain free is to refuse to quarrel with each other in essentials. They both are gifted with common sense. Theories do not interest them. Philosophy fascinates few of them. Their interest lies in making

the best of their opportunities here and now of tilling the soil or working the mines or manufacturing in mill or factory of producing wealth and saving as much of it as possible and having a measure of leisure and devoting it to the improvement of body and mind. They are a very

practical people indeed and indisposed to fritter away time and energy in quarrels over useless things. So they hold together and native fanatics and foreign mischief-makers are unable to harm them.

Brussels, June, 10, 1926.

ARE THE MUSALMANS OF BENGAL REALLY IN AN EFFECTIVE MAJORITY?

BY ASHOKE CHATTERJEE

THE Musalmans of Bengal have, for quite a long time, been making capital out of the fact that of Bengal's population 53.55 per cent. are Musalmans and the rest of other religions (mainly Hindu). On the strength of this superiority in numbers, the Musalmans have been making extravagant political and economic demands and, though many have criticised their claims as being disproportionate to their attainments and abilities as a community, no one has as yet challenged their numerical superiority. The Musalmans claim that they are nearly 8 per cent. more numerous in Bengal than persons of other religions.

Now, we do not deny the truth of this statement; but we wish to point out that the Musalmans have hardly done justice to the science of statistics by bluntly accepting the census percentage figures as establishing their political claims beyond contention. As a matter of fact this 8 per cent. superiority in numbers means nothing. Supposing there were two communities, and in one 90 per cent. of the people died before attaining the age of 21, while in the other 90 per cent. lived up to 50. Under such circumstances, even if the first community were more numerous than the second community by 30 per cent., this "superiority" in numbers would hardly be

worth anything. *Children do not make a community.* We shall try to show that the Musalmans of Bengal, though they have an eight per cent. majority over other religionists, are really superior in number *only in children and premature youths*. That is to say, that those Musalmans who give their community a majority over others, are of unripe age and, as such, have no politico-economic importance.

How is this possible? When we examine the census figures, dealing with the Musalman population of Bengal, we find that the latter is composed more of persons of unripe age than of full-grown persons. The mortality rate among Musalmans grows higher as the age of the persons dealt with advances. Thus in any group of 10,000 Musalmans we find more persons of an age below twenty than over that age. In this respect they are in a worse position than the Hindus, who show a larger number of adults. This is expressed in the Mean Age of the Musalmans, which was 22.9 years (census of India 1921) as against 25.1 years for the Hindus. The following table will show how, in any group of 10,000 persons of either religion, Musalmans outnumber Hindus below the age of twenty and how the Hindus surpass the Musalmans above that age limit.

NUMBER PER 10,000 OF POPULATION.

Age Period	Hindus		Musalmans		Comparative,	
	Males	Females	Males	Females	Musalman excess + deficiency -	Males Females
0-5	1395	1419	1700	1668	+305	+249
5-10	1151	1179	1418	1400	+267	+221
10-15	1063	1077	1241	1230	+178	+153
15-20	996	995	1064	1064	+ 68	+ 69
20-25	950	931	937	944	- 13	+ 13
25-30	895	869	804	813	- 91	- 56
30-35	815	789	685	695	-130	- 94
35-40	723	698	572	583	-151	-115
40-45	615	600	471	482	-144	-118
45-50	470	467	372	377	- 98	- 90
50-55	333	341	279	279	- 54	- 62
55-60	235	246	192	193	- 43	- 53
60-65	160	173	124	126	- 36	- 47
65-70	106	114	73	75	- 33	- 39
70-75	58	63	39	41	- 19	- 22
75-80	25	28	20	22	- 5	- 6
80-85	9	10	7	7	- 2	- 3
85 and over	1	1	1	1	equal	equal

From the above we can easily see that the Musalman superiority in numbers is due solely to an excess of persons below the age of 21, the universally accepted minimum *responsible age*.

This is due to a progressive death-rate among Musalmans, *i. e.*, Musalmans die out more and more with advancing age. So that by the time they reach the responsible age they lose considerably in numbers.

In the politico-economic world, persons of an immature age are of little or no importance and one might just as well claim political power on the strength of the babies in one's community as expect to win battles with their help. If one is at all to divide political power on the communal basis, one must exclude from one's calculation all persons who cannot possibly help in running the state machine. In India we *should*

exclude all under-age and illiterate persons from such calculations; but literacy being such a rare thing, we have to count all full-grown adult males and only literate women. Illiterate women should be excluded; because, firstly, in India women have little political importance and secondly, because in India purdah and other social barriers prevent women from helping in politics. Musalmans should not grumble at this exclusion of women; for it is among the Musalmans that the women are the most strongly fettered and the most numberously illiterate. Let us first count only the full-grown males in Bengal and see in what position the Musalmans stand in the strength of adult males. There are in Bengal 12,573,601 male persons of all religions who are 20 years and over in age. The following table clearly shows the position.

MALES AGED 20 AND OVER

Total	Musalmans	Hindus	Animists	Buddhists	Christians	Jains	Sikhs	Brahmos	others
12,573,565	6,295,743	5,937,599	215,332	70,459	43,851	6283	1391	953	1954

This gives us a total Non-Musalman adult male population of 6,277,822 souls against a Musalman population of 6,295,743 adult males. A MUSALMAN EXCESS OF 17921

only. In percentage this works out at even less than $\frac{1}{3}$ percent. Quite a big drop from the 8 p. c. figure. But stop!

We have already said that literate

women above the age of 20 should find a place in our calculation. If we counted all such literate women, it would give the Non-Musalmans a big lead in numbers. But let us take only those women above 20 who are literate in English. Of such women there are 26809 in Bengal. Of this number 25,060 are Non-Musalmans and only 1749 are Musalmans. This enables us to cross out the previous Musalman lead and place the non-Musalmans slightly higher than the Musalmans in numbers.

It would prove interesting here to examine the strength of the Musalmans in more detail. Some say knowledge is power. In knowledge the Musalmans compare very unfavourably with the non-Musalmans, as we can see from the following figures :

AGE 20 AND OVER MALES ONLY

Religion	Literate	Literate in English
Hindu	1,855,576	377,856

OWNERS, MANAGERS, ETC., IN DIFFERENT OCCUPATIONS

Occupation	Total male workers	Musalman workers	non-Musalmans as percentage of Total
Exploitation of Land	286,398	39025	85 p. c.
Exploitation of Minerals	2,000 (apprx)	6	99 p. c.
Industry	850 (")	103	88 p. c.
Transport	16,000 (")	161	99 p. c.
Public Force (gazetted officers)	1,600 (")	32	98 p. c.
Public Administration (")	2,800 (")	76	97.5 p. c.
Professions, Liberal Arts	50,000 (")	4000 (apprx)	92 p. c.
Inmates of Jails	12,349	7555	37 p. c.

Musalmans are very keen on getting a larger share of the jobs offered by the Government and some of them think that it is worth while trying to achieve this end even at the cost of alienating all non-Musalmans. Considering that over 90 p. c. of all employers, capitalists and men in power, are non-Musalmans, this game is hardly worth the candle ; for whatever gains the Musalmans may make through obtaining Government service may be totally swamped by losses

Religion	Literate	Literate in English
Brahmo	844	686
Arya	28	22
Sikh	721	129
Jain	5,300	635
Buddhist	16,158	1364
Christian	26,423	20,030
Animist	3,848	170
Musalman	917,630	81,803

So that counting *only the hall marked Hindus* among non-Musalmans, we find among them more than twice as many literates as there are among Musalmans and the number of Hindu literates in English exceeds the similarly educated Musalmans by nearly five times.

In the economic field the Musalmans are hopelessly outclassed by the non-Musalmans. Let us overlook the differences in wealth and examine only the strength of non-Musalmans as owners, employers, managers, etc., in different occupations. The following table will easily prove the disadvantageous position of the Musalmans :—

suffered through losing jobs with Hindus, Christians, etc. We shall not try to locate the reasons which have kept the Musalmans down in the economic world. We find that among Inmates of Jails there is a considerable majority of Musalmans over non-Musalmans. This may mean that the Musalmans of Bengal are weaker in character than non-Musalmans. Such a weakness may well keep a community down.

THE VEIL OF LIGHT

BY SITA DEVI

I

"I say, *Khoka**, do call your *Didi*†." Before *Khoka* could call me, I got up myself to see who it was. In the after-

* *Khoka* means male baby. † *Didi* means elder sister or cousin.

noon I was free. So I was trying to while away the time with a novel. But I had not chosen wisely. I was dying with anxiety to know what befell the hero and heroine, but the author was busy dissecting their hearts. His psychological dissertation bored me to death. Just as I was on the point of

pitching the book out of the window, there entered Khoka, with a whole banana in his mouth, and with the message "Didi, aunt Sooki is asking for you."

As I ran out to see what she wanted, mother came out of her room, too, and, asked "What does she want with you at this time of day? Oh, here you are, sister Sooki."

Aunt Sooki came up to us. She was no relative in reality, but all called her aunt as a title of respect. She was a widow, not young in years, but quite hale and hearty still. She threw a pinch of powdered tobacco into her mouth to season the betel leaf she was chewing, then said leisurely "Oh, I came to call Malina, because my sister-in-law said, 'Go, sister, and ask Malina to come and dress Kanak's hair, Nobody can do it as nicely as Malina'. You know, the bridegroom's party is coming to-day to see Kanak. You know, those people from Ranihat. My goodness! Are not they fastidious! They want a beautiful bride and they are seeking for her all over the continent. They don't care for money but the bride must be a real beauty. They are great landowners and have tons of money. There are only two sons and they are seeking a wife for the elder. It would be great good luck for us if they choose Kanak. But be quick, Malina dear, there is very little time. Well, I must be off now, as there is no end of work to be done at home." With this she darted away.

Mother had been listening silently to her all this while. As soon as aunt Sooki had passed the backdoor, she burst out, "Wish I could break her head for her, the babbling idiot! Why must she come to call my daughter to dress up their girl? As if nobody else ever had a pretty girl born in the house! And why should any and everybody come and insult me because my daughter is ugly? And you silly fool of a girl, have you no self-respect at all? Why are you always at everybody's beck and call? Are you not ashamed of yourself? You are nearly eighteen and there is no sign of your own marriage yet. Why then do you run to smarten up everybody's daughter, who is going to get married?"

"Stop, please stop," cried father from his room, "you need not inform the neighbours about the exact age of your daughter. They know too much as it is. You go, Malina dear, there's no use in making people needlessly angry."

I changed my clothes for cleaner ones and started. I had felt much elated when aunt Sooki first called me. Few can resist the temptation of showing off one's accomplishment. Besides, Kanak was a real beauty and it was a pleasure to dress and adorn her. I felt myself to be a co-worker with the creator in a certain sense. The creature, whom he had made beautiful, I made more beautiful. But, of course, if some one had ever been asked to dress and adorn a positive fright like myself, she would have been justified in getting angry or feeling insulted. Fortunately this experiment had never been made. I had heard from mother that when I was a child she had requested my father to procure a pair of gold bangles for me. At this my grand-mother had replied: "You need not be so anxious to put gold on her, probably she will put irons on you."

Really I have seen many an ugly person, but seldom such a horror as myself. I looked like the incarnation of a curse. I don't know how people can bear the sight of me. In my childhood I had once got curious to see what I looked like. I went and stood before my mother's big mirror. That was the first time and that was the last.

I need not write with what eyes such a girl would be regarded by Hindu parents. Moreover, I was nearly eighteen, and there was no possibility of getting me married off. My parents would, of course, insist that I was only fourteen, but people could not go on believing this for ever. Besides, my younger brother Upen was to appear for the Matriculation this year and he must produce a certificate to prove that he had completed his sixteenth year. As he could not be proved to be my elder brother, it was rather difficult to pass me off as fourteen. The temper of my parents grew from bad to worse and I had to bear the whole brunt of it. Mother never spoke a good word to me now and father had almost ceased to speak.

The house in which Kanak lived with her parents stood at a very little distance. By this time all my enthusiasm had evaporated and I was feeling rather depressed. Beauty seemed to be the only capital of women. Other good points she might or might not possess; any way they did not affect her much at the start. But looks she must have or be too seriously handicapped to be able to

start at all. The only remedy in that case was to make good her lack of looks with silver. But Lakshmi, the goddess of wealth and beauty, had not favoured my parents in any way. As I was the cause of all their shame, I could not blame them much if they vented their ill-temper on me. They had tried and still were trying their hardest, but it was hard to deceive peoples' eyes. Rich silks, gold and jewels, pink powder, cleverly arranged lights only served to make me look still more ugly. The experiment had been tried too often. The daughter of a Hindu must be given in marriage yet no Hindu would marry me. It was a difficult problem my parents had to solve.

When I reached my destination, I found the whole house in a turmoil. All the women of that quarter, old and young, had crowded in there. The old ladies sat gossiping, the middle aged ones made preparations for providing the bridegroom's party with a suitable repast. The younger generation had gathered round Kanak and were busy polishing her up. She must conquer the rich man's son. They sat in the bed-room of Kanak's mother, which was full to overflowing. On the huge wooden bedstead reposed in a heap all the Benares silk saris, crepe-de-chine saris, cheap German fancy silk saris and saris of every description, quality and colour. A few blouses of pink silk, profusely trimmed with black lace and one or two jackets of red velvet also peeped from among the saris. Three or four jewel boxes stood on a table. A hot discussion was raging as I entered the room, about the mode of hair dressing. Some of the ladies were for covering the entire braid of hair with a ribbon of gold thread, others wanted a net of pearls to cover the hair. Not much hope for Kanak of becoming a rich man's bride, thought I, if she was to appear before him, dressed by these ladies. The bridegroom was sure not to choose her, if he were at all modern in his tastes.

As soon as I entered the room, the young lady, who was busy with Kanak's hair, stopped at once and said: "Now the real artist has come; we are but novices, and must make way for her, as we have neither taste nor practice. You are aware of the latest fashions, young lady; so please dress the bride up. The bridegroom is a modern young man and he will surely be taken by a modern toilette."

I knew that they too liked my handiwork but everybody had a marked objection to own it. On the contrary, they always pretended to know nothing about toilette secrets, as they were all too pretty to require any artificial aids to beauty. It cannot be said with truth, that all of them possessed beauty, but I had no right to speak on the subject. So I smiled with effort and went up to Kanak to do what I could with her.

The girl was really pretty in a sweet doll-like manner, but she could scarcely look dignified enough for holding the position of the mistress of a great house. She was small and slight withal, possessing a well-rounded figure. She had a mass of curly jet black hair, large black eyes and a low though straight nose. She was fair, but exposure to the sun and wind had tanned it considerably. In the village, she was recognised as a beauty, but I did not know whether she would come up to the expectations of a rich man's choice.

I had dressed her hair a little away from her small forehead, which the other lady, who was dressing her before I came, had nearly covered up entirely. Suddenly I heard a whisper behind me, "Oh, what a beauty the girl is looking now! I knew Malina would never be satisfied, unless she could make Kanak look as much like her own self as possible".

I wanted to run away at once, I felt so disgusted. But what right had I to give way to anger? Taunts and insults were my only birthright, and run as far as I would, I could not run away from them.

So I sat silent and finished dressing Kanak's hair. I made her put on a crimson jacket, with a gold-coloured sari. I wanted to put a red rose in her dark hair to match her red lips and red jacket, but I could not find it anywhere. I searched in the jewel boxes to see if I could find any ornament set with rubies. I found only lumps of gold. There were rubies of course, but in the company of a good many emeralds, sapphires and pearls. I gave up in despair. But others were not so easily disheartened. Kanak stood transformed before me within a few minutes. Heavy ear-rings dangled from her small ears, rows of gold chains and necklaces came down to her breast and anklets began to jingle loudly as she walked. As her revered aunt herself was putting these things on her, nobody dared to make any objections.

The bride had finished dressing and in good time too. The bridegroom's party too arrived just at this juncture. There was a mighty commotion in the drawing-room and a babel of voices. A rich guest could not be suitably received without much clamour. Sweets and fruits were carried to them arranged on silver dishes borrowed from neighbours' houses and everyone shouted for tobacco and drinking water. At last the bride was called for. I looked at Kanak. She looked like a flower, wilting in the noon-day sun. "Look at the fool", cried her mother; "begin weeping now and won't you look just fine, with swollen eyes and a red nose!"

A maid-servant accompanied Kanak to the drawing-room. Behind her ran the whole bevy of girls. They must peep in through the cracks and slits of the doors and windows of the neighbouring rooms or lose all the fun. Men had the right to look squarely at everything worth looking at. We had not the right, but the desire to do so was equally in us. So we had to satisfy it surreptitiously and peep at the ruling sex through half-open windows.

There were about a dozen men in the room, besides the members of the family. A few were neighbours, the rest belonged to the bridegroom's party. "Do you know," the girls whispered among themselves, "the bridegroom himself has come. Can you guess which is he? That one with the smoked glasses on, or that one with a gold wrist watch?"

I too looked. Yes, he had the right to look for a beautiful bride. It was not the whim of a rich man, but the desire for a suitable mate. He was handsome as a god. The young man with the smoked glasses sat behind the rest, a bit shy; so I rightly guessed him to be the bridegroom. The other one must have been his brother; they were very much alike. Both were very fair, but the eldest was too pale. If one must be born at all, one should be at least good-looking. People could scarcely turn away their eyes from the faces of these young men. Whereas I! Lord of the heavens, why was I born at all?

Perhaps I was paying too much attention to the guests. Suddenly I heard a whisper from Kanak's elder sister, "Just look at Malina. She seems to be already in love with the young man. Suppose one should take

her before: him and introduce her as the bride; what would he do then?"

If words could have killed, I would have died then and there. But I suffered worse than death. It seemed as if some one was branding my heart with hot iron. But the law does not recognise these crimes. If you scratch a person, you are duly punished, but you go scotfree even if you inflict a deadly wound on one's heart.

I know perfectly well, what would have happened if somebody had placed me in front of him as the prospective bride. The look of disgust, with which I had become quite familiar, would have flashed in those eyes, beautiful as blue lotuses, and try as he might to check it, a smile of ineffable scorn would have curled his lips. I have borne these things from everyone, but somehow I felt I could not bear them from him; so I escaped. Everybody was too busy to notice my flight.

In the evening I was busy preparing the beds in the bedroom. Mother was seated on the verandah in front trying to feed her youngest baby. The baby was protesting violently. She threw up twice as much milk as she took in and screamed and struggled to her heart's content. She wanted everybody to know that she did not want to be benefited against her will. Just at this juncture aunt Sooki appeared again. "Here are your metal plates sister", she cried even from the door-way. Her tone was full of annoyance.

Mother set the baby free and received the plates. "What did the bridegroom's party say after seeing Kanak?" she asked.

"Oh, she did not meet with the approval of their high-and-mightinesses. Our girl is not fair enough for them, it seems. They want a mem-sahib in a Bengali home; hope they may get one. We don't care for any rich man's favour, thank God. As long as my brother can earn money enough to maintain his family, we have no cause to fear anybody's upturned nose." With these words she hurried away.

I should not have been glad, yet I could not help feeling a bit of malicious pleasure. After all, beauty had not saved their pretty girl from insults. In their pride, they had trampled on the feelings of the poor ugly girl, but the same fate awaited them as punishment. I bowed down in my

mind to that god-like being, who had avenged me unconsciously. He had placed me in the same category with Kanak. Perhaps you won't understand my feelings, but if there be any amongst you whose appearance is always greeted with smiles of scorn, she will know why I bowed down with gratitude to him.

But aunt Sooki's pride was justified. Kanak got married soon enough. But on the day of her wedding, I too had to smile at the looks of the bridegroom. You will understand very well from this what he looked like. But I wept too. I do not know whether God felt pity for poor Kanak, but I felt miserable when she was given away in marriage to that lout, who looked more like a wild boar than a man. But aunt Sooki was in great spirits that day. "What does it matter, if he is a bit dark," she cried waving her arms. "A man's looks don't count for anything. He is too old, you say? Certainly not. Many men don't marry even for the first time at his age. Kanak is too small, of course, but a girl at her time of life, grows rapidly like a young palm tree. She will be quite grown up soon and then they won't look at all ill-matched. So our girl has got married into a rich family after all. Their wealth is astonishing. They are literally rolling in money. Elephants stand at their gates."

I understood that the bridegroom was very rich and was marrying for the second time. I don't know what put the idea into my head, but I believed firmly that Kanak was thinking of the other man. The place that might have been his, was now occupied by this terrifying figure. It seemed as if the demon Vritra had usurped the throne of Indra, the king of heaven.

The next day Kanak, weeping pitifully, was taken away to her husband's house.

(2)

I was about to enter the bed-room, after finishing with the plates and cups used for supper, when father's angry and loud voice stopped me short. "Stop at once," he almost shouted; "what more do you expect for your daughter, may I know? Even this is unexpected good luck for her."

"Such has been my luck always," wailed my mother. "Even nectar turns into poison in my mouth. Why did you give me such

a treasure of a son-in-law, O God, if you must connect such a misfortune with it."

"Don't weep like a fool," scolded my father; "have you not sense enough to understand that because of that very misfortune you are getting him for a son-in-law? You have given birth to such a beauty of a daughter that even if one dies of exhaustion, seeking bridegrooms for her, he would not meet a single one."

I understood the latter part of his speech very clearly, as for the last six years I had been listening to these words very frequently. But what was he talking about at first? What new misfortune was going to befall my lady mother? And who was that golden moon of a son-in-law, whose fate she was bewailing so loudly? But they must have heard me enter and stopped at once, so I had no further chance of hearing anything more or understanding what I had already heard. Next morning, as soon as I got up, I heard that my marriage had been finally settled. The preliminary auspicious ceremonies were to take place to-morrow and the wedding, the day after. As I was far past the marriageable age, they were bent upon hurrying through the ceremonies somehow, and no obstacles were allowed to stand in the way.

But who was the bridegroom, that I did not know. Where did they find such an incarnation of mercy and nobility of mind, who became ready to marry me at once, even without seeing me? I was a Hindu girl and it was highly indecorous on my part to have such thoughts. As soon as a priest came and gabbled some formulæ in Sanskrit, which very few of the girls understood, they were expected to accept total strangers as lords of their destinies and worship them as such. But before this, if they exhibited the least bit of curiosity about their future lords, they would be counted as utterly shameless and full of horrible Western ideas and unfit to be any decent Hindu man's wife. But still, in spite of so many prohibitions, my mind constantly hankered to know everything about him. Who was he? Who could he be? But eager as I was to know about him, others seemed equally eager to keep me in the dark. My father had lost again and again by letting out everything prematurely; so this time he was determined not to let even me know, though I was the person most directly concerned. He had invitation letters printed, but kept them tightly locked in his

trunk, lest anybody should work mischief, knowing the whereabouts of the bridegroom through them. He was going to issue the letters, the day before the wedding.

The days did not wait for anyone, they passed on one by one. Hope and despair alternately filled my mind. My mother had described him as a "golden moon." So sometimes I ardently hoped that he might be some exceptionally good person. But next moment, her talks of that "terrible misfortune" would rush like a flood into my mind, sweeping away all hopes and expectations. Dreams, dark and rose-hued, flitted across my days and nights in alternate crowds. Sometimes I became giddy with joyful expectations, sometimes my heart would grow cold with fear, as if the hand of Death had touched it.

Some auspicious ceremonies usually take place, the day before the wedding. That day, from early morning, I sat like a doll, as I had nothing to do. All the young women and girls of the village had congregated there in our house, and they all sat surrounding me. Their eagerness to know about the bridegroom grew stronger and stronger and my mother had a hard job of it in trying to quench this thirst for knowledge. Fortunately, I, as the bride, was immune from verbal attack that day. Still they tried all they could if by some slip of the tongue something could be got out of me.

Suddenly a clamour was heard outside. Everybody rushed out crying, "Here come the presents from the bridegroom's house." And with this a crowd of people, dressed in coloured garments, streamed into our courtyard. I had a great desire to go and have a look at them. But I was the bride and could not do so.

But even inside the room, I felt that a terrible wave of surprise must have swept over my friends otherwise they would scarcely have become so completely silent so suddenly. What amazing good or evil had befallen me?

Suddenly, one of the girls, named Tarangini, rushed into the room, crying, "Come out and see, just come out and see! Your luck has turned indeed! 'The King of Mathura' is coming to wed the hunchback maiden. Lord! who would have thought of it? You, of all persons, going to be a queen! And this bridegroom refused Kanak as not beautiful enough! I wonder, what we shall see next! Nothing is impossible

in this world!" She rushed out again with these.

Waves, mountain high, seemed to sweep over me. So this was the bridegroom? God then had reserved me to act as the dark spot in this moon? Was this a dream or was I in delirium? Can light and darkness be united together?

Some one, a woman by her voice, was speaking outside to my mother. "Shall we not see our future mistress, madam?"

"Certainly, my dear, certainly," she replied obligingly, "she is going to belong to you from this time. But she is very unwell to-day and is lying down. She has got a terrible headache."

"My goodness", the woman cried, "that is very bad. And on this auspicious day too." With this she went away.

As far as I could remember, I never had an headache in my life. But mother could think of nothing else in her haste. A bride like myself could not very safely be shown to her future relatives-in-law, till law and religion had made the bond tight.

All day there were, bustle and clamour. People came and went and feasting went on till nightfall. Tarangini came and dragged me forcibly to the room where the presents from the bridegroom's house were arranged. The people, who had carried these things here, had eaten their fill, taken suitable tips and departed, long ago. So I could shake off the fake headache now, and move about.

Most probably Tarangini had expected me to have a fainting fit, at least, at the sight of the gorgeous and costly presents sent for me. But I was past any further surprises. The first one had so stunned me that I had become quite insensitive. Seeing that I was standing stupidly like a log of wood, she grew angry and said: "So you don't think much of this, my lady? They are not quite worthy of you, eh?"

I wonder, why people never can bear others' good luck. This very girl would weep copiously, if she saw someone else's misery. But here she was striking at me like a cobra just because I happened to have had a bit of good fortune. It seemed as if I were cheating her of it.

I could not resist the temptation of saying "Oh no, my dear, it is I who am unworthy. But these presents would have suited you marvellously. Shall I try them on once on your fair self?"

"Inpudent baggage! How she speaks!"

Tarangini flung out of the room in a rage.

The presents were really worth seeing, but I developed a dislike for them, almost at once. I went in again and sat in a corner of my room. The fair visitors left me alone after this; they hung round the room which held the presents like bees round a flower.

The wedding took place next day. There is a saying in Sanskrit, that delay is not advisable in auspicious matters. My father obeyed the injunction of the Shastras thoroughly and there was no delay. He was afraid, the god of mischief would at once enter and muddle up everything if he found a single moment's delay anywhere.

This day, too, I sat silent and alone in my room. My girl friends were no longer gathered round me. They had given up the pleasure of pricking pins into my shrinking heart. They had bowed down to fate and accepted my good fortune, as mortals could scarcely wage war against gods.

Then came the ceremony of dressing the bride. Even such a bride must be dressed and decorated! So I, too, put on a crimson Benares sari and gold ornaments. I felt a desire to get up and have a look at myself in the mirror. But others would have misunderstood, so I refrained.

The wedding was a grand affair. Father was spending money like water in his joy at getting rid of me at last. All these years I had been a thorn in his side. All the village were invited. There were lights in profusion and musical bands. He had given me some ornaments too, though the bridegroom's party had demanded nothing.

The bridegroom arrived in due time. The sound of music, the shrill auspicious cry of the women, the blowing of conch-shells—all mingled and seemed to tear down the very skies. The girls ran to have a look at the bridegroom, all except one. The one, who desired to see him most, remained silently in the background.

During the ceremony, I felt strongly tempted to look up and have a sight of his face. But shyness prevented me, and I remained with my head bowed down. Even in that position, I could see his feet as he stood before me. They were like a pair of white lotuses. The cream-coloured silk, in which he was dressed, looked dull and dark in comparison with his complexion.

The time for the auspicious look came,

the moment when a Hindu bride and groom, first look at each other. A veil of red silk was thrown over both of us, thus cutting us off from the rest of the people. Someone whispered in my ear, "Now have a good look."

I had a good look. I understood then why such a piece of amazing good fortune had befallen me. My heart grew cold with fear, the first moment; the next, my brain seemed to be on fire and I lost the power of understanding anything. As the injunction to look at each other was uttered, my husband's eyes turned once in my direction. His eyes gazed vacantly in front. I knew then and there that he was blind.

This man had refused the beautiful Kanak because she did not please his eyes. Now he had come to marry me, because his eyes no longer mattered.

We retired to the bridal chamber after this. The girls let us alone. One or two peeped in once or twice curiously, but retired hurriedly. They could not understand fully what a tragedy was being enacted behind this thin veil of joyous festivity, but a strange sense of fear prevented them from coming in and indulging in the usual practical and verbal jokes. They were like frightened babies, in the presence of sorrow. No one could stand before those sightless eyes and laugh and jest.

Sleep gradually stole over the whole house. The guests had gone and the children had fallen asleep. I did not know where my parents were; they seemed to have gone away, out of my life for ever, with their joy of deliverance. Now, whenever I look back at my past life, I know that I had gone away from them even when I had been with them. They did not regard me as a daughter. I was nothing but a burden, an ugly, grown-up girl for whom no husband could be secured. So there were anger and petty persecution on one side and pain and silent rebellion on the other. But no use thinking of that now.

We two only sat silent and awake. Now and then, I would steal a glance at my husband. But his whole face seemed expressionless and vacant, just like his eyes. Still, how wonderful the face was! A storm seemed to be raging within me; I did not know whether to be glad or sad. Fate had brought to me a husband, handsome as a god and I should have been glad. But this marriage, it was nothing short of an awful curse to him. I

remembered the words of Kanak's sister, when this very man had come to see Kanak. "Suppose one should take Malina before him and introduce her as the bride, what would he do then?"

The jest had turned into grim fact now. But there were none to laugh at it. Of the two, on whom fate had played this prank, one shook with repressed sobs, the other sat motionless and silent, like the graven image of a god. He did not mind whether worshippers offered him white lotuses or dark *aparakitas*.

But can any of you understand my plight? Have you ever been fated to pass through a time, when that which you prayed for as the acme of earthly good fortune, had turned into the source of the deepest misery for you? I knew how this man had desired a beautiful partner for his life, one that would gladden his eyes and fill his heart with joy. But now that God had bereft him of sight, how shamefully had man deceived him! And unfortunate wretch that I was, I had to become the instrument of that deception, I, who could have cast my ugly body into the flames to bring one smile of joy to his face. I had heard much talk for and against love at first sight, but was it a matter for debate? A thing which was inherently illogical, cannot follow the rules of logic. I had really loved him at first sight.

But he had not seen me. I would carry this grief to the funeral pyre, that he had to accept through me what to him had always been a great misfortune. A woman always desires to sacrifice herself for the good of the beloved and not to be afraid of any misfortune for his sake. This is the highest fulfilment of her existence.

But what happened to me was just the opposite. I was carried into the glorious light of the outer world from my prison of

darkness. But my evil shadow fell across the face of my god-like beloved, and eclipsed his glory. That he did not know this, only made my grief greater.

Just before the break of dawn, he clasped my hand in his ice-cold one and whispered: "Malina, you must be cursing me in your heart. But this much I promise you. I won't claim anything from you. If you, don't want to give anything voluntarily, don't do it then for duty's sake. You won't have to suffer from want of any sort; but that is of very slight importance. How trivial these worldly possessions are! Had I understood this as fully as I do now, most certainly I would not have bound you to my darkened life."

Had I any right to curse him? On that night, I took his hand in my own, and vowed silently in my heart, that I would make retribution for the harm I had done him unconsciously. God had robbed him of sight and me of beauty, so the joys that come through sight were not to be ours. But all others joys I will bring him. I will see for him, he will see the world through mine eyes. God and man seemed to have combined to cheat my husband through me, but I will defeat them. Then, if ever the time comes, when even he would acknowledge this union as a blessing, all my sorrows and sufferings would end. Even if that day never came, it did not matter. But I was determined not to live and die a plaything of destiny and man. I would let all know that I was a human being with an independent will of my own.

We departed next day for my husband's house. Everybody cried according to custom, all except myself. Either all my sufferings were past or they were all before me. So I need not cry now, in the midway. I took my leave in silence.

(To be concluded.)

RACIAL PARTIALITY IN THE INDIAN ARMY

BY DR. J. N. GUPTA

IT is often broadcasted from 10 Downing Street also from the Olympian heights of Simla that the ultimate object of the British Government and Parliament is to see Indians governing their country without any outside aid. With that object in view the Reforms of 1919 have been introduced and it is said that more such Reforms would be forthcoming if the Indians proved themselves fit for them. It is also said that the British people are only too anxious for the welfare of the teeming millions of this country and it is more for their interest than anything else that they, at tremendous self-sacrifice, are toiling in the scorching tropical heat.

There have been many Proclamations and Declarations, everyone of which contained solemn pledges for the removal of all race and colour distinctions. In the famous Proclamation after the termination of the Great Indian Mutiny, Her Imperial Majesty Queen Victoria the Good promised to treat all Her subjects, both white and tanned, as equals in every respect. The same assurance was given us by His late Majesty King Edward VII. Then again on the occasion of the Coronation of our present beloved King

Emperor the same promise was most solemnly given, but in practice we find something very different. Those people who are actually in charge of the administration of the country never forget to remind us of the promises of His Majesty but it is they who treat them as mere scraps of paper and tread a different path. Instead of removing the racial distinctions they are slowly and systematically closing every door to the salvation of the people of this country, whose rights they have usurped.

In my last article on the subject of the existence of acute racial partiality in the Indian army I have mentioned some instances to prove that the professions of the 'white' bureaucrats are not often compatible with their actions. Below I am giving some more facts to show that the Britishers are not only guilty of racial partiality but that they are wanting in kindness too in regard to the Indian Sepoys. The Indian Sepoys have served and are still serving in the combatant ranks of the Army in India and the following are the arrangements made for them when they come back maimed and mutilated from the Front.

STANDING ORDERS FOR THE ACCOMODATION OF THE WOUNDED AND SICK SOLDIERS WHILE IN ACTIVE SERVICE.

(a) Staff and Personnel of a Hospital Ship of 200 beds.

British H. S.		Indian H. S.	
1. R. A. M. C. Officers	5	I. M. S. Officers	4
2. Asst. Surgs.	6	Sub-Asst. Surgs.	6
3. Lady Suprtd.	1	Lady Suprtd.	Nil.
4. Nursing Sisters	6	Nursing Sisters (3 to be provided when ordered)	
5. Writers	2	Writers	Nil.
6. Sweepers	8	Sweepers	6
7. Cooks	8	Cooks	6
8. Tailors	2	Tailor	1
9. Head Washermen	1	Head Washermen	Nil.
10. Washermen	9	Dhobies	3
	48		26

(b) General Hospital of 500 Beds.

British G. H.		Indian G. H.	
1. R. A. M. C. Officers	18	I. M. S. Officers	10
2. Asst. Surgs.	20	Sub-Asst Surgs.	20
3. Lady Suprtd.	1	Lady Suprtd.	Nil
4. Nursing Sisters	9	Nursing Sisters	Nil
5. Ward Servants	75	Ward Orderlies	30
6. Librarian	1	Librarian	Nil.
7. Cooks	15	Cooks	12
8. Water Carriers	15	Water Carriers	12
9. Sweepers	30	Sweepers	20
10. Head Washermen	3	Hd. Washermen	Nil.
11. Washermen	17	Washermen	10
12. Tailors	3	Tailors	2
13. Bearers	21	Bearers	20
<hr/>		<hr/>	
228		136	

(c) Transport Loads of Ambulance.

British Ambulance.		Indian Ambulance.	
1. Paulins	3 $\frac{5}{16}$ th mds.	Paulins	2 $\frac{1}{4}$ mds.
2. Furniture	5 $\frac{1}{2}$ mds.	Furniture	3 "
3. Hospital Tents	50 "	Hospital Tents	46 "

(d) Encampment for a Hospital of 500 Beds.

British hospital.		Indian Hospital.	
778' X 594'		646' X 464'	
45		31	
Number of Tents			

There is a recreation Tent for the British Soldiers and none whatever for the Indian Sepoys.

From the above Records it seems as if the pains and troubles of a British soldier due to a gun-shot wound are much more greater than the Indian's and that is the reason which necessitates the maintenance of a staff in British Hospitals twice as large as that in the Indian Hospitals. All earthly comforts are there for the British and side by side Indian soldiers are huddled together in fewer camps with much less comforts and much less staff to look after them. Besides a higher rate of salary for the British than for the Indian soldiers, there is a tremendous difference in regard to the cost of clothing. The following is given as an example out of many such.

Cost of Mufti clothing
of the Indian Sepoy Rs. 20 (general)
British Soldiers.

FOOTGUARDS

Coat	£ 50
Cloak	£ 11
Leather Pantaloon	£ 14 8s.
Bear Skin Caps	£ 7
	<hr/>
	£82 8 s.

All articles of luxury and comfort that one can conceive of are freely supplied by the Government to the British Soldiers mainly at the cost of poor Indian Tax-payers. An uneducated British rustic is supplied with a dress that costs £82, whereas Indian B. A.'s and M. A.'s who join the Indian Territorial Force and the Indian Sepoys of the Regular Forces are to get Rs. 15 as salary and Rs. 20 for mufti clothing.

Let us now see for what kind of officers and men of the British Army we are required to spend 56 crores a year. It may not be out of place if I mention here that Japan spends 64 crores a year for her Naval and Military Forces and she is one of the first class Powers of the world, whereas India, inspite of her heavy Army Budget, has no Navy and hardly any place among the Powers. Below I am giving some extracts from the opinions expressed by eminent Army Officers and Civilians of Great Britain to prove that the Government are really guilty in the eyes of the world of favouritism to those who are worthless, "indolent" and "easy-going". If the Britishers who are invariably given higher, responsible and lucrative

appointments were any better than the average Indian then we would never have grudged. But, as the following will show, preference has often been given to a set of people who are condemned by the responsible men of their own race, colour and creed. Lord Robert says.

"Whether it is inherent in the British character or whether it is owing to something faulty in the training of our Officers, I cannot say, but the fact remains that surprisingly few of them are capable of acting on their own initiative. The ordinary routine of military life certainly does not tend to fit an officer to accept responsibility; it has, indeed, served hitherto rather to stifle than to encourage self-reliance, and it behoves us to do all in our power to remedy this defect, and teach officers to think and act for themselves."

Lord Kitchener....

In the higher ranks of officers, also, there seems to be a want of that professionalism which is essential to a thorough efficiency."

Major General Sir H. E. Colville....

"The Army, in short, in England, unlike the armies of other countries, is largely a refuge for indolent, easy-going, well-to-do youth, who want a soft place: who enter the Army for social reasons, and who are immensely astonished and disgusted when they are told they should take their profession seriously," put in a full day's work instead of a half-holiday."

Lord Woolsey....

"If a man has two sons, stupid Jack and very clever Thomas, Jack is sent to the Army but Thomas into one of the professions."

The following quotation proves beyond doubt that the Administrators of the Military Department, both here and at Home who are said to be the 'Protectors' of this country from foreign aggression and are the

'Keepers' of the Peace and 'Promoters' of the prosperity of the people, have most miserably failed to justify their very existence.

General Sir James Wilcocks, Commander of the Northern Army in France (During the last Great War of 1914-18), says :

"In 1914, the mobilisation of even two Divisions of the Indian Army could not be completed in all its details for two weeks. On reaching the battle areas of France, the French had to equip both the Divisions with rifles, hand grenades, trench mortars, machine guns, howitzers, mechanical transports, signalling apparatus, aeroplanes, reserve materials and medical equipment and innumerable other shortages which are essential for war. It proved WHAT A FOOL'S PARADISE WE HAD BEEN BRED IN, and on what sandy foundations the structure of the Indian Army rested. The test of the war has proved the fine fighting spirit of officers and men, and the DIRE NEED THAT EXISTED FOR MODERN EQUIPMENT."

India, even now, is prepared to extend her hands for 'honourable co-operation.' It is for the Britishers to accept or spurn it. Acceptance will immensely help them in their own preservation and prosperity. If they spurn it, I am afraid, it may be that they will dig their own graves. Sir V. Chirol says,

"The coloured races throughout the world outnumber the whites by more than two to one and within this farflung Empire of ours the proportion is more than seven to one."

"What would happen to the complicated and delicately balanced machinery of England's material life if the coloured races should eventually cease to be hewers of wood and drawers of water for the white man?"

"The stay-at-home Englishman seems rarely to be conscious that on the solution of the colour problem depends in a large measure not only the preservation of the Empire and of Western Civilisation itself, but even his own material existence."

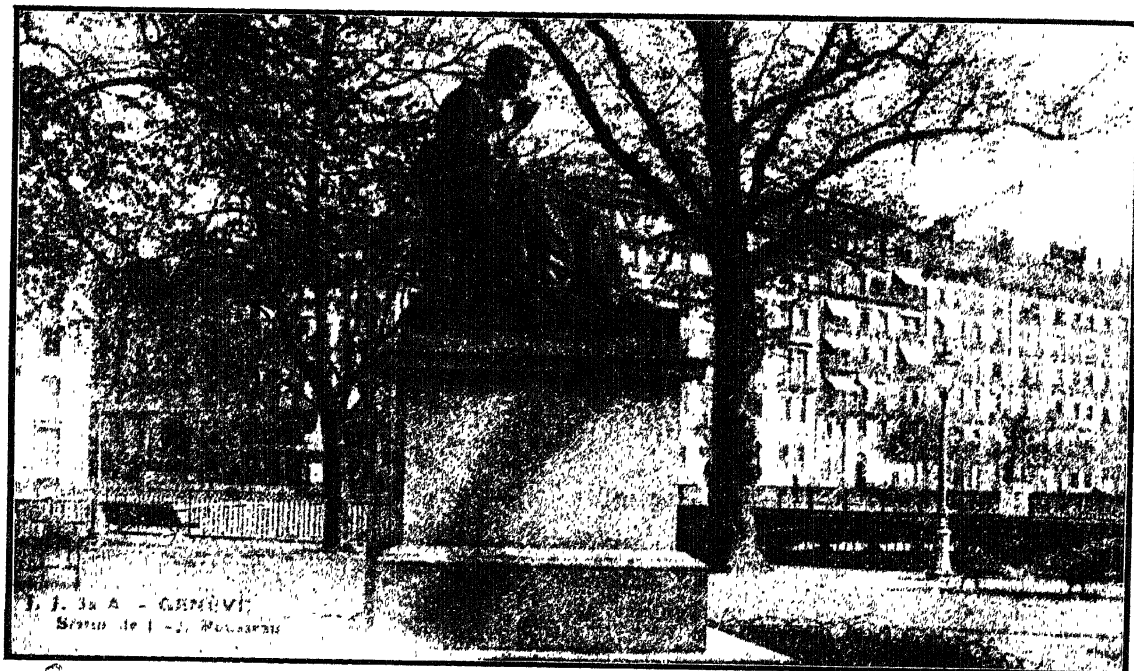
INDIA IN THE EIGHTH INTERNATIONAL LABOUR CONFERENCE

By DR. TARAKNATH DAS

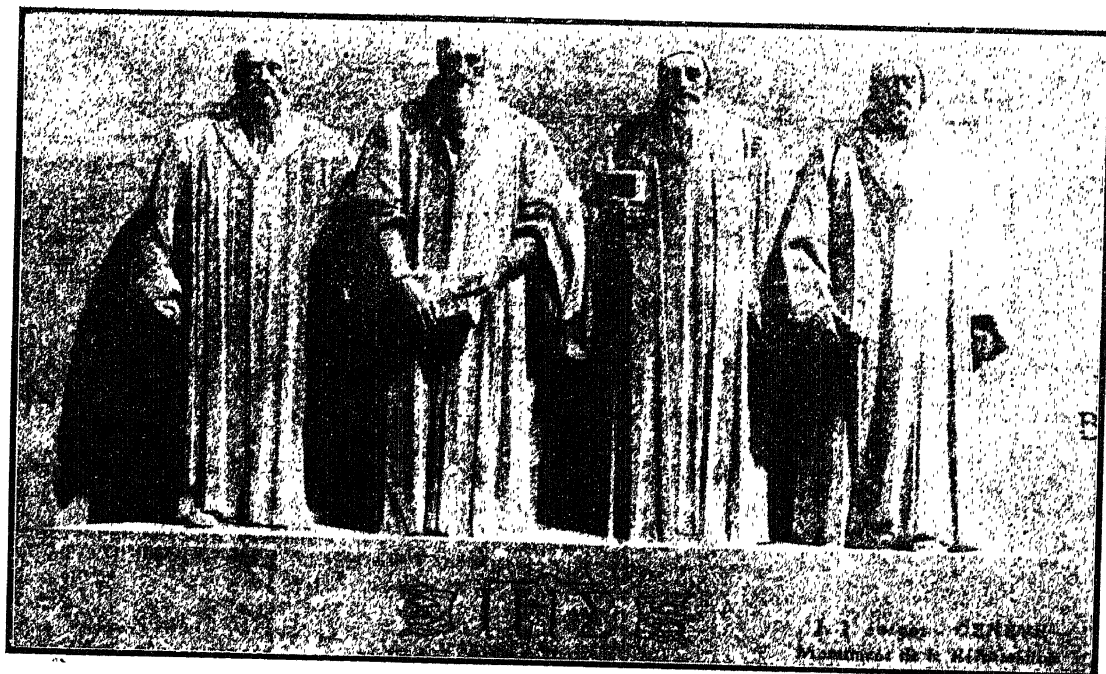
GENEVA is the capital of international activities of various natures; and more than forty-five International Organizations have their head-quarters here. Geneva is the city where Rousseau took refuge and worked to bring about a revolution of ideas among the people of all lands; here also Calvin preached his stirring sermons and worked for the Reformation. Geneva is the seat of the League of Nations and the International

Labour Office, also the Inter-Parliamentary Union in which more than 35 nations are represented. In this international atmosphere, on May 26th the Eighth International Labour Conference opened its first session in the Bartiment Electoral (the Election Hall) for the canton of Geneva.

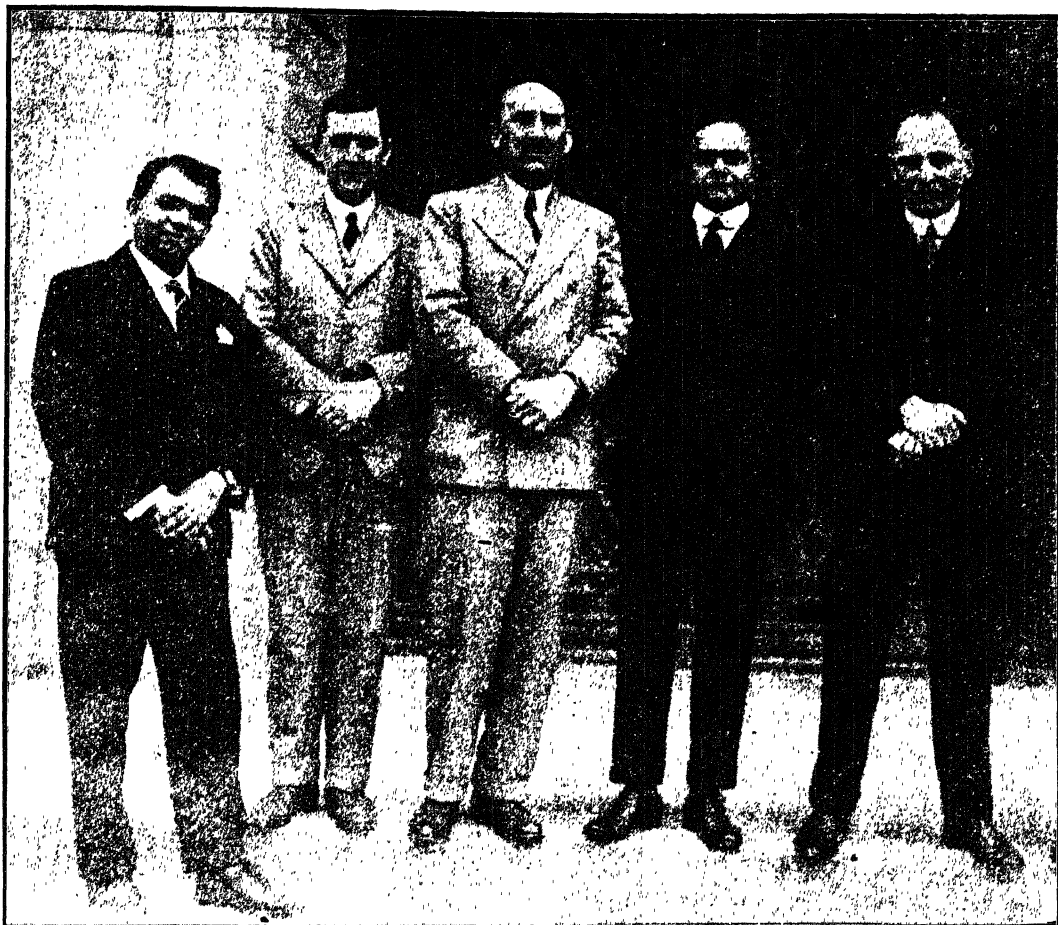
The Conference was called to order by Mr. Arthur Fontaine, the Chairman of the Governing Body of the International Labour



Statue of J. J. Rousseau



The Monument of Reformation in Geneva



Some British officials present at Geneva in connection with the League of Nations meetings
Sir Atul Chatterjee (2nd figure from the right) is also present in his official capacity

Office. M. Albert Thomas, the Secretary General of the International Office, and Sir Eric Drummond, the Secretary General of the League of Nations, were present on the occasion. By unanimous vote His Excellency Mgr. Nolens, Minister of State and principal Delegate for the Netherlands, was chosen President of the Conference.

When the session began Delegates from 34 nations were present on the floor of the Conference Hall, and many distinguished visitors from various countries were present in the Right Gallery of the hall especially reserved for them, and the Left Gallery was occupied by the representatives of the Press from all parts of the world. It gave me great joy to see Lala Lajpat Rai, as the Workers' Delegate from India. In the

visitors' gallery there were a few persons from India. Mr. S. N. Haji, the Manager of Operations of the Scindhia Steam Navigation Co. Ltd., the well-known expert on the shipping question and the author of "Economics of Shipping", and his wife; Pandit J. L. Nehru of Allahabad and his wife; Dr. Rajani Kanta Das and his wife, and Mrs. Taraknath Das. I was the only press correspondent for India, having come from Munich, Germany, paying my own expenses.

When the Conference opened, there were 64 Government Delegates, 5 substitute Government Delegates, 29 Employers' Delegates, one substitute Employers' Delegate, and 30 Workers' Delegates—a total of 123 Delegates and substitute Delegates. There were besides 48 Government Advisers and 2 substitutes,



Lala Lajpat Rai, one of the delegates at the Eighth International Labour conference, Geneva

21 Employers' Advisers, and 30 Workers' Advisers—a total of 99 Advisers and two substitute Advisers.

The Indian Delegation to the Eighth International Labour Conference was composed of 2 Government Delegates, Sir Atul Chandra Chatterjee and Sir Louis Kershaw, 1 Government Adviser, one Employers' Delegate—Sir Arthur Froom—one Workers' Delegate—Lala Lajpat Rai. Sir Atul Chandra Chatterjee is an able and experienced official of the Government of India. If he had not resigned from the Indian Civil Service and had been allowed to receive regular promotion of office (if my information is correct) he ought to have been the Governor of the United Provinces; and the Government of India has shown good judgment by having him

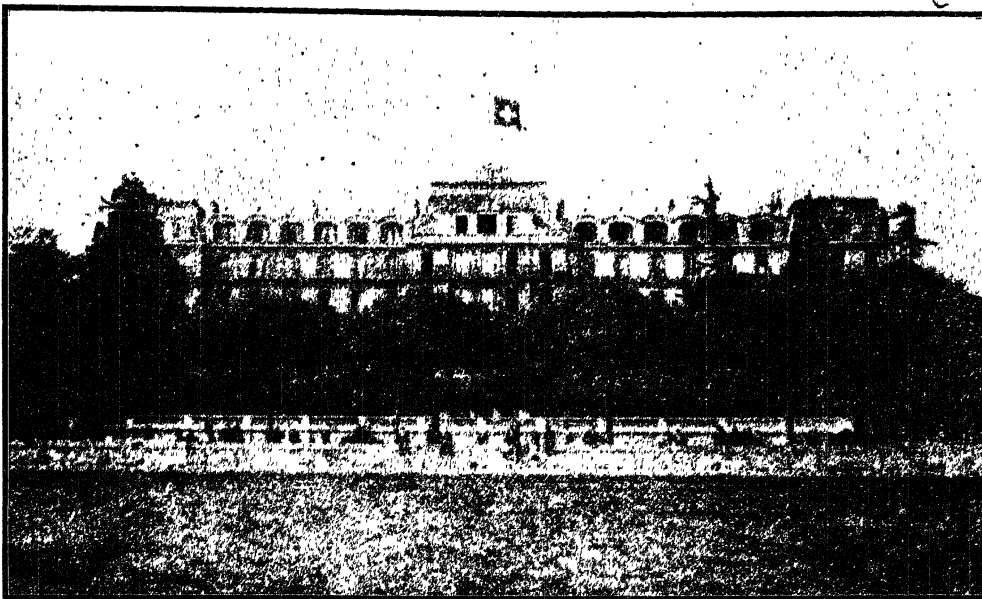
as the Senior Member of the Government Delegation. In fact, it is rumored here that if the Government of India appoints a permanent Advisory officer, representing India in the League of Nations, Sir Atul Chandra will be given the position. In this connection it is needless to say that India's Ambassador to the League of Nations should be an Indian



Dr. Rajani Kanta Das

of ability whose appointment would receive the approval of the Indian Legislative Assembly. Aside from Sir Atul Chandra and three other Englishmen in the Indian delegation, India had only one Indian Delegate—Lala Lajpat Rai, who really enjoys the confidence of the Indian nation. Lala Lajpat Rai had no Adviser, although he was entitled to have one. Inadequacy of the true Indian representation in the Conference will be fully realised from the fact that Japan had 15 Delegates and expert Advisers, whereas India had only two Indians—Lala Lajpat Rai and Sir Atul Chandra Chatterjee.

It will be of great interest to the Indian public to know that Mr. S. N. Haji, the Manager of Operations of Scindhia Navigation Company, on behalf of the Indian Merchants' Association and the Buyers' and Shippers' Chambers of Karachi, the Indian Chamber of Commerce of Calcutta and the Burma-India Chamber of Commerce of Rangoon, before the opening of the Conference, filed with the Credentials Committee of the Conference a very well-reasoned and strong brief as a protest against the acceptance of the credentials of Sir Arthur Froom, Employers' Delegate nominated by the Government of India, on the ground that he did not represent the Indian employers' and shipping interests. I was told that Sir Arthur did not want to come to Geneva and he thought that there would be some trouble about his credentials, but he accepted the position to satisfy the British authorities and the British shipping interests, against his own judgment. It is gratifying to see that Indian businessmen have awakened to their responsibility in matters of India's International Commerce. Let us hope that Indian businessmen will



The Building of the League of Nations at Geneva

exert their best to build up the Indian National Chamber of Commerce. The following extracts will give some idea of Mr. Haji's protest:

Extracts from the Letter from Mr. S. N. Haji to the Officers of the Eighth Session of the Conference.
Geneva. 25 May, 1926.

Sirs,

On behalf of the Karachi Merchants' Association and the Buyers' and Shippers' Chamber of Karachi, the Indian Chamber of Commerce of Calcutta and the Burma-Indian Chamber of Commerce of Rangoon, I, as their accredited representative, beg to submit for your consideration the following statement to supplement the protests already forwarded to you.

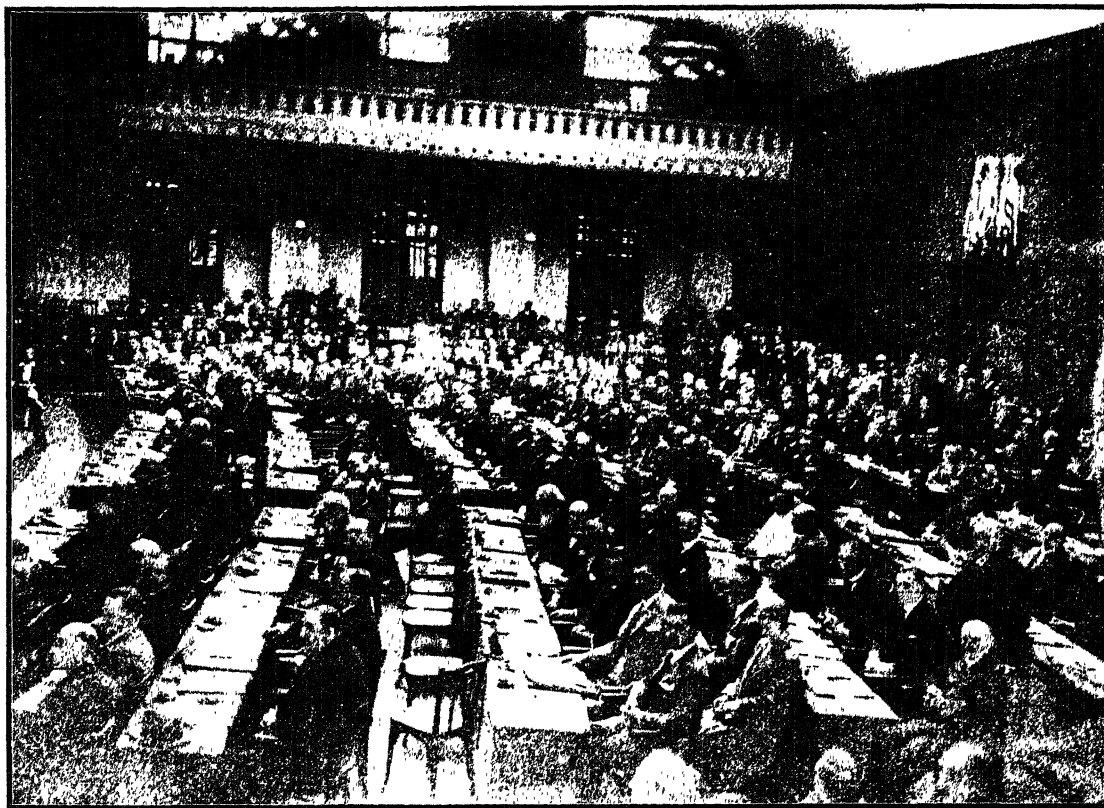
To begin with, I would draw your particular attention to the fact already hinted at in the protests that the shipping interests which the Employers' Delegate nominated by the Government of India represents are those of Britain and not of India. This is very clearly seen from the fact that the ships of the British India Company with which the Delegate is associated are, almost all of them, ships on the British register, with their port of registry in Great Britain as evidenced by the entries in Lloyds' Register of Shipping and have nothing to do with Indian shipping on the Indian Register, though as a result of circumstances mentioned in detail in the protests they have managed to maintain for several decades a practical monopoly of the coasting trade of India. As against this be it noted that all the ships of the Scindia Steam Navigation Company Ltd., an Indian concern with a capital of Rs. 1, 80, 00, 000 and owned and managed by Indians, are on the Indian Register and form largely the Indian Mercantile Marine as it exists today. The Indian Chambers, therefore, very rightly put forward the name of

the managing agent and chairman of the Board of Directors of this Company as the Employers' Delegate to the Eighth and the Ninth International Labour Conferences of this year.

The reference above to the Employers' Delegate as a British shipowner seems to require a little modification, because it appears that the firm of which he is a partner are neither shipowners nor managers of ships but merely agents in India of British Companies plying their ships in the Indian trade. Lloyd's Register of Shipping shows that while the Scindia Steam Navigation Co. Ltd., of which Mr. Narottam Morarjee is the head, is mentioned under the heading of Ship-Owners and Managers, no reference is therein made Messrs. MacKinnon, MacKenzie and Co., to whom the Government of India have turned for a suitable representation of Indian Shipping interests. When, therefore, organised Indian Employers find that British agents of non-Indian Shipping Companies are preferred by the Government of India to Indian shipowners and managers, it is no wonder that they are impelled to protest very strongly against such action of the Government.

The Indian Industrial and Commercial Congress composed of delegates from almost all the Indian Employers Organisations, large and small, over twenty in number and spread all over the country, passed unanimously a shipping resolution, part D of which reads as under :

"The Congress is strongly of opinion that, apart from the fact that the terms of the Treaty of Versailles demand that the interests of a Nation shall be represented by its own Nationals, it is imperative that, as questions relating to Indian shipping are to come up before the 8th and 9th Sessions of the International Labour Conference at Geneva in May next, a qualified Indian in active touch with the problems of Indian shipping should represent India at that Conference and earnestly



Opening Session of the Eighth International Labour Conference

urge upon the Government of India to select such an Indian for that purpose".

To convey an idea of the great importance attached in India to resolutions of the Industrial and Commercial Congress it is necessary to give the list of memberships of the main Employers' Organisations associated with the Congress.

1. Buyers' and Shippers' Chamber, Karachi	...	211	Members
2. The Indian Merchants' Chamber, Bombay	...	450	"
3. Mysore Chamber of Commerce, Bangalore	...	96	"
4. Indian Chamber of Commerce, Calcutta	...	140	"
5. United Provinces Chamber of Commerce, Cawnpore	...	107	"
6. Gwalior Chamber of Commerce	...	23	"
7. Bengal National Chamber of Commerce, Calcutta	...	193	"
8. Southern India Chamber of Commerce, Madras	...	112	"
9. The Ahmedabad Millowners' Association	...	68	"
10. The Bombay Millowners' Association	...	92	"
Total	...	1502	Members.

Let us, however, examine in detail the actual membership of the various bodies that recommended definite names to the Government of India.

European Chambers

Bombay Chamber of Commerce	...	147	Members
Bengal Chambers of Commerce	...	1237	"

Total 384 Members

Indian Chambers

Indian Merchants' Chamber, Bombay	...	450	Members
Indian Chamber of Commerce, Calcutta	...	150	"
United Provinces Chamber of Commerce, Cawnpore	...	107	"
Buyers' and Shippers' Chamber, Karachi	...	211	"
Burma Indian Chamber of Commerce	...	...	"
Karachi Indian Merchants' Association	...	...	"

Total 918 Members

The membership of the six Indian Chambers that recommended Mr. Narottam Mararjee is thus more than double that of the two Chambers who recommended Sir Arthur Froom.

Even if we abide by the arbitrary date, 15th January 1926, fixed by the Government of India for sending in nominations, the majority rests with the three Indian Chambers, their combined membership being just double that of the two British Chambers.

So far therefore as even the letter of section 389 is concerned, to say nothing of its spirit upon which due weight has already been placed in the protest proper, the Indian Chambers of Commerce are just the industrial organisations which are most representative of employers in India and it is in agreement with them and not the British Chambers that the Government of India should have selected the Employers' Delegate. As that has not been done, it is clear that the present nomination runs counter in a very important respect to the requirements of the section and should, therefore, be cancelled.

There is, however, another respect also in which the nomination of the Government of India is open to question and that is in putting undue stress upon the fact that because shipping and allied matters were to be discussed before the 8th and 9th Conference, it was their duty to accept the recommendation of only those which included among its members owners of large merchant fleets.

This idea comes out very prominently in the following statement of the Under-Secretary of State for India:

"The Bengal and Bombay Chambers of Commerce recommended Sir Arthur Froom, and as these bodies include nearly all the shipping interests of India, while none of the others represents any substantial amount of shipping, the Government of India thought it their clear duty, under Article 389 of the Treaty of Versailles, to nominate Sir Arthur Froom."

Now it does not require any arguments to prove that this conception is wholly opposed both to the spirit and the letter of section 389. The representation mentioned in the Treaty is that of employers in general and not of employers in a particular industry, and so far as their character is concerned there is no justification whatsoever for a Government to give weight to the nomination of non-national bodies. To make this point perfectly clear it may be added that British Chambers of Commerce in India are to be regarded as being in the same position as that occupied by the British Chambers in various European countries. Where is, however, the Government that would consult these British Chambers in making nominations to the International Labour Conference? Yet the spokesman of the Government of India says that because the British Chambers include nearly all the shipping interests of India they had to confirm their choice. Now this statement is not correct, nor is the one following it, namely, none of the other associations represent any substantial amount of shipping. The Indian Chambers do represent almost 15 per cent. of the Shipping engaged in the Indian trade and if the Indian Mercantile Marine alone is considered, as we believe the Government of India should have done, the Indian Chambers are the only organisation in India that include the whole of Indian shipping. It is, therefore, the nomination of the Indian Chambers that was entitled to the confirmation of the Government of India. This not having been done, they request the authorities of the Inter-

national Conference to invalidate the nomination of the Employers' Delegate by the Government of India.

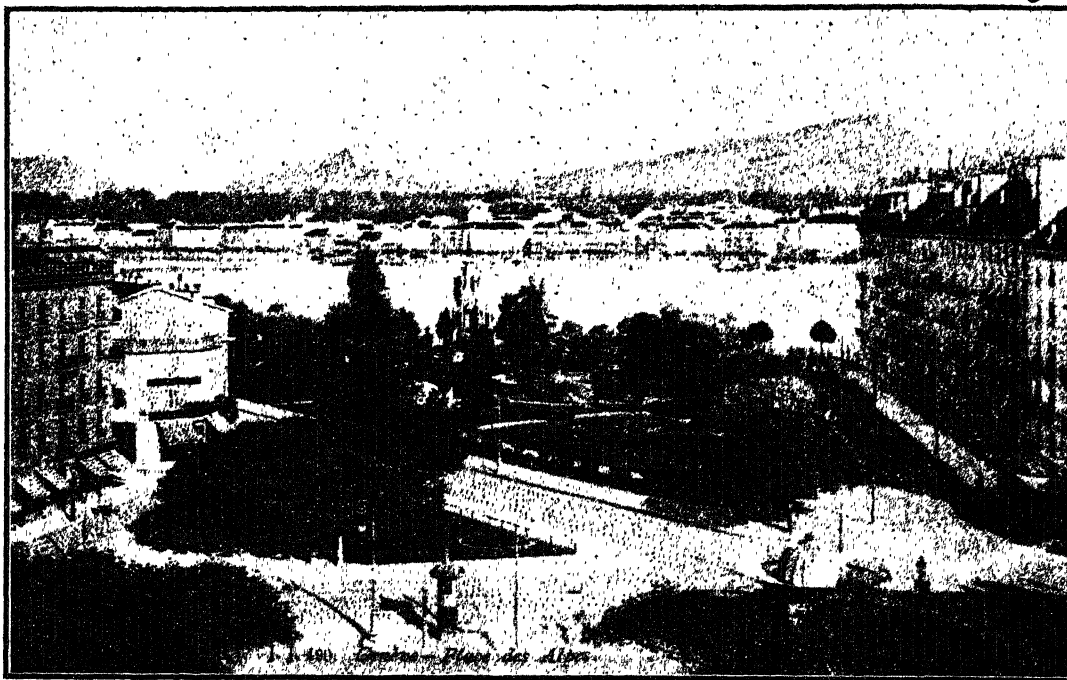
P. S. It might be urged that the British Shipping Companies in India employ a much larger number of Indian seamen than the Indian companies do, and that therefore their nomination should be preferred when dealing with Labour Conferences. In reply to this argument it might be stated, however, that it is usual for some British companies, not having any continuous relations with Indian trade, to employ the Indian



Mr. Albert Thomas of France, Secretary-General of the International Labour Office at Geneva

seamen, but that would not give them any claim to act as the Employers' Representative in the Indian Delegation. Moreover, the representation sought by the Treaty of Versailles is that of the Employers' Organisations and not of the employers of a large number of workers in a particular trade or industry.

Lala Lajpat Rai was rather handicapped, because he was not supplied with an expert



Place des Alpes, Geneva

adviser. It would have been well if Mr. Joshi, who knows through his personal experience, much about the workings of the International Labor Office, had been sent as Adviser to Lalaji. However, on the very first day of the session Lalaji presented the following two draft resolutions of great importance for the consideration of the Conference:

"1. This Conference requests the International Labour Office to make an enquiry into the conditions of life and work of what is known as *Native Labour* and *Coloured Labour* in the continents of Africa and America, to publish the results of that enquiry and place that question on the Agenda of an early future conference."

"2. This Conference draws the attention of the Governing Body to the Resolution referred to it by the Conference in 1922, regarding the appointment of a National Correspondent in India and requests the Governing Body to make an appointment of such a Correspondent in that country without any further delay."

If these two resolutions be acted upon favorably by the Conference, much good will be accomplished by spreading the truth about the condition of the Native and Coloured Labor in the land of the white men, who feel that they have the divine right to exploit the black and brown folks to the best of their ability.

The subject for discussion in the Eighth International Labour Conference was "Simplification of the Inspection of Emigrants on board Ship." But the Employers' group, representing various nations, questioned the competency of the International Labour Bureau to discuss this question and presented the following resolution:—

"That the International Labour Organization is not competent to deal with questions of regulation of the transport of emigration; that this conference accordingly declines to discuss the question of the simplification of inspection of emigrants on board ship."

In support of this resolution, Mr. Sneedon, representing the British shipping interests, made a lengthy speech containing opinions of various British legal experts and said:

"I hope that this resolution will meet with the support of the Conference, but if not, I should like to make it quite clear, speaking on behalf of the British shipowners, that British employers are so convinced of the incompetence of the office to deal with the matter that they would not propose to take any part in the discussions on the merits of this question, either in the Conference in plenary session or in the Committee stage.

This threat was resented by many and M. Jouhau, the Workers' Delegate for France, delivered an eloquent address,

upholding the position of the International Labour Bureau. And when the vote was taken on the question it was found that the resolution was defeated by an overwhelming majority, 23 being in its favor and 77 against.

On the evening of May 28, Lala Lajpat Rai, gave a dinner to the principal Workers' Delegates of the Eighth International Conference and among those present were M. Jouhau of France, Messrs Narasaki and Sujuki of Japan, Messrs Pugh, Ben Tillet, Miss Margaret Bonfield of Great Britain, Mr. Duffy of the Irish Free State, and the representatives of Norway, Sweden, Switzerland, Bulgaria, Denmark, Holland, Germany, Australia and South Africa were also present. This social evening afforded an excellent opportunity for exchanging views on many important subjects in an informal way.

Lala Lajpat Rai in his speech before the Eighth International Labour Conference touched on various important points, including forced labour in India. However, the most important portion of his speech has an international significance; and we quote the following extracts:--

"...You know very well that particularly in those countries which have not self-government, and which are under the mandate or government of foreign people, the conditions of labour among the coloured people do require special attention. We do not, of course, wish it to appear that we claim the right to dictate terms to any State, because every state is master in its own house, and every state can regulate its affairs as it likes; but what we are attempting to do in this conference is the creation of an international atmosphere, bringing facts to light, and letting the moral conscience of the world bring about what moral pressure it can on those countries where the conditions of labour are neither good nor desirable nor proper...All that we are attempting to do is to throw the light of publicity upon the conditions of life existing in those countries where self-government does not prevail, or where the conditions of labour are not such as we would like them to be; that is all. The object of the Conference is to bring together, in a friendly spirit the peoples of the world and the representatives of the different peoples on this platform, so that they can exchange their thoughts in private and in public, and thereby create public opinion which will afterwards have its effect upon the peoples throughout the different parts of the world.

The conditions of labour in certain parts of the British Empire, for instance in Fiji, in Kenya, and in South Africa, require publicity...All I am aiming at present is that the International Labour Office should collect all the information that is possible to collect with regard to the conditions of labour in those countries and that it should place that information in its reports, so that the

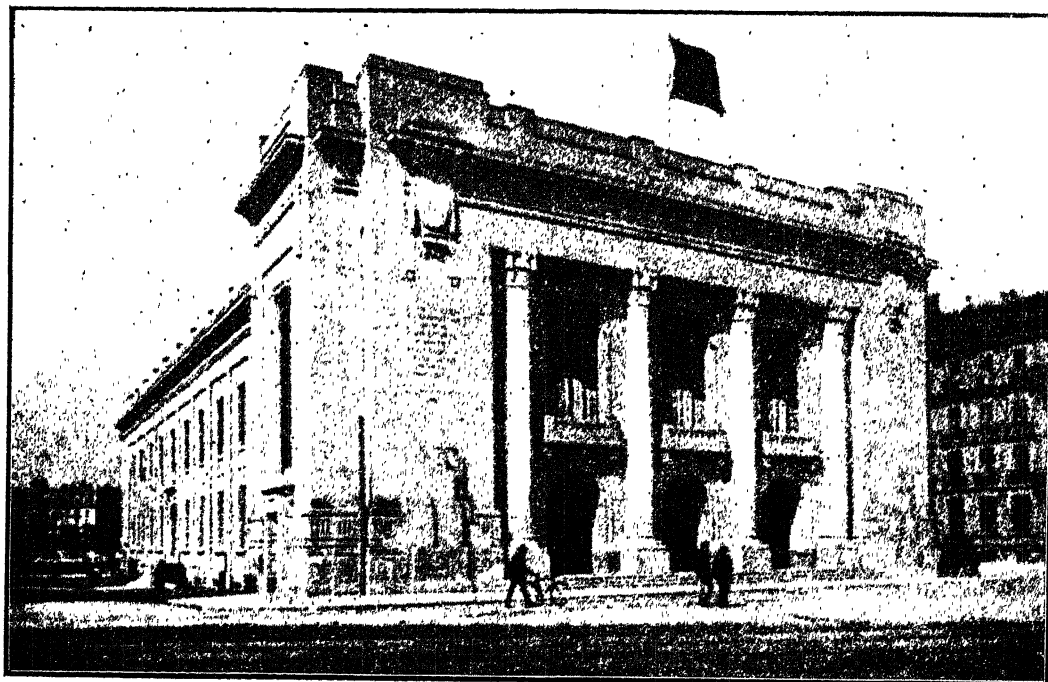
rest of the world may know what the conditions of labour in those countries are. We have lately heard of certain Bills having been introduced in the Parliament of South Africa. One of those Bills affects Asiatics and another affects both the native population of South Africa and the Asiatics. Now, I do not want to say at this stage a word about those Bills or that legislation, because at the moment there are certain negotiations going on between the Government of India and the Government of South Africa, and there is a hope of a satisfactory settlement of the Indian question



Mgr. Nollens of Belgium, President of the VIII International Labour Conference

being reached. For that reason I do not want to say a word which might in any way embarrass those Governments or those who are negotiating. But so far as the Colour Bill is concerned there are different reports about it. The other day I read in the *Daily Mail* that about 5½ million people, natives of that country, had been debarred from joining certain industries and from becoming skilled artisans...All I do say that the conditions require investigation, and that is all that I am asking the International Labour Office to do...

The workers of the East look to you for co-operation and sympathy. They offer to you their friendship and co-operation in your work, and they expect from you the same kind of co-operation and sympathy. It is for you to accept their offer in the spirit in which it is made; but I also wish to say that, if you leave entirely neglected the interests of the coloured populations



Le Bartiment Electoral, where the Eighth International Labour conference held its sessions

of India, Asia and Africa, you are creating a situation, the eventual consequences of which I shudder to think of. You must carry the whole world with you, as far as it is possible to do so, and not leave any part of it or conditions of labour anywhere unregulated and unlooked after. That is my last word to you, and I say it in all friendliness and good-will and sympathy.

Although Sir Atul Chandra Chatterjee disagreed with Lalaji in some minor points of his remarks regarding the labour conditions and the conditions of forced labour, etc., he complimented Lala Lajpat Rai in the following way:—

"I wish to congratulate Lala Lajpat Rai on the tone of his speech, and I think all of you will agree with me in thinking that when the cause of Indian workers is championed by a man like Mr. Lajpat Rai, there is every hope of satisfactory progress being made in the conditions of Indian workers....."

Japan, of all nations, supported the original resolutions presented by Lala Lajpat Rai whole-heartedly. In supporting the first resolution, Mr. Tsudzuki made the following remarks:—

"On behalf of the working class of Japan I support this resolution with a sincere appreciation of its high humanitarian motives. I consider, Mr. President, that it is of very urgent interest for the International Labour Organization to find out

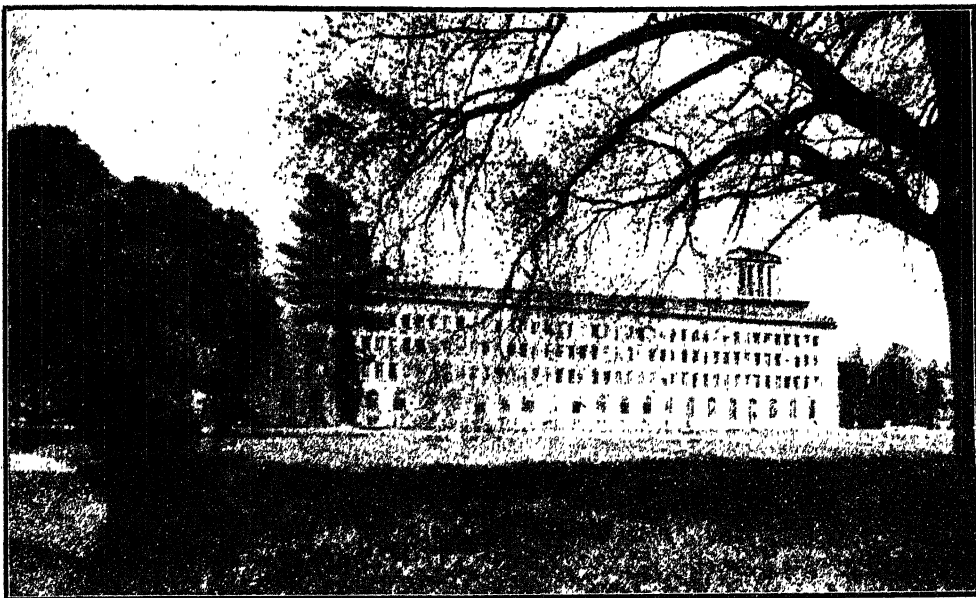
exactly under what conditions the workers in Africa and America, including India, are working to-day. If we are true to the preamble of the Treaty of Peace and if we are to uphold the principles that were laid down in that preamble, we must find out the conditions that exist of misery and unfair conditions of labour in certain parts of the world, as they are a menace to the permanent peace of the globe. There is no excuse whatever for not adopting this Resolution. I appeal to the whole Conference to support the Resolution in the name of social justice. I repeat my appeal to the whole Conference to adopt this Resolution without any hesitation."

All the delegates the Latin American countries, particularly Brazil, Argentina, Venezuela, Cuba and others, opposed the resolution on the ground that

"So far as Latin America is concerned, there is no such thing as native or coloured labour. There are workers, and whether those workers are brown, red or yellow, they are all citizens of the country for which they work. I, therefore, consider that this draft Resolution is absolutely unacceptable to us, because it is based upon the assumption of conditions which do not exist."

Mr. Zumeta of Venezuela proposed to strike out the words "in the continents of Africa and America" from the Resolution. In support of this proposal he said:

"I should like to say that in the Constitution of Venezuela it is stated that any slave arriving



The New Building of the International Labour Office at Geneva

upon the territory of Venezuela immediately becomes free. Therefore, I would ask the mover of the Resolution to delete from the Resolution the words in the continents of Africa and America."

We think the Latin American delegates should have pressed for the omission of only Latin America, but neither of other parts of America nor of Africa.

Mr. Cousin of South Africa made a lengthy statement regarding the resolution, in the course of which he inquired what was really the motive of the mover of the resolution and asked why Africa and America have been specially selected and why Europe and Asia excluded. He tried to justify the position of the South African Government towards the Native and Coloured Labour and even preached a sermon on Whitemanism and Western civilization and concluded with the following remark:—

"While the South African Government will always welcome authoritative and qualified investigation and will co-operate most fully and heartily in any direction desired by the International Labour Organization, I ask—as I have a right to ask—that in considering and phrasing this Resolution the investigation shall be general and shall be based on a question of principle which we can understand, and appreciate and apply not only in South Africa but in every other country where workers are engaged, irrespective of colour, under conditions which call for an investigation such as that now demanded."

Mr. Curran of South Africa also opposed the resolution and said:

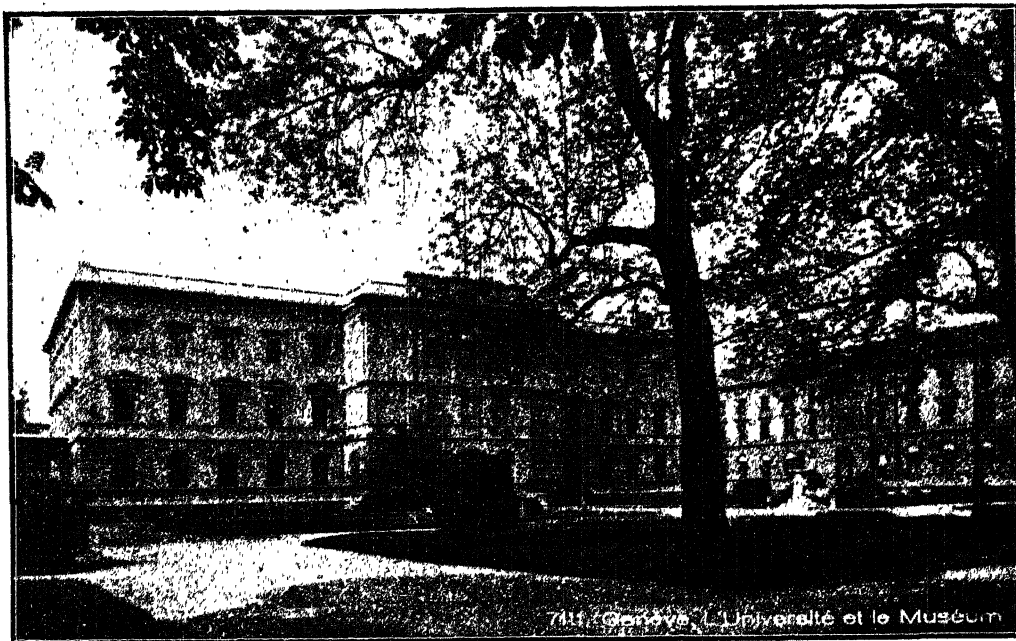
"As I stated two days ago, I was quite agreeable to welcome any enquiry into the system of administration of either Asiatics or natives of South Africa. I reiterate that statement; but I must very naturally ask that some definite scope of enquiry should be laid down...before we can agree to any policy. I do say that we cannot agree to something so vague and so embarrassing to the countries concerned and I am going to ask other speakers to support this request."

Mr. Wolfe representing the British Empire Delegates supported the South African opposition to the original resolution and later on presented the following amendment to the original resolution:—

"The conference welcomes the decision reached by the Governing Body to undertake an enquiry into conditions of native labour, and expresses the hope that as the result of the labours of the Committee of Experts which it is proposed to establish, it may be possible to present a preliminary report on the matter to the Conference of 1927."

This amendment takes away the heart of the original resolution, because it excludes the inquiry into the condition of the coloured or Asiatic labour in Africa and America. However, Mr. Lajpat Rai accepted the above amendment as a compromise, and said:—

"Mr. President and fellow Delegates, I am going to accept this amendment as a first instalment of



The University of Geneva

my Resolution. I am not quite satisfied with it, but I accept it, as there is no chance of my carrying the whole Resolution as it is. But I would like to make a few observations about the criticisms which have been made on my Resolution. Firstly, I welcome the statements made by the representatives of the South American Republics. I think that their statements place their countries in a very favourable contrast with the empires of the world, and I have no intention of making any reflection upon them in my Resolution at all. Some doubts were expressed as to what I meant by the words "native labour" and "coloured labour." The question of native and coloured labour mostly arises in those parts of the empires—colonial possessions and protectorates and other places—where white labour comes into competition with native or coloured labour in certain countries governed by white people. It is there really that the trouble arises and it is there that the question of conditions of labour require elucidation and ventilation. But as possibly the scope of the enquiry demanded by my Resolution is too extensive for the present, I, therefore, reluctantly accept the amendment proposed by Mr. Wolfe."

Regarding the second resolution of Lala Lajpat Rai, it must be noted that in 1922 Mr. Tazawa, Japanese Workers' Delegate, and Mr. Joshi, Indian Workers' Delegate, conjointly presented the following resolution, which was adopted by the Conference:—

"This Conference requests the Governing Body to consider the expediency of instituting the services of National Correspondents in Eastern Countries, and especially in Japan and India."

When this resolution came for consideration, again the Japanese Delegation wholeheartedly supported Lala Lajpat Rai. The Governing Body had the excuse that the International Labour Office had not sufficient funds to carry on the work suggested by the resolution. Lala Lajpat Rai very politely pointed out that India pays a good deal for the up-keep of the League of Nations and she should receive something substantial in return for the expense incurred by her. As they say, "Money talks." This argument had its effect, and the Governing Body has agreed to make the necessary appropriation, *as soon as possible*. The Japanese Workers' Delegate very earnestly pleaded that it is to be hoped that the proposition will not be postponed indefinitely.

It was through the efforts of Mr. Joshi that the International Labour Office sometime ago agreed to make an investigation into Labour Conditions in Asia. The only hopeful and constructive work that is being done by which the workers of India may be benefited, in connection with the International Labour Office, is that Dr. Rajani Kanta Das, formerly Lecturer in New York University and the Visva-Bharati, who is a well-known authority on Indian Labour and Industrial problems and an author of various books on

the subject, is now engaged by the International Labour Office to make a thorough investigation on the question of labour and industrial conditions in India. As far as I know, Dr. Rajani Kanta Das is not a permanent appointee of the International Labour Office and it will depend upon the goodwill of the Government of India to recommend him to be a permanent employee to look after Indian interests in the International Labour Office. Dr. Das is not a politician, and by nature very quiet; and his only ambition in life is to serve India as a scholar in the field of Labour and Industrial questions. Dr. Das's ability as an investigator has been tested by the original research works he has done for the Department of Labour of the United States and

also for himself. It is very desirable that a man of Dr. Das's qualifications and integrity of purpose be made a permanent member of the International Labour Office representing India.

India should be more adequately represented in the League of Nations and the International Labour Office, and the Indian Legislature should take special notice that Indian money be not used to give new and lucrative jobs to anti-Indian Englishmen or anti-Indian Indian officials in the League of Nations and the International Labour Office. India must get out of her intellectual and political isolation; and it is hopeful that men like Lala Lajpat Rai and others are alive to the need of international work to promote Indian interests at home and abroad.

DENMARK'S CREATIVE WOMEN

I. KARIN MICHAELIS

By AGNES SMEDLEY

WHEN you mention the name "Karin Michaelis", there are few Europeans who do not know without hesitation of whom you speak. And there are few Englishmen or Americans of the reading classes who do not remember the storm that burst over the literary world fifteen years ago when her book "The Dangerous Age" appeared. For of all Denmark's long list of writers, men and women, Karin Michaelis is the most celebrated as a novelist—and therefore as its greatest stylist. Her books, translated into over a dozen different languages, reveal a rare creative literary genius and a soul that is all-embracing in its understanding and in its capacity of probing into the depths of the souls of women. For many years she was more or less outcast in her own country because she was the first woman writer, not only in Europe, but in all parts of the world, who dared tear away the veil of silence and shame that hangs before the intimate lives of women, shrouding an eternity of misery and suffering. The world of letters stood aghast at that time, but she said then as she says now,

"I will do it, I will declare it and proclaim it even though I lose my last friend and even though my all too insecure economic foundation is wiped from under me."

Her first book of this nature, and one of universal importance, was "The Dangerous Age", revealing with frankness and yet the gentlest delicacy the spiritual and sexual struggles that enter woman's life after the age of forty. This book ran through hundreds of thousands of copies in each country of Europe and America. Even before it appeared, however, she had produced—in 1904—three or four other volumes, two of them absolute failures, but, one "The Child Andre" a book of importance. It was recognised as one of the most subtle studies of adolescence and the dawn of sex-consciousness in a maiden that has ever been written. It became a classic. From the moment it appeared the author became recognised as a factor of ever-increasing importance in the world of letters.

Since the War she has produced a number of novels, some of them written during the last ten years, some during the War. During

the present months a big festival has been held in her honour in Copenhagen to celebrate her latest book "The Little Liar", in which she is seen at the highest point of her creative career, a master of her mother tongue, a master of technique, an artist of deep spiritual insight and vision. The Danish press—the book has not yet had time to be translated into other languages—has



Karin Michaelis

reviewed it in the most remarkable terms. It is said to be one of the finest pieces of writing in the Danish tongue. Last year her volume, "The Little Girl with the Broken Fragments"—based upon her own childhood—was received with great enthusiasm in the Scandinavian countries, and before that her "The Great Confession" had been said to be her greatest novel. Her "True as Gold"—a tiny volume—was filmed in Germany. Her small book entitled "The Seven Sisters" is a volume of letters exchanged between seven sisters—exquisite, beautiful letters unrolling the story of a great love and tragedy of a woman singer. In her novel "Meta Trap" she has concentrated upon the life and love of a mother. These, together with her "New

Women of Weinsberg"—a volume drawn from the life of German women,—and a number of other smaller volumes, have appeared in various European languages.

Only by a personal knowledge of Karin Michaelis can one come to learn—in part be it admitted—of the power that lies back of her creative genius. The real spring of all true creation—the spiritual urge that has its roots sunk deep in the unconscious mind where the soul debates of its being, is undoubtedly beyond our knowledge and study. At best we can catch glimpses of it in her "Little Girl with the Broken Fragments", and in the themes and emotional motives that appear and reappear in her other books.

But if Karin Michaelis, the writer, is a figure of literary interest, Karin Michaelis, the woman, is no less interesting. In her personal life we can perhaps see some of the forces that make her a writer of elemental keenness and insight. She is herself of very humble origin—her father was a telegrapher on the Danish railways. As a girl of eighteen she was a governess earning her own living. Then she studied music in Copenhagen and at the same time made her living teaching beginners in music. While a student in Copenhagen she met and later married the well-known writer, Sophus Michaelis.

Today, as during the past fifteen years, she has lived on Thuro, a little green island in Denmark. Her little white house stands in the centre of a huge garden that runs down and joins hands with the sea. And in her life here on her "greenest island" we see a source of her creative energy. For she lives close to the soil—so close to the fundamentals of existence that she and her books are a part of the earth and air and light about her. She is not a "lady" with servants. No. With her own hands she digs, weeds and plants her vegetables and flowers. The huge trees in her garden, the great hedge along the sea, the broad flower beds and the potatoes, tomatoes, carrots, and fruits, have all been planted and tended by her own strong hands. She has one little girl helper, but there is work for four—and the extra work is done by Karin and her old mother. Her life makes her physically strong and keeps her, at the age of 53, as young as most women of 35. Above, overlooking the garden, is her study, and from the broad windows she has a great expanse of the sea, and at night the sweeping starry heavens. Outside

her window the tall trees bend before the high winds coming from the sea.

During the day she writes for two or three hours on some book: then bare-headed, she goes down to the garden with a spade, a rake, or a shovel, and works—down on her knees, her hands covered with black earth. And she hums a strange little monotonous tune which shows that her mind is creating something out of the dark earth—her mind is working, working in the clean fresh sea air—working on her book. Then she goes up and writes some more; in the afternoon she herself prepares the coffee, and chats with her friends—her house is always filled with friends—then she writes some more, she goes down again and prepares the supper with her own hands (the little girl has gone home) and again she hums the low monotonous tune that sounds like the strumming of a string instrument. After supper she walks in the garden or over the hills of the island—she stops in a fisherman's cottage to buy smoked or fresh fish—and with her friends discusses things of the great world so far away—endless stories of the people they know. She walks along swinging the fish on a wire; she stops at the top of a hill overlooking the sea and other little islands: she suddenly says that she thinks she will become a Buddhist because they protect life of all kinds—except of course that would mean studying so long and she never could remember facts; she hates to eat even fish, she says, and she buys these only for her friends.

Arriving at home she goes up and writes some more. She is down again for evening coffee—enjoyed by all Danes—then back again to her study. Her light burns long after midnight and sometimes until the early hours of morning. And often the click, click of her typewriter runs endlessly. For she does all her own typewriting—even such a great writer as she has no secretary.

Now you would think this is quite enough for any human being to do. But then Karin Michaelis is, as the saying goes, half human and half god—although she would insist that she is half human and half devil. When she accepts an invitation to coffee in the afternoon or evening at the home of the simple peasants living on the island, she takes her knitting alone and before a big table sits gossiping about the canning of fruit for the winter, new recipes for making soups, catchups, sauces, cakes

and puddings, ways of preserving fresh eggs—and then of the loves or tragedies that sometimes occur even in tiny places.

All the time the women are chattering about household-affairs and new crochet stitches, Karin Michaelis knits—knits scarfs and jackets of a dozen colors—all thrown together, slashed and dashed here and there in the grandest confusion that no one but she would dare attempt. When she has finished, she has a marvellous creation that everyone looks at in astonishment—and she exhibits it, if you please, in an art exhibition in Copenhagen! Her phantasy has really been carried over into a scarf or a shawl!

Intensity and activity are at the very roots of her life. I doubt if her mind rests even in sleep—it must go on and on, planning and constructing and enriching a style so characteristic that she cannot write anonymously without every one knowing who has done it.

Each day in her post comes a pile of letters from women all over the world. "I have read your article on the right of a woman to be a mother," they write; or, "I have read your latest book and my husband and I wept and laughed together over it"; again, "I belong, beloved and honoured friend of women, to that circle of suffering women of whom you write." "I am in need—sore need, dear Madam," writes another in pain. Then Karin Michaelis answers them all! On her typewriter. What a task! Yet she says, "Suppose I could help some person by a letter or a little money... I must answer... there are so many souls who need it." With the letters come requests from magazines and newspapers to write for them—they will pay well, very well. Film companies ask for a film. Yes, she needs the money, for she finds a thousand ways of helping people with it and so remains poor. But to write articles scatters her creative energy; she prefers to put it into her books. But now and then she will write an article or a film. And she has just finished a book for children about Denmark for an American publishing house.

Friends from various corners of the earth come strolling across her garden. "We have just run down to rest awhile"—"awhile" means a month with them—they say. Just like that! Then the problem is not how to arrange characters in a novel, but how to

stretch two guest rooms around half a dozen people. She does what she can, but those left over she puts in the island Inn. To those in her house she says, "You must clean your own room. . . outside is the pump for water, there is the wood and coal shed. . . there are the brooms and mops. . . and in the evening you can set the table and help me wash the dishes. When it is a nice sunny day we shall wash our clothes!"

The guests are sometimes people who have never seen a mop—famous people, artists, writers, actresses. But the good thing about it is that there is an occasional noted anarchist among them who was born with a mop in his hands. Then, Karin Michaelis and he can teach actresses all the glories connected with mops and warm dish water. For all is blood brotherhood in the home of the Danish writer.

If you are from the city, you worry at first about the unlocked doors and the open windows at night. But Karin says, "I either keep open house, or else I keep a gun and shoot everybody I don't like!" And since to her all life is sacred—especially the lives of animals—she keeps open house. One day she said, "I've heard of a strange kind of burglar going about in Denmark; he does all sorts of wonderful things. I'd like him to come here and talk with us!" Animals and men, regardless of whom or what, find a place in her warm heart. And I really believe she would like to have a ghost as a guest for a week.

But she doesn't stay on her green island all the time. Not she! She packs her bag and runs off to Norway to visit friends there. Then she always spends much time in Vienna with celebrated friends there who have a huge house filled with dozens of people who come wandering over *their* lawn as Karin's friends come in Denmark. Or she leaves her friends in possession of her house on the island and runs up to Copenhagen for a week with friends there. And while in Copenhagen she is feted from morning till night by all the great people of the city. Receptions and dinners are held in her honour, the newspapers carry interviews with her, her picture appears on the front pages of the dailies. When she touches the streets of Copenhagen with her toe, she can almost rightly say, "Here I am King and Queen and Everything for one week!"

But one can never think of Karin without thinking of her little mother of eighty-six

years of age who lives with her—and I imagine this mother has had as much to do with her daughter's energy and creative ability as has the garden in which the author works. But, of course, it's more poetic to speak as if the garden did it all! So, if Karin works in the garden, so does the old mother—endlessly. She cooks the mid-day meal for all the guests; she cans and preserves fruit from the many fruit trees in the garden; she embroiders the finest kind of embroidery; she knits jackets and skirts for the winter—and she wears no glasses.

She is eighty-six, but she is not old and decrepit. She is ever on her feet at the foot of the garden; under the pear trees; in the kitchen. She says to her daughter "Please have the boat dragged to dry land, for I can't pull it by myself!" At night she sits under the big lamp in the long beautiful living room in the centre of which stands a huge white statue not of a god or goddess but of a proud barbarian chieftain sitting majestically on a horse; from the back of his saddle hang human heads and birds—he has been hunting! Beyond the proud statue stands the grand piano and around the walls are valuable old Chinese paintings from China. There is a phonograph with all the classical records; there are bookcases filled with the finest literature in a dozen languages, most of which Karin can read; there are big easy chairs, and couches built all around the walls.

Now in such a setting, I suppose you imagine that this little gray-haired mother of Karin Michaelis sits reading the Bible at night as do other old Danish ladies. But no—not she! No, she reads detective stories! Then she says to Karin: "You are a writer; but you have no imagination. None whatever! Now if I could only write books I would write such things that would make the people stand on the streets in crowds!"

This little old mother says she has so much to do in the house and in the garden that she can't even find time to die. It's a hard life! Then there is the silver to be polished—"Don't let the silver be ruined", she cautions her author-daughter, "for even if you don't value it, I shall need it long after you are dead to entertain my friends with at tea parties." "Pure nonsense, mother," replies the daughter, "I am going to live to be two hundred!" Sometimes if the little old mother is really not feeling well, she says to her daughter—"I think my

time is coming to die—I slept so badly last night.” Sad, isn’t it? And what Indian woman wouldn’t weep if her mother said that to her? But Karin is a Dane and comes from a big, energetic, healthy race. She says “Oh nonsense, mother! You just haven’t enough to do. If you can’t sleep you might get up and chop wood in the back yard! And there is also a lot of wood that needs piling in the shed.” They both laugh a lot at each other and the next night the little mother sleeps soundly!

Now what can you do with such women as that? Is it any wonder that Karin

Michaelis is known from one end of Europe to the other as a writer of endless phantasy as free and beautiful as the sunset across the waters before her, for a style that can rival the singing of the wind through the tree tops in her garden, for a quiet, gentle humor that ripples through her pages like the lapping of the waves at the foot of her garden? No, for majestic is the beauty of those who live close to the earth, who know the joy of hard labor during long sunny days, and the mystery of Infinity in the star-splashed heavens at night.

SIND IN THE EIGHTIES

By NAGENDRA NATH GUPTA

FROM Calcutta to Karachi is a far cry; indeed, these two cities represent the two distantmost points on the map of India. But August, 1881, found me a youngster of twenty-two, in Karachi, where I proceeded straight from Calcutta much against the wishes of my people. The only man I knew in Sind was Hiranand Shoukiram Advani, who was a year younger than myself. Hiranand had come to Calcutta and graduated from the Calcutta University, after which he returned to his own province. He had asked me to collaborate with him in editing a weekly newspaper called the “Sind Times” and I accepted his invitation with all the eager enthusiasm of youth.

On arrival at the Karachi cantonment railway station I was met by Dayaram Gidumal, a brilliant *alumnus* of the Elphinstone College, Bombay, and at that time Registrar of the Sadar Court, Karachi. From him I learned that the “Sind Times” was owned by two Parsi gentlemen of means, but the editorial control had been taken over by a committee of the Sind Sabha a political association recently established at Karachi, and Hiranand and myself had been appointed joint editors. I soon found out that Dayaram was the life and soul of the Sind Sabha as also the principal contributor to the “Sind Times.” I was an entire stranger to local politics, but I was eager to learn and

Dayaram and other notable men were anxious to help me. Among the members of the Sind Sabha were Hindus, Mahomedans, Parsis and Christians. Several Indian officials also were members and they took an active part in the discussions of the Sabha. The Local Government, as represented by the Commissioner in Sind and the Collector of Karachi, raised no objections, since the politics of the Sind Sabha were of the mildest kind and never went beyond respectful memorials and representations. Dayaram Gidumal frankly and forcibly criticised the judgments of European and other judges in the “Sind Times.” The authorship was no secret, but it never occurred to anyone to take exception to Dayaram’s writings in the press on the ground that he was a Government servant.

THE ISOLATION OF SIND

All the conditions in the Province of Sind are different from the rest of India. Climatically it has well been called Little Egypt, for it closely resembles that famous ancient country. Sind is as dry as Egypt, the great south west monsoon strikes the west coast of India and passes inland below the Runn of Cutch. The average annual rainfall of Sind is only about six inches and agriculture is dependent upon the annual

overflow of its banks by the Indus, just as agriculture in Lower Egypt depends on the overflow of both banks of the Nile. There is a system of canals in Sind; of these the Fubli canal below the city of Hyderabad is the biggest. The Sukkur Barrage with its immense potentialities is still a thing of the future. Administratively, Sind forms part of the Bombay Presidency, though the Commissioner in Sind is vested with certain powers of a Local Government. Formerly, there was no land route from Bombay to Karachi, the mail steamer took two days while coasting steamers took seventy-two hours to reach Karachi from Bombay. There were constant complaints that the development of the port of Karachi was retarded by the step-motherly treatment of the Bombay Government. The citizens and merchants of Karachi were quite unreasonably jealous of Bombay because Karachi, with its small artificial harbour made possible by the breakwater, its great distance from the main commercial and agricultural centres of north India, can never hope to become a serious rival of Bombay with its magnificent natural harbour, its advantageous geographical position and its enterprising and keen businessmen. When Lord Dufferin visited Karachi during his Viceroyalty the Sind Sabha in its address pointed out the claims and advantages of Karachi, should the Government of India contemplate at any time shifting its seat from Calcutta? This patriotic but quaint suggestion provoked a smile all round. Lord Dufferin in his reply said with dry humour that personally he liked the salubrious climate of Karachi but the idea of transferring the seat of the Government of India would create a flutter in Calcutta. Lord Dufferin could not anticipate the *corp* of 1911 when by a pronouncement of the King-Emperor the seat of the Government of India was transferred from Calcutta to Delhi. Whatever the grievances of the people of Karachi and Sind against the Government of Bombay, they fiercely resented the idea of being placed under the Government of the Punjab. The question of the amalgamation of Sind with the Punjab was mooted more than once. Karachi is the natural seaport of the Punjab; the railway line runs direct from Peshawar to Karachi; the boundaries of the Punjab and Sind are conterminous; the majority of the Hindu section of the Sindhis are Nanakpanthis or followers of Guru

Nanak, and the Sindhi ladies use the Gurmukhi character in writing Sindhi. In spite of these affinities, however, Sind would have nothing to do with the Punjab and any idea of the amalgamation of the two Provinces was abandoned long ago. Sind remains practically as isolated as ever.

THE PEOPLE OF SIND

There can scarcely be any doubt that ethnologically the people of the Punjab and Sind are identical. The original Aryan settlers colonised the Punjab to begin with and in course of time a section followed the course of the Indus to Sind. The ruins of Brahmanabad in the Thar and Parker District with the traditions that have come down, point to the existence of an ancient Aryan kingdom in Sind. Mention is frequently made in ancient Sanscrit books of the land of Sindhu, which might mean the riverain country including Sind, along the Indus. In the Mahabharata it is stated that Jayadratha was the king of Sindhu. With the Baluch conquest of the Province of Sind the great majority of the population was converted to Islam. At the present time the Mahomedans in Sind form an overwhelming majority while the small Hindu minority is to be found chiefly in towns. During the regime of the Mirs, Sind was divided into four independent baronies; of these the Mirship of Khairpur alone survives and forms a Feudatory state. The principal officials or Amlahs under the Mirs were Hindus and they are still known as Amils. Most of them are settled in Hyderabad, Sind, and are now Government servants, lawyers, doctors, engineers, etc. The Bhaibands, or Banias, are merchants, though they belong to the same class as Amils. There is a kind of one sided intermarriage between the Amils and Banias; an Amil will take a wealthy Bania's daughter for a daughter-in-law but he will on no account accept a Bania's son for his son-in-law. The Bania's of Hyderabad and Shikarpur are successful and enterprising traders and are to be found all over India as well as beyond India. The Shikarpuris particularly carry on a brisk trade in Central Asia. The Amils, on the other hand, are extremely home-loving, and are seldom happy outside their homeland. The rural population and agriculturists are almost entirely Mahomedan. The towns are rather crowded, but in villages and

outlying areas the population is sparse and the people are simple and primitive.

SINDHIS AND BENGALIS

In the early eighties of the last century there was no College in Sind. There were only the district Government schools and a few missionary institutions. For University education young Sindhis had to proceed to Bombay. Hiranand was sent to Calcutta because his brother, Navalrai, an able Deputy Collector in Sind, was a member of the Brahma Samaj and the Nava Vidhan Church of Keshab Chunder Sen. The first friendly relations between a few Sindhis and Bengalis were established when Satyendranath Tagore the first Indian Civilian, was a District Judge in Sind. Satyendranath never dressed or lived as a "Saheb" and he and his wife were socially very popular wherever they went. At Hyderabad, Sind, very cordial relations existed between them and Navalrai and a few other Sindhi gentlemen. Dewan Navalrai was a man of extraordinary strength of character, austere, devout, silent and altogether unlike Amil officials.

The Swadeshi cult was then unknown but Navalrai was a staunch Swadeshist. The clothes he wore were made in Sind and were of the plainest materials. He had discarded the gorgeous upturned chimney-pot hat, originally introduced by the Mirs of Sind. He was a genuine ascetic, lived on frugal fare, slept on a coarse camel hair pallet and his personal expenses did not exceed a few rupees every month. But he gave freely and liberally to every deserving charity. Navalrai Shaukiram was a remarkable man and the example of his life exercised a powerful influence in moulding the character of Hiranand. The two brothers bore a strong physical resemblance. They were both dark and the faces of both were deeply marked with the small-pox. Navalrai had a characteristically broad, strong face and was somewhat over thirty years of age. Hiranand was barely twenty-one and the contour of his face was gentler, with a small, broad forehead and a kindly, winning smile. Hiranand spoke Bengali, and his youngest brother Motiram, who was sent to Calcutta as a young schoolboy, spoke Bengali quite fluently. There are now many Sindhi traders and dealers in curios in Calcutta.

JOURNALISM AND OTHER WORK

Dayaram Gidumal had purchased a house in Karachi in a quarter called Garikhata,

close to the Bunder Road. It was a healthy clean locality outside the city. Hyderabad Amils who had to live at Karachi to earn a living rarely brought their wives with them, there being a strong prejudice against ladies leaving their homes. Dayaram had a few friends staying with him, including Hiranand and Dewan Kauramal Chandumal, at that time Assistant Manager, Sind encumbered estates, and later on Principal of the Normal Training School at Hyderabad. Kauramal was an elderly man, a Brahma and a fine Sindhi scholar and writer. I lived with them and we formed a sort of chummary. Hiranand and I took charge of the "Sind Times." For some time the leading articles were written by Dayaram and I wrote the paragraphs. Hiranand used to make selections, write local and short paragraphs. After a short time, Dayaram was appointed a statutory civilian and posted to Sehwan as Assistant Collector, and Hiranand and myself were left to our own resources. Our first exciting experience as journalists was a visit from a military officer. We had published some letters complaining of the rude behaviour of certain Beluch Sepoys towards some ladies living in the Cantonment or Sadar section of Karachi. A few days later, a tall and fierce-looking military officer, clanking a long sabre at his side, stalked into the editorial sanctum and, without any preface, drew out a copy of the newspaper and pointing out the letters curtly asked whether we had published them. Hiranand and I were quite unruffled. To the question put to us there could be only one answer, which I gave, adding that we had no reason to question the good faith of our correspondents. The officer, who was probably the Adjutant of the Regiment, became truculent and declared that unless the allegations were withdrawn and an apology tendered, action would be taken against us. Hiranand replied with perfect good humour that we were quite prepared to stand the racket. I suggested that if a contradiction was sent in by an officer of the regiment, we would publish it, but we declined either to contradict what we had published or to express any regret. The gallant son of Mars glared at us and then took himself off with his resplendent uniform and his sword rattling on the floor. It turned out to be mere bluff, as we heard nothing further on the subject.

All my time, however, was not occupied with journalism. At home I was engaged on

a Bengali book. About this time a Bengali monthly magazine called *Balak* appeared in Calcutta. The editor was a nephew of Rabindranath Tagore, but the poet himself was a principal contributor and he wrote to me at Karachi for contributions. I wrote a few sketches and also sent two short stories. These stories were afterwards published in the *Bharati* magazine. Precisely at this time I was drawn into an interesting controversy. The Rev. Mr. Bambridge, a member of the Church Mission Society, delivered a number of lectures on the various religious systems of the world. His lecture on Hinduism was particularly crude and ill-informed. I wrote out a lengthy reply, avoiding all bitterness, and read it before a crowded audience in the Max Denso Hall. A day or two later, I received a nice, long letter couched in very appreciative terms from Mr. Bambridge and we were very good friends even afterwards.

HIRANAND SHAIKIRAM

The collaboration between Hiranand and myself on the "Sind Times" did not continue very long. He had a wonderfully unsophisticated nature, was severely simple in his habits and was altogether free from all worldly ambition. His brother Navalrai understood and appreciated him thoroughly and gave him always a free hand. Navalrai's purse was always at Hiranand's disposal and there was no criticism or opposition of any kind. For sometime Hiranand worked with Dr. Mirza, a young Persian doctor with an English wife. Dr. Mirza was a native of a place near Hyderabad, Sind. Without neglecting his newspaper work Hiranand attended Dr. Mirza's dispensary twice a day, compounded medicines, attended and nursed

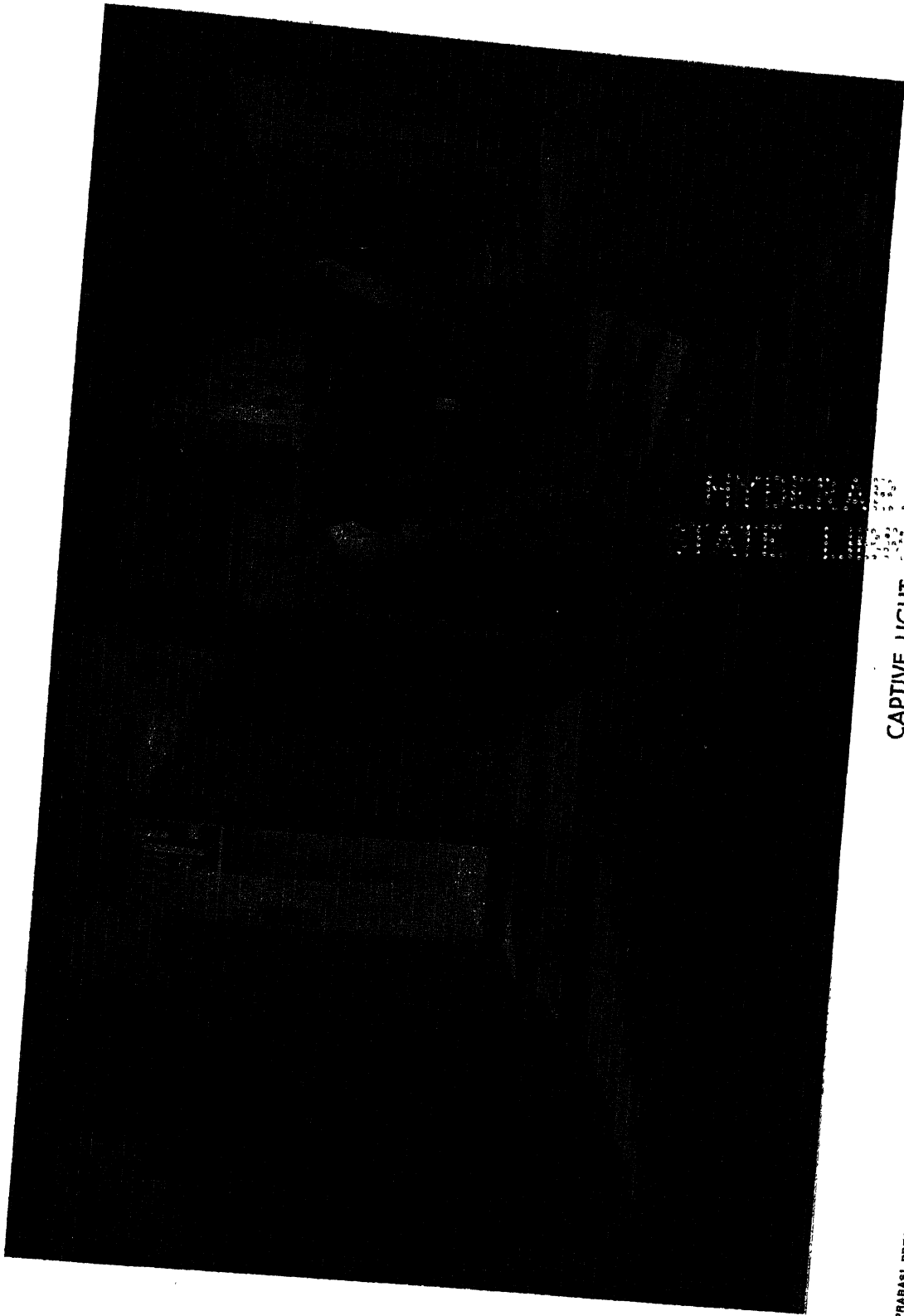
patients. We thought at one time that he would take to the study of medicine in earnest. But his real idea was service and helpfulness without any consideration and he devoted himself to this work with quiet and earnest enthusiasm. Shortly afterwards he gave up his connection with the "Sind Times" and took charge of the "Sind Sudhar," a weekly Sindhi newspaper. He edited this paper with zeal and ability, Dewan Kauramal helping him with valuable contributions. But this also was a passing phase of Hiranand's activities. Some time later, he left Karachi altogether and established a school called the Union Academy at Hyderabad. Dewan Navalrai supplied him liberally with funds and I believe Dayaram Gidumal also helped him. For fellow workers Hiranand brought over Nanda Lal Sen, a nephew of Keshab Chandra Sen, and Bhavani Charan Banerjee; afterwards well-known as Brahmandhav Upadhyaya, from Calcutta. Nandalal Sen lived always a retired life and died recently at Karachi. Bhavani Charan became afterwards a famous man and died in Calcutta while under trial on a charge of sedition. Hiranand was not highly intellectual, but as a man of character I have met very few who can be compared with him. Although married and the father of three children, he was in spirit essentially a sannyasin, with marvellous self-discipline and self-control. He spent long hours in silent communion, while in conversation his simplicity was that of a child. Hiranand was barely thirty years of age when he passed away but he has left a deathless memory in Sind. I shall have to refer to it later, because Hiranand passed away after I had left Sind.

THE SIAMESE TWINS OF INDIA

By AYUBE M. EDUN,
of British Guiana.

SIR Abdur Rahim's speech in the Aligarh University is unfortunate at this time of day for the country and savours of rank bigotry and fanaticism. Had he given

thought to the subject of Indian unison in the realms of man's highest attributes, in the realms that border on the angelic, in the Art, Literature, Poetry and Music of the nation



RECEIVED
JAN 10 1950

CAPTIVE LIGHT
By Mr. Gaganendranath Tagore

PRABASI PRESS, CALCUTTA.

than in the animal spheres of communal faction, he would have seen that in that vast concourse of seeming diversity, there is moving slowly but steadily, a trend of unison imperceptible to the uncultured eye. To the keen observer it is not difficult to perceive even dimly, that Islam, even Christianity, are slowly being absorbed in the vast multi-system of Indianism, called Hinduism.

Could the gallant knight think of checking the adaptations of lakhs of Muslims to hero, saint and martyr worship in India which is only a continuation of the Indian call? Numerous Muslim ceremonies abound in India which, though foreign to the true tenets of Islam, can be likened to Hindu ceremonies. The *Tazia*, *Urs*, *Peer Dargah Mela*, *Ghaxi Miyah*, *Barhana*, *Hatilay*, *Sheik Saddo*, etc., are but the adaptations of the local system of *Tiraths*, *melas*, *nahans*, *devi-pooja*, etc. These are the symptoms of the law of absorption of the country's customs. It is the natural sequence of the merging and absorbing of the ideas of the country of adoption. Even the Vedic Aryan could not withstand the influence of the animism of the conquered aborigines, the Bhils, Gonds, Santals and Dravidians. No country, nay no nation, is free from the effects of hero, saint and martyr worship. It is the inherent tendency of man alone of the animals to cherish the memory of ancestors.

Sir Abdur Rahim will naturally say, in the mullah language, it is *shirk*, but these things are better known by competent authorities as the inevitable consequences of the merging of religious systems. The Aryan stamped the brand of inferiority on the aborigines by formulas of iron-bound caste, but whenceforth does the caste system prevail in Muslim India in the garb of Sheikh, Sayyed, Moghal, Pathan, Jolaha, Saign, Dafaly, Dhunyah and others too numerous to mention. It is the outcome of assimilation of sentiments and ideas prevalent in the country of their birth.

Sir Abdur Rahim is not perhaps aware that the Arabian and Persian poetry has changed into a system of its own in India of Indo-Arabian-Persian or Urdu poetry. Urdu has been a sort of compromise between Arabic-Persian and Sanskrit-Hindi. It had its birth on Indian soil. Its greatest exponents have been men who cherished the love of Hindustan as their motherland. The crude Arabian instruments have given place to the cultured *Tabla*, *Sitar*, *Sarangi* and

Jaltarang on which is sung the sweetest melodies of *Ghazzals*, *Cavallis*, *Naats*, *Cassidas* and *Shayrs*. The Muslim cult of music and singing in India is a systemised thing paralleled nowhere else throughout the entire Muslim world. It has evolved from a foreign crude element to a cultured system based on the systems of the Hindus. It is inspiring to see in poetry, in the *melas* of *Tazia*, *Urs*, etc., of the Muslims and *Tiraths*, and *Nahans*, of the Hindus, both communities enjoying themselves to their heart's content. Hindus cherish the manly arts of *Kusti*, *Gatka*, *Banithi* of the *Tazia*, etc., and many Muslims visit the places of pilgrimages, *Nahans*, etc., during the various festive seasons.

A Hindu singer sings in joyous ecstasy a *Ghazzal* or *Naat* on the praises of the Prophet Mohammed (Peace be on him), and likewise a Muslim singer sings in the same mood a *Bhajan* or *Dhrupad* on the praises of Shri Krishna or Ram Chandra. It matters but little to the belief of these singers, but these performances breed the spirit of union and tolerance among them. On these performances is based the solidarity of the union of Hindu-Muslim Culture, and thus they serve as the common bond of union of the two great peoples. Who dare deny that a common ground of unity is thus reached where other sources seem difficult of attainment? Time alone, the pre-severer of all things good and true, time alone, the healer of all wounds, shall succeed in merging these two seeming conflicting elements into one. As seen in the perspective of ages, these communal conflicts are but temporary. Fanned into flame by common enemies, advocated by men of narrow vision on both sides, these conflicts tend to mar the progress of the nation.

It is most unfortunate for India, it is her saddest misfortune, that her Musical Art is neglected and left in the hands of those who cannot expound its greatest virtues. In Music stands the sure monumental blending of the two elements. No two Hindu and Muslim musicians or singers will quarrel; their interests are interwoven. Is it not the Motherland's greatest misfortune that when Hindus and Muslims alike cherish and reverence the ancient medieval architecture of all India and when the world sings the praises of her Taj and other Hindu architecture, men like Sir Abdur Rahim should seek to rend our composite nation into factions? These men should by this time know that

discoveries of which the press of the moment gave the world no hint. His assertion that "I went to Bonar Law in his retirement and said to him, 'These men mean war'". We now understand what was the real cause of the fall of coalition and not Mr. Baldwin's speech at the Carlton Club. One can't doubt the excellent but rather egoistic exposition of the great part he, as the Director of the "Daily Express" which had the widest circulation at that time, played in English politics. We become thoroughly convinced that Fleet Street has been commanding Downing Street and that it has always successfully done so.

Who in India will ever imagine that one, or even a few members of the Cabinet who sink their differences at a dinner party govern the whole British Empire and say they are doing so with the consent of the nation. No doubt, the nation has selected them as its representatives, but what right have these representatives to carry out schemes in which their personal prejudices are predominant? Surely, the rise of Mr. Baldwin as of any of the previous Premiers, may have been due to the recommendations of a capitalist who managed the policy of every paper in England. In the light of this fact we have no ground to censure only one Capitalist who may be a Lord Beaverbrook or a Lord Northcliffe. But it is the mother of Parliaments which is to blame for its domination by the Capitalists.

All the same, it is interesting to find, and everybody will arrive at that conclusion if he

takes the words of Lord Beaverbrook at their intrinsic value, that the Parliament even to which the nations of the world look for inspiration, is nothing but a little chamber whose lock and key rest in the hands of one man. One almost becomes assured of the fact that if the degenerating effect of capitalism has produced materialism in the commercial English nation, its politics has no less been the victim.

Lord Beaverbrook's memories of the happy part he played on the stage of British politics will surely rouse all lovers of India to a sense of gratitude for it teaches them two peculiar lessons. One of them is that if certain sections of Indian political thinkers looked towards the custodians of Parliament for a ground of constitutional reforms, they may think twice before they become convinced of such a belief, for the one man who at any time dictates the policy of Parliament may happen to be indifferently inclined to Indian aspirations and India may always have to hope for the moon it is never going to get. Moreover, India might learn to institute,—if ever there arises the chance, better and more democratic organisation for its government than an imitation of the scheme of Imperialism or of England, of Socialism, of Russia.

Able as the work of Lord Beaverbrook is and full of instructive reminiscences, it is commended to all those who have been either admirers or antagonists of British Imperialism.

The Central Co-operative Anti-malaria Society Limited. There appears to have been some misconception in the minds of the general public regarding the relation of the Central Co-operative Anti-Malaria Society with the rural societies. The rural societies are perfectly autonomous bodies responsible to the members and not *branches* of the Central Society, as many people are under the erroneous impression. These societies frame their own bye-laws subject to the provisions of the Co-operative Society's Act and they carry on their work with their own resources supplemented by grants from the local bodies, if obtained. The Central Society sends organisers and holds propaganda meetings with magic lantern or bioscopic demonstrations in any village in Bengal and help in the formation and registration of Public Health Societies, if the people of the locality come forward to do their part, teaches them the practical application of the preventive methods for eradication of the epidemic diseases and Malaria and Kala-Azar and from time to time places the results of recent researches on prevention of disease in the hands of these societies through pamphlets, leaflets, and through the organ of the society '*Sonar Bangla*'.

Glasgow Indian Union. Hony. Information Secretary, Glasgow Indian Union (c/o The University, Glasgow) writes :

Quite a large number of students come over to Glasgow every year to join the University or the Technical Colleges and some of them are so very hopelessly ill-informed or positively mis-informed about the state of things here, that it is really a pity to see them getting so very unpleasantly undeceived within a few days of their arrival here. In fact we have realised the difficulties of the new comers so thoroughly well, that we have thought it necessary to give greater publicity to the existing Information Department of our Union so that the latest and the best possible information could be supplied from the spot to all those who intend to come to Glasgow to join the University or to proceed with their technical education in some other way. My department will welcome all bona-fide enquiries from any students intending to come over here and all their enquiries will meet with prompt and whole-hearted attention.

INDIA AND THE LEAGUE OF NATIONS

By JYOTI SWARUP GUPTA, M.A., LL.B.

1. INDIA'S REPRESENTATION ON THE LEAGUE OF NATIONS.

A glance at the list of the fifty-five states which are at present members of the League of Nations will show that all the other members except India are fully self-governing states or dominions or colonies. Article 1, paragraph 2 of the League's Covenant states that only fully self-governing states or dominions or colonies can become members of the League. India could not, in 1920 on the day of the inauguration of the League, and cannot even now, claim that status. She was and is still "a sub-ordinate branch" of the British Government. How then did she become a member of the League?

Article 1 of the Covenant lays down the conditions of membership of the League. The original members of the League were of two kinds: (a) Powers which were signatories to the peace treaty, and (b) neutral powers invited to accede to the covenant. As for future membership, the article provides that "any self-governing state, dominion or colony may become a member of the League". India became a member of the League under the first clause by virtue of her being a signatory to the peace treaty. The British Government leads India and the world to believe that her status had changed by reason of her heroic participation in the war. Hence she was allowed to sign the peace treaty and became *ipso facto* a member of the League. No other country with a position analogous to India can now or hereafter become a member of the League.

England has gained considerable influence and power by India's signing the peace treaty and consequently becoming a member of the League. Besides its own vote and the vote of its self-governing dominions and colonies, it has also got the vote of its "sub-ordinate branch." The dominions and colonies *can* act as they like, but a "sub-ordinate" India *cannot*.

The delegates for the League are nominated by the Governments of their respective countries. The Governments of self-governing

countries have got the confidence of their subjects. They *are* the Government, because they retain the confidence of the nation and they cease to be in power the moment they loose the confidence of the elected representatives of the nation. The nominated delegates of such countries, taking their instructions from their popular Governments, will fully and adequately represent their countries and do full justice to the demands of their nations. But the case of India is entirely different. She is governed by an irremovable bureaucracy which is "a sub-ordinate branch" of the British Government and has almost in every instance of the slightest importance to take instructions from the Secretary of State appointed by the British premier. Imperial service men play a predominant part in shaping the policy of the Indian Government. The cry of India's elected representatives in the legislature is very often a cry in the wilderness. Their most passionate *reasoned* and insistent appeals and pleas generally count for nothing. The Bureaucracy often persists in acting quite contrary even to their most modest and innocent requests and demands. In the matter of their governance Indians are helpless and the bureaucracy reigns supreme. We have been saddled with a constitution which every one dislikes and are being governed according to it much against our wish and inspite of our protests. When such a Government nominates delegates and they have to act on the briefs supplied by the Indian Government, it can hardly be expected that they will be able to represent Indian feeling in any accepted sense. Even if the Government goes to the length of nominating a Mahatma Gandhi or a Pandit Moti Lal Nehru, they will not be able to reflect Indian public opinion. The system of nomination is in itself vicious. It removes the allegiance of the nominated man from the public to the body which has nominated him. He cannot be guided as much by public opinion as by the instructions which he receives from the Government. He derives his sanction and authority and has consequently got to be responsible to the Government and not the public. How then is this anomalous position

to be removed? India must needs fight single-handed, for no other country with a position analogous to her, can ever be a member of the League. She has been placed in a hole and must get out of it. She has to bear enormous expenses for the maintenance of the League and there is a genuine strong feeling that Indian interests are not at all properly represented; nay, they are sometimes grossly misrepresented.

What should be done to save the situation? A clear answer can be given from the following statement of Professor Gilbert Murray, chairman of the executive committee, British League of Nations Union:—

"The League is intended to be a League of free nations, that is to say, of nations in which the Government carries out the will of the people and is responsible to it. A League of democratic nations will be a democratic League.....The fact that the League will be operated by representatives of the various national Governments should not preclude the most intimate co-operation between the peoples provided that the delegates chosen are really representative men and not merely officials or bureaucrats. The cause of any failure in co-operation should therefore be sought in the personnel of the delegates and not in the constitution of the League.....It might be, however, enacted as an amendment to the covenant that the nominees to the League shall be members of the Elective Legislature of the countries they represent and shall be elected to those posts by the bodies to which they belong."

India's delegates to the League should no longer be nominated by the Government, but should be elected by the elected non-official members of the Legislative Assembly. The question should be strongly and seriously mooted both inside the legislature in India and abroad. If the Government does not listen, the elected members of the Assembly should send a joint representation to the League itself and the various member states composing it, asking for an amendment of the League's covenant in the manner suggested by Prof. Murray. The League should immediately act up to this suggestion, if not in the interest of India's adequate representation, then at least for the sake of "co-operation" in its work.

2. INDIA'S CONTRIBUTION TOWARDS THE EXPENSES OF THE LEAGUE OF NATIONS

In 1920 India's share in the expenses of the League of Nations was the same as that of Great Britain, France, Italy, Japan, Poland and Canada. Each of them paid 25/395 or about 1/16 of the total expenditure of the

League. India paid £16,234 (=Rs. 2,43,510) out of a total expenditure of £2,56,494 (=Rs. 38,47,410). Indian public opinion was shocked at this most unfair taxation. The absurdity of her being made to pay the same amount as the first-class powers and the richest countries of the world was too glaring to need any explanation. Payment cannot and should not be in proportion to population but according to the political status of the countries and the rights and privileges they enjoy.

For 1924 India's share was fixed at 65/932 of the total expenditure and she was made to pay nearly £63,000. For the same year Great Britain's share was 88/932, France's 78/932; Japan's and Italy's 61/932 each, and Poland's and Canada's 25/932 each. The inequity of India being made to pay more than Japan and Italy and all the other rich and powerful states, except Great Britain and France, was too clear. Canada and Poland got their contributions reduced to less than one-third of France but the reduction in the case of India was a mere bagatelle.

For 1925 India's contribution was again slightly reduced. It was fixed at 60/935, so that it could be technically said that it was lower than that of Italy and Japan. In this year she was made to pay about £58,160 out of a total expenditure of £9,06,325.

From 1926 India's share has been fixed at 56/937, and she will have to pay roughly £54,580, or about seven lacs of rupees. The contribution of other states has been fixed at Australia 27 units, Austria 8, Belgium 18, Brazil 29, Bulgaria 5, Canada 35, China 46, Czechoslovakia 29, Denmark 12, Finland 10, France 79, Great Britain 105, Hungary 8, Irish Free State 10, Italy 60, Japan 60, New Zealand 10, Norway 9, Poland 32, South Africa 15, etc., out of the same 937 units. The injustice of the allocation in the case of India is too clear to need any exposition. India must pay almost the same amount as Japan and Italy and much more than all the other members of the League except Great Britain and France! India, the poorest country, millions of whose inhabitants do not know what a full meal is, is being taxed so exorbitantly by the international court, though she cannot choose her own delegates!

The members of other nationalities preponderate in the secretariat of the League and India has to pay for them.

3. THE COUNCIL OF THE LEAGUE OF NATIONS.

The Council, which is the executive body of the League of Nations, is at present composed of ten delegates. Great Britain, France, Japan and Italy have got a permanent seat, so that one representative from each of these countries always sits on the Council. The remaining six non-permanent members are periodically elected by the Assembly, which is the parliament of the League. Germany, the United States of America and Russia will also be permanent members of the Council as soon as they have joined the League. It is also proposed to increase the number of non-permanent members from six to nine.

It is hardly possible to justify even by any plausible arguments the principle of having permanent members on the executive committee of a democratic parliamentary body of free nations, which the League claims to be. The materially strong and mighty nations have managed to reserve permanent seats for themselves, while the other fifty-one nations are to contest between themselves the remaining six seats. It is believed that the spirit of self-aggrandisement and consolidation of power, with none to dispute or challenge it, was mainly responsible for this arrangement.

From 1920, the year in which the League of Nations was formed, to 1924, India was contributing as much towards the expenses of the League as each of these countries, who had from the very beginning a permanent seat on the Council. In 1924 India paid more than Japan and Italy and all the other member states except Great Britain and France. From 1925 onwards her share has been slightly less than that of Italy and Japan and is *much more* than that of any other member state except Great Britain and France. She has about one-fifth of the total population of the world and an area much greater than that of all the four permanent member states combined. She has a culture and civilization substantially different from the rest of the world and is faced with serious Home and International problems. Yet nobody ever thought of giving her a permanent seat or even consoling her by electing her even once to sit on the Council as a non-permanent member. Though Spain and Brazil sit on the Council as non-permanent elected members, yet they are fighting for a permanent seat. Brazil has severed its con-

nection with the League as a protest, and Spain has refused to sit as a non-permanent member and is considering the question of following Brazil; but India did not, and perhaps could not, claim a permanent seat because it was not represented by a representative of the Indian Nation but of an alien bureaucracy. Moreover, subordinate peoples can never claim justice and equality and can hardly expect to get it. What is the *moral* of it all? Leave petty personal, party and communal squabbles and evolve a well-settled home and international policy and carry on intensive work and propaganda. Do not rest or let the world rest till your representatives on the League are elected by the Indian Legislative Assembly and you are a free self-governing state.

4. HEALTH DEPARTMENT OF THE LEAGUE OF NATIONS

Article 23 of the Covenant of the League of Nations requires the League to undertake social and humanitarian activities. Paragraph *f* of this article states that it is essential "to take steps in matters of international concern for the prevention and control of disease." Article 25 pledges the League to support all voluntary national Red Cross organisations "having as purposes the improvement of health, the prevention of disease and the mitigation of suffering throughout the world." The work before the Assembly is in charge of six Committees which report to the Assembly of the League. One of these Committees is in charge of humanitarian and social work. One delegate from each member state sits on this Committee. Out of the ten special sections of the secretariat of the League one is a health section and the other a social section. Thus the humanitarian and social side of humanity occupies, as it should occupy, a very prominent place in the constitution and organisation of the League.

The League has done most invaluable work on the continent of Europe in relieving suffering. In 1920 Russia and Poland were in the throes of two epidemics, typhus and relapsing fever. Even the the first session of the League became fully alive to the importance of the question. Over £. 2,00,000 were raised by voluntary contributions from the various Governments with a view to create some health organisation to fight against these diseases. The constitution of the health department had not

been drawn up till then but a special commission of three members was at once established to deal with these epidemics in Eastern Europe. With the finances at its disposal this commission started its work in Poland, whence it extended its activities into Letiva and Russia. It furnished complete hospital equipment for fifty hospitals of fifty beds each. It bought and distributed all sorts of things, such as food, clothes, fuel, soap, medicines, motor transport, etc. It arranged for the instruction and direction of the public health and preventive services of the administrations of the countries concerned. Russia was never a member of the League; but this work was so much appreciated by the Soviet Government that it started and has maintained with the Health Committee of the League relations which it has not conceded to any other League organ. The League subsequently sent a Malaria Commission to Russia. In 1921 Russia was under the grip of a famine. The diseases which the epidemic Commission had hitherto been combating with success once more threatened to spread over Russia. There was danger of typhus, relapsing fever and cholera spreading over Europe. The Council of the League summoned a health conference in 1922 at Warsaw which was attended by delegates of 27 countries. This conference decided upon a series of measures for stamping out diseases in Russia and Eastern Europe. Sanitary centres were proposed to be established at railway junctions. Arrangements for "cleaning up" some big towns were drawn up. Eminent German, British, French and local doctors were engaged to deliver courses of lectures for the training of public health officials. Thus the League did most splendid work from 1920 to 1922 in stamping out disease and saving life and improving public services.

Again in 1922, after the defeat of the Greeks at the hands of the Turks, hordes of destitute, famished and starving Greek refugees

began streaming out of Asia Minor. The Greek Government applied for help to the League to prevent the outbreak of epidemic diseases among the refugees. Forthwith two members of the epidemic commission were sent to assist the Greek Government. They organised a preventive vaccination campaign on a very extensive scale. Five to six lacs of refugees were vaccinated against small-pox, cholera, etc. The League has done the very laudable work of stamping out malaria and organising an efficient public health service.

India as a member of the League should be enabled to be proud of the work which has been done to minimise and check the sufferings of the people in Russia, Poland, and Greece. It has not a word to whisper by way of complaint against the most humanitarian work of combating and stamping out diseases and helping the sick, the destitute and the famine-stricken, by giving food, clothing, medicines, etc., wherever they might be. But India cannot afford to see the children of her soil neglected even in humanitarian and health relief. She has her own problems. She is a poor country. Most of her slender revenue is used up in maintaining a costly army, police and the imperial services. Little money is found for humanitarian and health work. That too is mostly consumed by a top-heavy system of highly paid Imperial service medical officers. Plague, cholera, malaria, small-pox and other diseases rage in an epidemic form and are freely allowed to take their heavy toll without practically any interference from the health department. Whole villages and towns are thrown at the sweet mercy of the "gods" of these diseases. Famines and floods make their own devastations. The people have little vitality and little power of resistance. They are illiterate and do not get even a full meal. The health conditions of no country could be worse than those of India. Is then India not entitled to attention and help from the League?

THE LONG SOUTH AFRICAN STRUGGLE

By C. F. ANDREWS.

AT the end of the year 1913, Mr. Gokhale, who was then at the height of his career as a statesman, publicly declared in India that there had been no incident

since the Mutiny which had so roused the masses in India as the South African Question. He asked me personally to go out to South Africa in order to relieve public

anxiety in India; and I went out accompanied by my friend, Willie Pearson, whose personal influence did wonders in restoring peace. Mr. Gandhi trusted him and loved him at first sight and the duty of a peacemaker between Indian and European fell in a peculiar manner to his share. The charm of his personality was itself one of the most potent factors in bringing back harmony and goodwill.

The passive resistance struggle of those days ended with an exchange of letters between General Smuts and Mr. Gandhi which were signed on January 21st. This was called the Draft Agreement. I have a copy of these two letters before me as I write, and they recall vividly the scene in Pretoria, after long negotiations, when the Draft Settlement was signed at last. *The Cape Times* had a leading article entitled 'Passive Resistance Struggle Ended'. The signing of that Settlement was one of the happiest moments of my life; for it was fair and honourable and just. Mahatma Gandhi had contributed to the happy ending of the struggle by a remarkable act of chivalry. A syndicalist strike, in which the white men on the railways and mines were concerned, broke out suddenly at the very height of his own passive resistance struggle. The temptation was very great to seek to force the hands of Government by carrying on his own Passive Resistance Struggle to the bitter end, but it was immediately resisted. I was in the office of the *Pretoria News* when the Editor asked Mahatma Gandhi what he intended to do. He said at once, 'I have no wish to add to the embarrassment of the South African Government and therefore I shall suspend Passive Resistance.' The Editor asked if he might publish the news to the world, but Mahatma Gandhi refused. He said:- "There is no need to make the news public; nevertheless that is exactly what I intend to do."

The Editor was in despair and appealed to me to help him. So I pointed out to Mahatma Gandhi that martial law was on the point of being declared, and it would seriously compromise the Indian position if Passive Resistance was called off *after* martial law was declared; for it would be said that the Indians had acted out of fear. We walked up and down outside the Editor's office for sometime arguing the matter out and at last he gave his consent.

The Editor hurriedly cabled the news to Capetown and it was sent out to the

world. A few minutes later, the telegraph wires were cut by the strikers and Pretoria was isolated. But the message had gone and it did its beneficent work. From that day the world opinion veered round to the Indian side on account of this chivalrous act; and General Smuts was the first to respond to it.

They were two striking figures, there at Pretoria, General Smuts and Mahatma Gandhi, and they understood and appreciated each other. From the moment they came face to face, the issue was not long in doubt. Two smaller men would have mismanaged things and come to a dead-lock; but these two personalities were far too great for any such unhappy ending. The agreement reached was of a very simple nature, and it was explained to me again and again by Mahatma Gandhi himself. There was a history behind it, which I must proceed to relate.

Mr. Gokhale had come out in 1912 and had laid down the lines of a settlement which were afterwards exactly followed by Mr. Gandhi. Mahatma Gandhi regarded Mr. Gokhale as his political *guru* and he did not use the word lightly. During his visit, Mr. Gokhale had met General Botha, Mr. Fischer and General Smuts. He had talked out with them the whole subject. He had seen, with the eye of a statesman, that if unrestricted immigration continued, difficulties and frictions were certain to accumulate in South Africa between Indian and European. He saw also (as he forewarned me with remarkable prevision) that the rapid increase of the native African population would soon present the greatest problem of all.

Therefore he fully agreed to accept cordially the prohibition of all future Indian immigration, on the one condition that Indians already there should be justly and sympathetically treated. As a sign of goodwill he asked for the withdrawal of an old degrading and humiliating £3 poll tax, which was exacted from every Indian adult, and even from girls and lads over 13 and 15 years of age. This had led to such moral evils, that many leading Europeans in Natal, even though they were against an Indian Settlement, wished for its abolition. Mr. Gokhale fully believed that General Botha had promised its withdrawal, and this was an opinion generally understood both in India and in South Africa.

When, however, Mr. Gokhale had returned to India, the South African politicians

who had dealt with him repudiated any definite promise that the £3 tax should be abolished. When Mahatma Gandhi claimed that this promise had been given, the South African Cabinet Ministers asked for some document to show it. Mahatma Gandhi said that Mr. Gokhale had trusted their word. They denied having made any definite promise and stuck to that position without wavering. Only Mr. Fischer would not say anything about it in public; but he unfortunately died before he could be openly challenged. Mahatma Gandhi then called out all the Indian labourers from the Natal sugar estates. He said that it would be degrading for them to stay any longer under indenture, on the condition of having to pay the £3 poll tax after their indenture was over. Furthermore, it had just been decided by the Supreme Court, that marriages under the religious rights of the Indians were not valid in a court of law. This slur on Indian marriages was regarded as equally degrading. Not only men, but women also, went gladly to prison; and then began the famous march into the Transvaal of thousands of Indians, who in this way courted imprisonment. Among them were Mahatma and Mrs. Gandhi and their children, Mr. Polak, Mr. Kallenbach and other leaders. Two young children, who were martyrs to the cause, died on the march in the cold night air on the veldt. They were the first sufferers in this new phase of the Passive Resistance Struggle. This march into the Transvaal will take its place in history.

More than four thousand were arrested at Volksrust on the borders of the Transvaal and Natal, and pathetic scenes were witnessed both on the march and at the time of arrest. But the bravery of the Indians won universal admiration even from their enemies.

After Mahatma Gandhi and all the other leaders had been put into prison, Mr. West carried on 'Indian Opinion' alone and it seemed likely that he would be arrested also. Then occurred some terrible shooting and bloodshed on a sugar estate, at a time when the Indian labourers attempted to leave the plantation. It seemed as if a period of violence might at any time begin on both sides. The illiterate Indian sugar-plantation labourers, though acting with wonderful restraint when Mahatma Gandhi was among them, had not learnt to the full the lesson of *Ahimsa*; and therefore what began as a Passive Resistance

Movement might have slowly developed into active and violent resistance, when provocation was given.

It was at this time that Mr. Gokhale, who was daily engaged at Delhi, in spite of illness and fever, in collecting funds for the Passive Resisters, asked me to go down to Calcutta in order to enlist the sympathy of the Lord Bishop of Calcutta, Dr. Lefroy. When I arrived I found the Bishop ill in a nursing home and recovering from a very serious operation. But he saw me at once and wrote out a cheque for Rs. 1000 without a moment's hesitation. He also wrote a letter to the 'Statesman' which proved to be of unique importance, because it enlisted the sympathy of the Europeans in India on the side of the South African Indians; and this told greatly upon the Europeans in South Africa.

During all these days, I had been feeling almost desperately the necessity of doing something in person for the cause and sent a telegram to Mr. Gokhale, both telling him about the Bishop of Calcutta's donation and also offering, if there was a real need, to go out to South Africa in order to seek to bring about a reconciliation. It would also be possible to encourage the indentured labourers from the estates and to urge them to refrain from violence. When I reached Delhi again from Calcutta, Mr. Gokhale told me that the telegram which I had sent was like a ray of hope in the midst of darkness. He accepted the offer I had made without hesitation, and I arranged to start the next day, in order to sail from Calcutta by a very small boat, which was departing for South Africa immediately via Madras and Colombo. I was not then aware of all the sailings to South Africa; otherwise I should certainly have taken the B. I. S. N. Co's steamer from Bombay. But I was in extreme haste to get off, and the idea of going direct to Natal from Calcutta impressed me more than anything else. As it happened, I was terribly sea-sick the whole journey over, which took 26 days. We were voyaging in the wake of a hurricane and the sea was very rough indeed. If we had gone from Bombay we might have had a fairly quiet passage. As it was, when we landed at Durban the weakness caused by the incessant sea-sickness crippled me for the first few days.

But now I must tell the story of the event which led to Willie Pearson accompanying me. While I was getting ready to start

for South Africa, he was also in Delhi, where he was engaged in tutoring Lala Raghubir Singh, the son of R. B. Lala Sultan Singh, who lived near the Kashmir gate. He came to me in the evening, his face glowing with excitement, and said to me:—"I have got a present for you." At this, I thought that he meant that he had got some little gift of love to help me on my long journey. I said to him, "What is it?" He said:—"Myself." At first, I could not quite understand and seeing my bewilderment he burst out laughing and said: "I am coming with you. Everything has been arranged and the Lala Sahib has given me leave to go!" Then I understood what he had meant by his present to me and the joy of having him as a companion was almost overwhelming. What he was to me both on the voyage over and in South Africa, no one could possibly know or adequately express. As I have said in this round-about story which I have been telling, he was one of the chief means of reconciliation between Indians and Europeans by his wonderful personal influence. While I went with Mahatma Gandhi to Pretoria to interview General Smuts, Willie Pearson remained in Natal. He won the hearts of all with whom he stayed. He also made a study of the indenture system and gave information to the Indian and European public about it which had never been presented so clearly before, and in so convincing a manner.

In this article, I have been rather going backwards and forwards with a rambling talk, embodying personal recollections, than writing a detailed and connected article. But perhaps the interest in what I have written will not be any the less on that account. For life itself, in its personal aspects, is really very loosely connected and a somewhat fortuitous thing; and if one tries to make it

too logical and precise and mechanical, failure follows in the long run as a matter of course, because human nature can never be driven like a machine. Perhaps this is one of the reasons why the Indian civilisation has lasted so long, while the civilisation of the West, which is being run on too mechanical lines with 'efficiency' as its only standard, and without any leisurely spaces, shows already signs of wearing itself out. Willie Pearson's early death in Italy, in a railway accident, was one of the greatest blows in my own life and one of the tragedies in the story of modern India; for he was wholly devoted to India and loved India with the passionate love of a lover. He was wholly Indian in this that he did his greatest work not by hurry or by logical method and meticulous regularity, but by living as the flowers of the field do, which are clothed with a beauty which even Solomon could not surpass. He enjoyed life to the full. But just because his own joy was so great, he could feel the sorrows of others and could understand their sufferings. No one perhaps felt more deeply than he did the problems of the indentured labourer from Madras and the United Provinces in the sugar plantations of Natal and Fiji. To him belonged a very great deal of the credit for the abolition of that hateful system and for the rescue of the good name of India throughout the world from a degradation which was a shame and disgrace.

The Passive Resistance Movement ended in success. The settlement that was then made, called the Gandhi-Smuts Agreement, was a noble end to the struggle. We have to go back to that to-day, and in the coming Conference it will be seen that the only possible reconciliation in South Africa rests on that basis. If we once leave that basis either from the side of India or South Africa, we are bound to fail.

MEDICINE IN MODERN INDIA AND JAPAN

By NATHOOBHAI D. PATEL

BEFORE anything is said about medicine in modern India it will be useful to trace the evolution and present state of medicine in Japan, a sister nation in the East, which

came in touch with the West nominally in 1542 but really in 1860, when the medical school founded by the Dutch physicians at Yeddo in 1857, passed into the hands of the

Government and became in time the present University of Tokyo.

As everything else in the ancient civilisation of Japan, her medicine was also an echo of Chinese medicine. Up till 96 B. C. the healing art in Japan passed through the mythical phases common to all forms of early medicine. Disease was supposed to be caused by divine influence, by devils and evil spirits, or by spirits of the dead. Two deities, with particularly long names, presided over healing, which was further helped by prayers and incantations, and at a later period, by internal remedies, venesection, and mineral baths. The period 96 B. C. to 709 A. D. marks the ascendancy of Chinese medicine, which was introduced by way of Korea. The practitioners and teachers were priests. *Pupils were sent to China at Government expense* and by 702 A. D. there were native medical schools, with seven years' courses in internal medicine and shorter periods for other branches. The students were made *ishi* or doctors after passing a final examination in the presence of the Minister, and women were occasionally trained as midwives. During the succeeding years (710-1033), the influence of the Chinese priest-healers was still dominant, with some advances in surgical procedure. In 758, a hospital for the indigent sick was erected by Empress Komyo. The oldest Japanese medical book, the *Ishinho*, written by Yasuhori Tambu in 982, describes the surgical novelties and also records the existence of lying-in hospitals and isolation houses for small-pox patients. During the medieval period, personal observations of clinical cases were recorded. The moxa, acupuncture, and many other of the Chinese herbal and mineral remedies were in vogue and massage was delegated to the blind as a suitable occupation.

In 1542, the first Portuguese ship touched Japan, and with the arrival of St. Francis Xavier in 1549 begins the rise of European influences in Japan. The physicians who came with him and the later missionaries — there was a Catholic Church at Kyoto in 1568 — treated the sick gratuitously, did surgical work, founded hospitals and planted botanic gardens. After the expulsions of the missionaries, two of their Japanese pupils settled at Sakai and founded a school. The Dutch traders came in 1597 and their ship's surgeons also exerted some influence. A translation of Ambroise Pare's works was made in the seventeenth century, but the importation of European books was forbidden

until the year 1700, after which time translations of Boerhave, Van Swieten, Heister, and other writers began to appear in Japanese.

Vaccination was introduced by Mohanika in 1848. In 1857, as noted above, the Dutch physicians founded a medical school at Yeddo which passed into the hands of the Government and became the present University of Tokyo in time.

The modern or Meiji period of Japanese medicine begins with the year of the Revolution, 1868, and its distinctive feature is the rise of the German influence. The universities and medical academies, the state examinations, the medical societies and medical journals, are all copied after German models, and the ablest Japanese medical men of to-day — Shiga, Kitasato, Noguchi, Hata — have received their education and training in Germany. That influence has persisted ever since the outbreak of the last European war. German is still the language of science in Japan, and religious ceremonies are still held at the little Shinto Shrine dedicated to the memory of Robert Koch.

Modern Japan has now 50,000 doctors, 21 medical schools, over 100 government and prefective hospitals, and about 1000 private hospitals, about 8000 isolation hospitals, 10 leper hospitals, one insane hospital, 8 research institutes, and nearly 50 medical journals of varying merit. Medical education and investigation in Japan to-day are equal to those in any other modern country.

Compare with the size and population of Japan the size and population in India, and then compare the present state of medical equipment in both countries, and you will find out how far behind our country is. And now let us trace the growth of medical research in Japan.

Anatomy was established in Japan by K. Taguchi, physiology by K. Ozawa, bio-chemistry by M. Kumagawa and T. Araki, pathology by Miura, bacteriology by Kitasato and Ogata. Kitasato is the founder of the Governmental and Kitasato institutes for Infectious Diseases in Tokyo. The bacillus of dysentery was discovered by Shiga in 1897. In parasitology, introduced by Isao Ijima, Japan has already achieved a most brilliant record, particularly in the science of trematode worms. In 1904, Katsurada and Fujimami discovered *Schistosomum Japonicum* and described *Schistosomiasis*, the intermediate host having been discovered by Mujairi and Suzuki, *Metagonimus Yokogawai* and its

second intermediate host were, both of them, discovered by Yokogawa in 1913, and the first intermediate host by Muto in 1916. Inada and Ido discovered the spirochete of infectious jaundice (Weils disease) and developed a successful serum therapy for the injection in 1914-15. The parasite of rat-bite fever, was discovered by Futaki and Ishiwara in 1915. The second intermediate host of *Clonorchis Sinensis* was discovered by Kobayashi during 1911-14, the intermediate host of *Paragonimus Westernmanii* by Nakagawa during 1914-15. The migratory course of human ascaries was demonstrated by Sadao Yoshida, and the experimental production of cancer from continuous stimulus by Katusasaburo Yamagawa and Ishikawa in 1915. In 1910 Hata with Erlich demonstrated the usefulness of Salvarsan in syphilis. In 1911, Noguchi introduced his famous luteim reaction, and in 1920 he discovered the parasite of yellow fever (*Lepto spira icteroides*.)

* * * *

What has our country got to compare with this achievement of Japan? Before 1612, when the East India Company established its first trading station at Surat, we had come in touch with the Western people. Our physicians had shown extraordinary ability in using mercury to treat syphilis introduced by the Portuguese, the disease still known by the name of '*Firangi roga*' in western India.

It is true that the Indian Medical Service constituted as such on January 1, 1764, has done some splendid work in medical research. Members of this service first developed the whole science of tropical medicine, organised hospitals, medical education and public health works in India. They described heat-stroke, various forms of snake-bites, various modes of poisoning prevalent in India, properties of some eastern drugs, cholera, beriberi, scurvy, dysentery, Indian fevers, leprosy, and filarial elephantiasis. They introduced certain Hindu medical practices in the West such as mesmeric anaesthesia (Esdaile), the British army bamboo splint, the Hindu method of teaching surgical incision upon plants or the reintroduction of ipecac in dysentery (Docker, 1858). But we, Indians, except for the passive help we may have given to the members of this foreign service, have practically done nothing in the development of modern medical science. We have a good number of physicians and surgeons who

have passed and often with distinction—the highest examinations in medicine and surgery in Great Britain, but we have no outstanding figure in any branch of medical science. We have no research worker of international standing in anatomy, physiology, pharmacology, medicine, surgery, pathology, bacteriology, public health, or tropical medicine.

There is no Indian, well-versed either in Hindu or Western medicine, who is training a band of young enthusiastic students to solve the medical problems of India.

Why is it so? What are the causes? It is well for us to pause and consider. Are Indians intellectually inferior to other people? Is there no field for research? Has it been exhausted by the Indian medical service? Have Indians no aptitude for medical work?

That the Indians are not inferior to other people is shown by their work in other modern sciences—mathematics, physics, chemistry, philosophy. That there is ample scope and need for medical research only a glance at any corner of India—with its teeming millions dying of epidemics and diseases—will definitely show. The achievement of the Hindus in the past, the work of Charak, Shushruta, Vagbhatta, Madhava (1150), Bhavamishra (1550), Sharangdhara, Vidyamitra (1627), Lolimbhaja (1623), Hasti (1670), and Charakadatta is a lasting monument to Hindu ability in medical science. No people in the past, Babylonians, Jews, Chinese, Egyptians, achieved that dexterity and skill which the early Hindus showed in their surgical operations.

The causes of the stagnation of the Hindu mind in Medicine, we should seek somewhere else. I may suggest a few here; it is not for me to suggest remedies.

1. The loss of India's independence. We may safely generalise that the Hindu medicine began to deteriorate after the advent of the Mohammedans. All attempts at synthesising the Hindu and the Yunani systems have been more or less failures. In fact now, both Hindu and Yunani medical systems have become stagnant and petrified. The loss of freedom has developed in the highly strung mind of the Hindus an 'inferiority complex' which has helped to retard its normal growth. This psychological phenomenon may also partly explain the unsatisfactory record of the Hindus in other branches of modern thought.

2. The existence of a foreign medical service deprives the Indian of his opportunity. He

has no responsibility and without responsibility full growth is impossible. Again the unsympathetic nature of the members of the service, its average low make up, are facts which hardly need any mentioning.

3. The allegiance of the Hindus to the ancient system of Hindu medicine, the innate conservatism of the Hindu mind, and the struggle between the old and the new systems of thought have caused a stalemate.

4. False religious beliefs have been very potent in resisting the adoption of new ideas and in fostering a kind of a protective shield for the old system making it perfectly stagnant. The vegetarianism of the Hindus and the religious thoughts of the Jains and Buddhists also contributed to this stagnation and decay.

5. The defective system of medical education in India and the unwise method of sending Indian students to England for medical education have contributed to the present state of affairs. No system of education which is manned from a third class

government service on a seniority basis can be an effective system of education; and there can be no personal relationship—so necessary to a research worker—between a student of the subject race and a teacher of the ruling race. About this one has only to discuss with the Indian students studying medicine in England. And can any English teacher claim to have done for Indians what Robert Koch and Paul Ehrlich did for the Japanese?

6. Lack of state and private scholarships for study and research is also one of the most obvious causes.

These are some of the causes which may be held responsible for the barrenness of the Hindu mind in modern medical research. Readers of the "Modern Review" may suggest some more. Cannot our reformers, thinkers, legislators and educationalists do something to remove as many of these hindrances as possible and attempt, before it is too late, to make medicine a living progressive science, which is so essential for the growth of modern India?

REPORT OF THE STATE RAILWAYS WORKSHOPS' COMMITTEE, 1926

By PANDIT CHANDRIKA PRASADA TIWARI

FOR years past Indian publicists have been demanding an enquiry into the reform of railway administration of India. The present writer took up this matter in 1915 and has been since suggesting a searching enquiry into the capacity of, and the general system of working and accounting of the large expenditure incurred in, the State Railways Workshops. The Indian Industrial Commission of 1916-18 drew pointed attention to the need of making India self-sufficient in the matter of its railway requirements, so that it may not be forced to suspend the repairs and renewals of locomotives and rolling stock, as it had to do during the last war, because it could not then obtain material or stock from Europe. In the year 1922, the Railway Board themselves were forced to the conclusion that "the present high cost of shop working is a factor on all lines which is worthy of serious attention," still they did not order an independent searching enquiry into the matter.

At the end of the year 1925, by reason of the transfer to the state management of the East

Indian and the G. I. P. Railways, the Railway Board appointed a small Committee, presided over by Sir Vincent Raven, K. B. E., J. P., M. I. C. E. with Mr. J. M. D. Wrench, chief Mechanical Engineer of the G. I. P. Railway as a member, and W. Kalyan, C. Srinivasan M. A., F. C. S. workshop auditor, E. B. Railway as a financial assistant, to enquire into and report on—

(a) The capacity or otherwise of the existing workshops of State Railways to deal economically and expeditiously with the maintenance of rolling stock at the present time.

(b) The necessity or otherwise of enlarging and extending the existing workshops, man power and machinery with a view to the maintenance of an increased quantity of rolling stock.

(c) The advisability of concentrating the manufacture of spare parts in one or more of the larger workshops and to relieve the repair shops of all such manufacturing processes.

(d) The alternative of establishing an entirely independent workshop wherein manufacturing work could be standardized and, if necessary, such

maintenance work performed as other workshops may be unable to undertake. Consideration to be given to the question of the site or locality most likely to lead to economic manufacturing costs and expeditious output.

(e) The question of increased utilization of Indian products in railway workshops.

(f) Whether the manufacture of spare parts is done at rates which show favorable comparison with the rates at which they could be obtained from outside agencies.

These terms of reference to the committee were insufficient to enable the committee to make a searching enquiry into the prime cost of labour and stores expended in the workshops or to extend their enquiries into the working of the workshops of the State Railways worked through the agency of guaranted companies. The Railway Board possess ample powers of control over the expenditure and general working of the State Railway worked by the companies, but the Railway Board have been seriously neglecting their duties by leaving the companies alone to waste public money.

The insufficiency of the terms of reference was pointed out by the public bodies of Indian opinion, such as the all-India Railwaymen's federation, the Indian Trade Union Congress, the Indian Industrial and Commercial Congress, but the Railway Board did not enlarge the terms, nor did they appoint any representative of Indian opinion to the committee.

The committee assembled on the 4th January 1926 and called for certain information from the state worked railways only. They did not even invite Indian publicists to give evidence on the subject under enquiry. Their Report has now been published, and I welcome it as a valuable contribution to the literature on the administration of the British Indian State Railways. The recommendations of the committee are, with one doubtful exception, generally sound and in the matter of the manufacture of new rolling stock are in accord with the views of Indian opinion. I congratulate the committee on this important decision.

The Committee have practically confirmed, most of the reforms in the railway workshops, which this writer has been advocating for the last ten years. But the committee have pointed out the shortcomings and irregularities prevailing in the workshops in a very mild manner. They do, however, disclose the great extravagance in the expenditure and waste of public money by the irresponsible bureaucracy. It is now incumbent upon the Railway Board to pursue the matter further to ascertain the real causes of the unusually high expenditure in the Indian workshops as compared even with the costs incurred in England, where the labour is ten times more costly than in India.

The companies working the State Railways should also be directed to adopt the recommendations of the committee and steps should be taken to have searching enquiries made in every minute detail which makes the costs so high, so that all the irregularities now prevailing in the railway workshops may be effectually stopped and the working of the shops and the accounting of the expenditure incurred therein, may be placed on a sound commercial basis on all the

state Railways whether worked by the state or by the agency companies.

On the first terms of reference the committee found (paragraphs 299 and 438 of the Report) that

"The existing workshops of State Railways have been able to maintain the rolling stock in a safe running condition; but with one or two exceptions *have not been doing so either economically or expeditiously.* (The italics are mine.) If the committee had gone further into the matter they would have found that the present officials in charge of the railway workshops have failed not only to work economically and expeditiously but they have also failed to meet adequately or satisfactorily the requirements of the Indian public.

Among the many contributory causes of the defects and shortcomings of the workshops, pointed out by the committee are

- i. Paucity of supervision.
- ii. Absence of scheduling of repairs or planning and progress of work.
- iii. Inadequate inspection of finished work and gauging.
- iv. Absence of proper internal organisation for systematic working.
- v. Bad lay out and inadequate equipment of workshops.
- vi. Defects in the system of accounting of costs of work, and best use not being made even of such figures as are worked out.
- vii. Faulty system of bonus or profits on piece work.
- viii. Irregularities in the drawing keeping and accounting of stores.

These defects were found in one or more of the workshops, all of them did not, however, exist in all the workshops. The committee expressly pointed out where the defects do exist. In the following paragraphs I propose to deal with them.

The paucity of supervision cannot be attributed to insufficiency of staff, nor has the committee made any recommendation for additional "man power" under clause (b) of the terms of reference (see paragraphs 334). On the contrary the committee have clearly shown that the staff already employed is very largely in excess of requirements and should be appreciably reduced.

The percentages of cost of supervision on cost of workers are given in Tables XIV and XV, XX and XXI and in annexures XII and XIII of the Report. They show that the supervising staff was more than ample; their cost varied from 14.25 to 37.51 per cent in the Locomotive workshops and from 10.52 to 23.47 per cent in the carriage and wagon workshops on the total cost of workers. The figures given in the Tables and in the Annexures vary so much that they throw doubts on their correctness. In all cases the cost of the superior supervising staff above the rank of foremen has been excluded as stated in paragraph 194 of the Report.

In the preface itself the chairman has shown that for every man employed by the London and North Eastern group of Railways in England, the Indian Railway workshops employ 3.80 men in the Locomotive workshops and 6.90 men in the carriage and wagon workshops. Even Sir

Vincent Raven was not altogether prepared for such marked differences that exist between the Indian and the English workshops making allowances for climatic conditions, low efficiency of average Indian workman, the difficulty of obtaining suitable supervising staff and the need for the provision of longer leave. The chairman has very correctly remarked that the number of men employed and the size of the workshops in India are very much in excess of those in England. These excesses are more than confirmed by the number of men employed per "Heavy Repair" as shown in Table XIX at page 34 of the Report :

STAFF PER HEAVY REPAIR

Kanchrapara Workshops	30.88
Jamalpur "	28.66
Lucknow "	15.16
Parel "	18.91
Moghalspura "	13.25
South African "	4.08
New South Wales "	9.88 to 11.71
United Kingdom "	3.58 to 5.20

The average cost of repairs in India for the year 1924-25 as given in Tables VIII, IX and X of the Report, varied from Rs. 11,227 to Rs. 15,913 per Locomotive, from Rs. 501 to Rs. 2,275 per unit of coaches and from Rs. 152 to Rs. 252 per unit of wagons. The large variations on the different railways throw grave doubts as to the correctness of their accounts and call for a very searching investigation and examination of each item booked to the work orders or Ledger heads.

The average cost of maintenance per locomotive and per vehicle per annum in India for the period 1919-23 compared with the figures for the English Railways for 1923 was as follows (vide Table XVI) :

	PER LOCO	PER COACH	PER WAGON
English Railways	£503 to 521	£71 to 85	£6 to 10
East Indian "	530 "	190 "	17 "
G. I. P. "	795 "	330 "	25 "
N.-W. "	770 "	200 "	16 "

With the cheaper rates of Indian labour the costs of Indian railways ought to be very much lower but the reverse is the case. In making similar comparison in 1870, the late Sir J. Danvers wrote: "One of the chief expenses connected with the working of the railways in India is the high cost of European agency. This cause still persists and no improvement can be expected so long as the higher posts of railway officials are not held by Indians."

The only shops to have an organisation for planning progress and production are those of the G. I. P. Railway at Parel (Bombay), but the cost of repairs and maintenance in those shops as shown in Table XVI, were the highest. On the other hand, the biggest shops in India are the shops of the E. I. Railway at Lillooah (Calcutta) and at Jamalpur, employing over 10,000 and 13,000 men respectively, enjoying natural advantages of coal and iron fields and good non-migratory labour. Their costs of repair and maintenance, however, compare very unfavorably with the English Railways. The committee have recommended immediate introduction of the necessary facilities for scheduling of repairs, planning and

progressing work, inspection and gauging in all workshops (para. 440).

The book value of rolling stock of the four State Railways on 1st April 1925 was about 95 crores of rupees and the cost of its maintenance and repairs in 1924-25 was about 6½ crores. The book value of the plant and machinery and machine tools of the workshops of the same Railways was 3.93 crores (excluding the cost of workshop buildings), with a proposed additional expenditure of 2.24 crores in the next ten years. As regards this proposed expenditure, the committee remarked: "many of the figures supplied us seem to us to have been calculated in a very arbitrary fashion, but we have had per force to accept them in default of more reliable data (paragraph 303). Many of the proposals were considered excessive. In the case of the Jamalpur shops, the Committee considered a very extensive remodelling unavoidable but were "certainly not prepared to endorse the sweeping proposals for practically the complete demolition of the existing shops and their entire rebuilding." The Committee were "decidedly of the opinion that no considerations could ever justify the enormous expenditure that such action would certainly entail (paragraph 315). It is not at all surprising that the Railway Board passed these estimates, because the Board have been passing annual Budget Estimates of all State Railways in the same fashion allowing much unnecessary and wasteful expenditure out of the public money under the autocratic powers they now exercise in utter disregard of public opinion."

DEFECTS IN THE SYSTEM OF ACCOUNTING

In paragraph 154 of the Report the Committee pointed out that the difficulties experienced in supplying the Committee with the information which the chief mechanical Engineer of a railway would ordinarily require to have put up to him regularly in order to enable him to carry out the necessary round of his duties, either imply that the best use is not being made of the cost of figures compiled or that there are certain defects in the organisation or in the accounts system itself that demand early investigation. Paragraph 155-157 point out the serious defects which admit of wasteful and improper expenditure being booked to workshop accounts. Reliable information on points of fundamental importance is in most cases, not to be found at all. "Locomotives of improved types are being purchased from time to time, but no attempt" write the Committee "appears to have been made to keep track of the expenditure incurred on the maintenance and repairs of these locomotives. Increasing amounts are being spent upon improved mechanical plant and up-to-date machine tools with the object of reducing the repair costs, but little has been done to have the effect of such additions reflected in the costs themselves." This is equally true of all other works of improvement or rehabilitation, which are being carried out of capital account, without regard to ultimate consequences or financial results. "Provided the grant for the year is adequate there is little to induce the chief mechanical engineer to take any particular trouble."

The Committee expressed their disapproval of the practice of charging all repairs to engines to

one Standing Work Order. "This has practically resulted in the costing system running to seed and in the Standing Work Orders for repairs being used, (rather abused) as a dumping ground for outstanding balances" on legitimate or illegitimate accounts (paragraph 156).

The Committee have drawn attention to the lack of uniformity in accounting procedure for "general charges," which makes it exceedingly difficult to institute comparisons between the rates at which the different workshops turn out spare parts or other work (paragraph 157).

Repairs of machinery and plant in railway workshops, form elements of oncost which the Committee opined, should enter finally into the cost of repairs. The practice of allocating these charges to a separate head of account is responsible for this important factor being lost sight of in making up the cost of a unit of heavy repair (paragraph 159).

There are other similar items of expenditure which find their way to different abstracts of Revenue expenditure, which the Committee advised may profitably be worked into workshops repair costs, for instance, provident fund bonus to workshop employees, customs duty, freight charges on stores supplied from Stores Depots for revenue work, expenditure incurred in the Stores and Accounts Departments with respect to the workshops, expenditure on certain superior supervising and clerical staff now charged to 'General Administration.' Such charges have to be considered in instituting comparisons between any two workshops with regard to economy and efficiency. This was practicable under the system of the old analyses of working which the Railway Board have recently discarded as useless, in their anxiety to disarm public criticism of the high rates and fares introduced under their sanction from 1917.

To bring the Railway workshops on a sound economical basis, the recommendations of the Raven Committee are highly necessary and should as advised by the Committee, be adopted without delay (paragraph 161). The Committee considered it of the greatest importance, that the system of accounts should be so modified as to clearly bring out in fullest detail the expenditure that is being measured per unit turned out (paragraph 363). In doing this safeguards should be laid down to ensure that no illegitimate items are dumped on to the general repairs, the Standing Work Orders for which in some workshops are often abused.

FORMULA FOR SHOP ACCOMMODATION.

After careful consideration, the Committee fixed the following formula for shop accommodation:

LOCOMOTIVE SHOPS

1. A period of $2\frac{1}{2}$ years that an engine should be kept in service between repairs.
2. Six engines per pit per annum in the erecting shops.
3. $2\frac{1}{4}$ months for the total period for an engine to remain in shops for heavy repairs.
4. $32\frac{1}{4}$ months for the total turn round of an engine, i. e. 30 months in service and $2\frac{1}{4}$ months under repairs.
5. Thus one pit to be provided for every 16

engines in running in the railway. (Paragraphs 199-204).

CARRIAGE AND WAGON SHOPS

6. An average period of 18 months for coaching vehicles to run on the line between repairs.

7. Covered accommodation to be provided in all the workshops for the following percentages:

- | | |
|---|-------------|
| (a) In repair shop and lifting shop | 3 per cent. |
| (b) In paint shops excluding accommodation for painting new vehicle | 4 per cent. |

Total	7 per cent.
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8. An average of 40 days for coaching vehicles to remain in shops for all classes of repairs.

9. For goods vehicles a period of two years is assumed, after which they should ordinarily require to come to shops for repairs, and for this, covered accommodation in all workshops of the system should provide for 1.25 per cent of the authorized stock.

10. This accommodation allows an average of 10 days for goods vehicles to remain in shops for all classes of repairs.

11. For carriage-building, the accommodation should be sufficient to allow of $12\frac{1}{2}$ per cent for the annual programme of new building being laid down at any one time. (Paragraph 242-250).

CONCENTRATION OF REPAIRS

12. In the case of Locomotives repairs should be concentrated in one or at the most two large shops.

13. For coaching vehicles repairs are best executed in large workshops and at as few places as the size of the line will economically permit.

14. In the case of goods vehicles the reverse holds good, as it is advantageous to provide repair shops for these at several points on the system.

On the above basis, the Committee have made their recommendations for remodelling of the workshops, closing some minor ones and extending others. Their recommendations are summed up in paragraphs 441-456 of the Report.

The Committee have wisely gone beyond the third term of reference and have recommended (paragraph 446a) that the carriage shops at Lilloah, Kancharapara and Lahore should concentrate on the building of new vehicles. They have also recommended the manufacture of bogie underframes (paragraphs 361 and 459) at Jamalpur, as this work could be more economically carried out there than by purchasing from outside sources, and could avoid dislocation of building programmes through late delivery of underframes from outside sources. The concentration of the manufacture of spare parts at Jamalpur and Jhansi has also been recommended as more economical than purchasing from outside (paragraphs 373-399 and 457).

These recommendations are perfectly right. They only err in not advising the manufacture of new engines in these workshops. This writer has over and over again shown during the last ten years in the public press that in the interests not only of the railways but also for the industrial development of India generally and for the improvement of Indian agriculture, it is very desirable that the State Railway workshops in

India should be extended, so as to be able to manufacture all locomotives and rolling stock. A successful example of this advance has been before the Government of India for the last 30 years, since the carriage and wagon workshops of the Rajputana-Malwa State Railway at Ajmer boldly took the lead in 1896, in which the writer took no mean part. The example of those workshops was subsequently followed by the Locomotive Workshops of the same Railway where new engines are being built entirely by Indian workmen. It is a pity the Committee were not advised to visit these two workshops. A reference to these achievements has been made at page 379 of the Economic History of the Indian Railways by the writer which was published in 1921. The present Committee has conclusively shown that the Railway Workshops in India are in the best position to manufacture rolling stock and spare parts thereof, at prices which will defy competition, provided their way of working and system of accounting are brought on to a sound basis. The Committee state that "every State Railway Workshop is engaged on work of a manufacturing nature as distinguished from purely repair work;" that "very little of this manufacturing work can be by the nature of things (as they exist at present), be undertaken with convenience by outside engineering firms in India and in fact has never been so undertaken." (Paragraph 373).

"It is our considered opinion," add the Committee, "that even if private enterprise were capable of raising sufficient capital to accomplish the feat of supplying railway requirements, delays in supply would be inevitable and would militate against the expeditious repair of rolling stock, unless stocks out of all proportion to the work on hand, were maintained on each railway. Considering the immense disadvantages of the railways being dependent for such supplies on outside agencies—and the failure of firms to make deliveries to time has not been uncommon—we have little hesitation in recommending that the manufacture of spare parts be conducted by the State as heretofore or concentrated in one or more of the larger workshops. In this we are supported by the general practice on other railways of the world, including those which are more favourably situated as regards proximity to a competitive market for such spares." (Paragraph 378) "We feel confident," continue the Committee, "that in equally advantageously located modern workshops suitably equipped for the manufacture of components of rolling stock and the spares thereof and run on proper commercial lines with the aid of suitable costing systems, the rates will be so low as to defy all competition from any source whatsoever (paragraph 379). "The Committee gave two instances in which the actual costs in the Jamalpur Railway Workshops were cheaper by 11·3 to 34·2 per cent than those quoted by the lowest of the tenders from the local engineering firms (paragraph 380). The instances quoted are a proof that railway rates should and would compare favourably with outside rates. Where the utilization of scrap is an important factor in the elements of cost (as it is in the manufacture of spare parts of rolling stock,) the railway workshop is obviously at an advantage for raw material and is in a position to produce cheaper than other workshops (paragraph 382).

Another advantage in favour of railway workshops, mentioned by the committee, is that the percentage of oncosts or indirect charges which railway workshops have to charge (were a complete commercial system of cost-keeping installed) would ordinarily be less than that which any private engineering firm will have to charge. "Further, having regard to the comparative security of tenure which labour enjoys in State Railway Workshops, and the elimination of the middleman (Labour contractor and managing agents), it is our opinion write the committee, "that the rates for labour and material private firms have to pay, should of necessity be higher than those a (State) railway has to pay. Assuming equal efficiency of organisation and control on either side, all the elements of cost, such as labour, materials and oncost have necessarily a tendency to be lower in a Railway workshop than in a private workshop." (Paragraphs 398-399). The Committee deserve our hearty congratulations for lucidly placing these facts before the Government and the public.

With regard to the Fourth and Fifth Terms of Reference, the Committee have not favoured an entirely independent manufacturing workshop as it has no *prima facie* advantages, and standardization of rolling stock details is a necessary preliminary to concentration of work. The great distances in India also constitute a problem of no small difficulty. (Paragraph 460).

The manufacture locally of special steels, steel products, and carriage underframes is advocated and the improvement of the Indian Stores Department for the indigenous sources of supply of either raw or finished products is emphasized (paragraph 461).

On the last Term of Reference, the Committee have repeated the reasons, that 'Repairs' and 'manufactures' are so much intertwined and delays in supplies by outside firms are so disastrous to economical working that the State Railways should manufacture in their workshops all their requirements of spare parts of rolling stock, that they should purchase from outside sources only when they are unable to manufacture the spares themselves, owing either to the articles being of a proprietary nature, or to lack of suitable equipment and facilities, or to arrears of repair work having to be overtaken. Further, railway workshops are in a position to command cheaper labour and lower rates for raw material at the expenditure of smaller overhead charges and defy competition from private firms (paragraph 462). These arguments are perfectly sound and quite in accord with Indian views.

Finally in paragraph 464 the Committee summed up their recommendation contained in chapter X of their Report, with regard to running sheds being closed for any but running repairs, provision of cranes of greater capacity in all new shops, addition of a metallurgical laboratory to mechanical workshops, renewal of locomotive boilers after a service of 18 years, alteration of the *piece-work* and *bonus* systems of payment of labour, and drastic revision of the methods of *store keeping* employed at present.

I highly commend the recommendations of the Raven Committee to the Government of India and the public. The high efficiency aimed at can only be achieved by a thorough overhauling of the workshops and rigidly enforcing the reforms advocated

by the Committee. In concluding I may note that while Sir Charles Innes and the members of the Railway Board have been strongly opposed to the state management of the E. I. and the G. I. P. Railways, Sir Vincent Raven's Committee, it is remarkable, have declared that "the large savings

anticipated in the capital outlay are rendered possible largely because the assumption of state management of the two large railway systems has made the pooling of repair and manufacturing facilities a practical proposition". (Paragraph 334)

CULTURAL UNITY

DIFFICULTIES OF NON-HINDUS

By MOULVI WAHED HOSSEIN. M. L. C. *Advocate, High Court, Calcutta.*

THE grand superstructure of the Upanishads is said to have been built on the theistic ideas of the Vedas. Those who are not well acquainted with the Vedic notions, will be puzzled to learn how "the same code the Veda which contains the records not only of different phases of religious thoughts, but of doctrines which we may call almost diametrically opposed to each other,"* also contains monotheistic ideas. The Vedic hymns are, no doubt mainly and primarily addressed to natural objects such as the sun, the moon, the stars, rivers and mountains which were regarded as so many deities but we find in the subsequent development of religious ideas of the Aryans of India that the objective personation of their deities have been ignored and that hymns were addressed to one Supreme Being. One thing is clear namely, there is no room for any idol worship in the Vedic pantheon, and consequently, there is no idolatry in the sense in which we understand it. Like the Sabeans and the Zoroastrians the Indian Aryans worshipped the natural phenomena, but unlike the pagan Arabs and other heathen nations of the world they did not set up idols for worship in the Vedic period. The Hindu idolatry in its present form is of later growth, most probably under the influence of Buddhism in India. Be that as it may, I intend to show here that even the Vedas contain the ideas of monotheism although its religion has been called by some writers as henotheism, by some as polytheism and by some as pantheism. I do not question

the propriety of the terms used by them. Raja Rammohan Roy quotes the following passages among others to illustrate the monotheistic ideas of the Vedas.

1. God is indeed one and has no second.
2. There is none but the Supreme Being possessed of universal knowledge.
3. He who is without any figure and beyond the limit of description is the Supreme Being.
4. Appellations and figures of all kinds are innovations.
5. All figures and appellations are mere inventions and the Supreme Being is the real existence.

The Vedanta also declares "that Being which is distinct from matter and those who are contained in matter, is not various, because He is described by all the Vedas to be beyond description." Moreover, the Vedas repeatedly affirm "that all Vedas prove nothing but the unity of the Supreme Being." Further, the Vedanta declares that "it is found in the Vedas that none but the Supreme Being is not to be worshipped; nothing excepting him should be adored by a wise man". The Vedas also declare that "those who worship celestial gods are the food of such gods", and that "He who worships any god excepting the Supreme Being and thinks that he is distinct from and inferior to that god, knows nothing and is considered as domestic beasts of those gods." * From such passages as quoted above Raja Rammohan Roy affirms that the Veda teaches monotheism. The Arya Samajists hold the same view. One of them writes in the following strain :—

"The period immediately preceding the advent

*Max Muller's *Science of Religion* p. 6.

* *Abridgment of Vedanta*, p. 11, by Raja Rammohan Roy.

of Buddha forms one of the darkest chapters in the history of the Vedic religion. Monotheism had degraded into grossest polytheism. The pure and noble religion of the Vedas or Upanishads had degenerated into dead forms, unmeaning rites and cumbersome ceremonies."

The same writer also says :—

"It is probable that when Zoroaster flourished, the pure and monotheistic religion of the Vedas had degenerated into a belief in many gods or *devas* with Indra as their king, and that the teaching of Zoroaster was a protest against the polytheistic tendency of the time.

Some modern writers have gone a step further and hold that there is hardly any difference between the unity of godhead as proclaimed by the Semitic races and the monotheism or monism of the Indian Aryans as taught by the Upanishads. But critical study of the Semitic and the Aryan Scriptures hardly bears out such a statement.

The predominant idea of a deity in the Upanishads is pantheism or rather *monotheism in pantheism* i. e., "all is Brahman and forms an invisible whole." The predominant idea in all Semitic Scriptures is pure monotheism. The peculiar feature of the Quranic monotheism is an acknowledgment of one God involving a distinct denial of any other gods or elements of nature either co-equal or co-eternal with God.

Human intellect feels staggered at the lofty idea of pantheism as well as of the monism of the Upanishads. It will not be a correct assertion to make that the idea of a Supreme Being as expounded in the Upanishads is pantheistic only. Again it, will not be a true estimate of the teachings of the Upanishads to hold that there is no thread of monotheism running through the texture of their teachings. It will be seen that the *idea is monism rather than monotheism*. The pantheistic idea is, no doubt, very strong, but the reader of the Upanishads will also meet with numerous passages and arguments which favour the monotheistic as well as the pantheistic idea of the Upanishads.

Here certainly there are not many.—*Brihat*, 4: 4:19.

O Saunhya, whatever exists was from the beginning. There is only one without a second.—

All this is Brahman.—*Chhan*, 3: 4: 1

The Being from whom all these elements come into existence, by whom they exist after coming into being; and into whom they are merged at the end is the Being you desire to know. This is Brahman.—*Taitty*, 3: 1.

He is the source from which all are originated and all elements return into it.

All this is certainly Brahman.—*Nrisingha*, 2: 7.

It should be noted that according to the teaching of the Upanishads, Brahman is all in all, and nothing exists besides him or apart from him. The Shetashwata Upanishad asserts that this world is not distinct from him. The whole of this Universe is an emergence or emission from him and ultimately merges in him and the sum total of whatever exists or whatever human intellect can conceive of makes up one entity. In this sense the idea of Godhead is monotheistic; otherwise it is pantheistic.

The monism of the Upanishads corresponds with the doctrine of *Wahdatul Wajood* of the Moslem metaphysicians (*Motakallamins*) of the Mediaeval Age. According to this doctrine all finite things and minds as conditioned, proceed from one source and return to it, making up one universal whole. The doctrine is based upon the unitary system of the Universe. According to it, creation is a process of evolution and all phenomena are the manifestations of the Supreme Being. The theory has got support from the following texts of the Quran and *Hadith*:

1. "God is one, He is not dependent on anything nor is anything independent of him"—Chap 112.

2. "From God we are, to God we return"

3. "God is involved and the universe is evolving"—*Hadith*

"The whole universe is one single body and God is the soul of that body. The spirits and angels are its organs and senses. The elements and natural kingdoms are its limbs. This is what is really termed unity or unitarianism"—*Matulib-i-Rashidi*.

Those Moslem philosophers who hold the doctrine of *Wahdatul-Wajood* assert that there is no *Kasrat*, i. e., plurality or *many-ness* (if I may use the coined word to express the exact idea) and that the One manifests itself in variety. This idea is fully expressed in the passage of the *Brihadarankya* already quoted, viz., "certainly there are not many".

The pantheism of the Upanishads corresponds with the theory of *Hamuwost* of the certain section of the *Sufees*, who hold that all is God, or more properly, everything is He. This idea finds an exact echo in the *Chhandogya* when it asserts that "all that exists is indeed God". The texts of the Quran on which reliance is generally placed are to the following effect:

1. "He is the first and the last the manifest and the hidden: and He knows all things" Chap. 57.

2. "To God belongeth the East and the West; therefore whithersoever ye turn yourselves to pray there is the face of God; for God is omnipresent and omniscient—

3. "With Him is everything regulated to a determined measure"—Chap. 13.

The theory of *Hamawoost*, i. e., all is God, starts with the idea that there is one comprehensive reality and anything else (*Ma Seiva Allah*) has no separate existence apart from one comprehensive reality. Therefore, this world of experience, if it really exists, and the supporters of this theory do not deny its relative existence, is considered as a factor of one comprehensive reality. Consequently, all are regarded as the manifestations of God, who is an absolute reality. This view is supported by the following dicta of the *Sufees*.

1. "Really there is one Universal Soul throughout the universe that has branched itself into separate souls (beings) and objects".—*Matalib-i-Rushidi*.

2. "What a wonderful colourless Being who appears in innumerable colours! What a wonderful formless Being who appears in ten thousand forms *Matalib-i-Rashidi*.

Monotheism of the Upanishads finds an echo in the Quranic assertion of oneness of God which is succinctly summed up in the following passage:

"Your God is the God who is one in His person and without any participator in His attributes. He is God alone, for there is no being which is like Him, eternal and everlasting, nor has any being its attributes like His attributes".

The same idea is conveyed in the following passages of the Upanishads:

1. Whatever exists was from the beginning. There is only one without a second. *Katha Upanishad*.

2. There is none but the Supreme Being possessed of universal Knowledge. *Brih*, 4. 4. 19.

3. The Supreme Being is but one and has the whole world under his control, for he is the operating soul in all objects. He through his omniscience makes his sole existence appear in the form of the universe"—*Katha Upanishad of the Yajur Veda* 2: 2: 3.

It should be noted that the ideas of monism, monothiesm and pantheism are so mixed up together in the teachings of the Upanishads that it often becomes impossible to draw a sharp line of demarcation between them. This difficulty has led some commentators to hold that the Upanishads contain the idea of pure pantheism; some hold that it is monism; and some critics say that there is a confusion of ideas in the teachings of the Vedanta. It should be borne in mind that the Upanishads do not contain the doctrines of religion properly so called; the whole of it is regarded as a system of philosophy. However, the pantheism of the Upanishad should not be confounded with the polytheism of the Puranas, or the henotheism of the Vedas. Similarly, the theory of *Wahdatul-Wajood* is not to be confused with that of *Hamawoost*. The former abstracts all into one being, while the latter extends one to all.

THE HUMOURS OF OUR COMMUNALISM

By S. D. NADKARNI.

THERE is a nice colloquial phrase in English which has recently been used as the title of a novel. "All the world and his wife" must have been originally the witticism of some cynical fellow who no doubt intended by it to hit off a mentality of which I am noting below a few illustrations. They are not mere 'idols of the cave,' or expressions of the uncultivated mind of the man in the street, but are assured by 'idols' even of editorial sanctums in India.

Though some of them may strike one as symptoms of the slipshod habits of thought that have grown on our all too busy agitators, still intercommunal prejudice and ignorance have scarcely less to do with the phenomena. Here are a few samples, comic but common, out of a lot that could be collected from the proceedings of our legislatures, the speeches of our patriots, and our press including even the most 'Nationalist':

1. THE TWO RACES, HINDU AND MUSLIM;
2. THE MUSALMAN NATION;

(No less a person than Gandhiji has been guilty of the use of the first of these expressions, but later at the instance of the present writer he acknowledged and regretted the mistake which is of course a very common one. The second was once allowed to occur without either correction or contradiction in the columns of *Young India* in a letter from a Mahomedan correspondent.)

3. INDIANS AND MUSALMANS;

(About a year ago a Mahomedan M. L. A. desired by means of a 'supplementary' in the Assembly to be informed whether Muslims were to be included in a particular scheme of Indianisation promised by the Government; for all the world as if an Indian could not be a Muslim!)

4. MAHOMEDANS AND BOHRAS; MUSALMANS AND KHOJAS;

(Some time back 'A Bohra-Mahomedan riot at Ahmedabad' was the headline of a news item in the Muslim-edited *Bombay Chronicle*, which elsewhere spoke of 'the Musalmans and Khojas of Gujarat' in its editorial columns; as if Bohras, Khojas etc. were not Mahomedans or Musalmans!)

5. EUROPEANS AND CHRISTIANS;

(A writer in the *Times of India* recently denied that there were so many Christians on the bench of the Bombay High Court, as another had asserted there were; for, maintained the former, the so-called Christians were only Europeans, and complained that there was no Christian judge at present there to represent the Christian Community! So—you European Christian missionaries, my *brethern*—speaking humanly, not creedally—please note. Your own spiritual sons in India disown your Christianness!)

6. MARWARIS AND HINDUS.

("A largely attended Conference of Marwaris and Hindus was held this evening under the presidency of Mr. B. Chakravarty" etc. etc.—reads an A. P. message dated Calcutta, June 27, 1926! Another message dated the same, from the Free Press of India, records "a

cosmopolitan gathering at which Hindus, Muslims and Marwaris attended"!)

* * *

After the riots there Mrs. Naidu goes to Calcutta and, according to the papers, confers with prominent "Congressmen and Khilafatists." During a lull in those riots Mr. Sen-Gupta, according to the papers again, heads a party of leading "Congressmen and Khilafatists" and parades the streets invoking communal peace. So nowadays it is always "Congressmen and Khilafatists"! If the papers do not report false, one may ask: how is it that an obvious and legitimate line of reasoning like the following does not enter into the minds of Naidu, Sen-Gupta and Co.? Either your 'Indian National Congress' represents India, or it does not. If it does, whoever belong to or represent the Congress are in their public life expected to behave as Indians rather than as Hindus or members of any other denomination. If so, why put them on a par with the members of an avowedly sectional organisation—viz. the Sunni Khilafatists,—as you do when you juggle with "Congressmen and Khilafatists"? Well, if the Congress does not represent the Indian nation—or at any rate, not as fully as to satisfy your Moslem friends,—then why not have for your peace-maker teams "Hindusabha-men and Khilafatists" and leave the Congress alone? Why not indeed? Let our patriotic company answer that. The pity of it is that the practice of our 'progressive' politicians of juxtaposing Congressmen with Moslems either as Moslem-leaguers (formerly) or as Khilafatist (now) has been going on practically unchallenged; with the result that in certain circles latterly this invidious practice has come to be taken for granted as part of ceremonial purity in the conducting of national politics; and of course, the influence of repeated words (along with actions to suit them) is so strong that it is no wonder that in that way the term 'Congressman' has come to mean only a *Hindu* of a particular political variety—of the kind which is fit to consort with Moslems of the league or the Khilafat! Such is the achievement of our muddleheaded unity-mongers from the days of the Lucknow Pact to those of the Bengal Pact. But perhaps we may excuse our leaders of the Lucknow Pact days—for it is easy to be wise after the event. But even that easy wisdom does not come handy to our latter-day Pact-mongers. It would be nothing short

of a national calamity if these well-meaning but short-sighted folk were allowed to have their own way. It is therefore a heartening sign of the times that these gentry are being gradually deprived of their sway by political workers who seem to know the psychology of politics better than to seek to bring about communal unity by means of nonsensical pacts between "Congressmen and Khilafatists".

And small wonder, too, considering this misalliance of the congress with "we Muslims" at every turn, that Mr. Jinnah with his new-found love for Islam should dub the congress 'a Hindu institution.' It is no use blaming Mr. Jinnah, the erstwhile semi-nationalist, for having cast off his nationalism, as a snake does its slough,—and now nursing a separatism on the basis of "Heads I win, tails you lose." Equally vain will it be to suggest that Mr. Jinnah's present role is but the natural consequence of the fact that he owes his present place in the public life of his country to his passage through the door of a communal electorate. For it is given to few to transcend the limitations of their environment. If Mr. Jinnah calls the congress a Hindu institution, there is a sufficient *psychological* reason for it, and for providing that reason the Hindu themselves are to blame. Facts may be in their favour—facts which ought by this time to be as well known to Indians as matters of history : *e. g.* (1) that the very first Hindu to preside over the congress was as late as the seventh in order from the beginning, and (2) that among the predecessors of this first Hindu president of the Congress were three Christians (including two Britishers), two Parsis and one Mahomedan (as early as at the 3rd session)! (And there have been many more Mahomedan and other non-Hindu presidents of the Congress after that time, but let that pass.) Still the Congress is a *Hindu* institution—on the authority of no less a person than Pandit Motilal Nehru who only the other day assured his Hindu constituents of that fact, lest they should incline away from his Congress and towards the Hindu Sabha! The plain truth is that the Congress which could lay claim to the character of a National institution with some degree of propriety, *till* the Lucknow Pact was perpetrated, was after that event a Hindu-Mindu *

institution and no more. If the Congress was really an Indian National institution, there would be no need for "Congressmen and Khilafatists" touring the Calcutta streets appealing to the Hindus and Muslims to remain peaceful. "Congressmen and Khilafatists" would in that case sound as good an expression as "Indians and Musalmans". Unfortunately that is not the case. The moment the Indian National Congress entered into negotiations on an equal footing with the Moslem league and concluded with that body a treaty known as the Lucknow Pact, it lost whatever national character it had, and was reduced to a body which could pretend to that character only when hyphenated with a sectional organisation like the Moslem League or the Khilafat Committee. But now that there is a Hindu Sabha, and a crop of many more *Sabhas* besides—Conferences, Leagues, Congresses, Associations, and what not, of the Christians, Sikhs, Jains, Jews, Parsis, Buddhists, Animists, non-Brahmins, Shias and so on, the bosses of our 'National' Congress are trying in vain to secure a revised edition of the luckless Lucknow Pact. They have now to reckon with *all or none* of these bodies. But ostrich-like they bury their heads into the sands of their self-importance, despise the Hindu Sabha, curry favour with the Moslems, are spurned by them, but still carry on under the name and style of "Congress-Khilafat"! It may be remembered the Swaraj party in the days of its making had been named with the portentous name of "the Congress-Khilafat Swaraj Party";—the "Khilafat" being mentioned as a sop for Moslem friends, and "Swaraj" coming next as the Hindus' concern, it is a little difficult at first sight to understand what the "Congress" was included therefore.

After the shake-up in Calcutta we had sermons from certain quarters about 'organising Congress and Khilafat Volunteers'

* 'Hindu' or Indian Musalman (cf. *Amerindian* for 'American Indian,' *Montford* for 'Montagu-Chelmsford,' and 'Jix' for Joynson-Hicks.) It was first introduced to the English-reading public some months ago by an article in the *Times of India*, where the coinage in that form was justified by the hint conveyed by the proposition that to Muslim Mollahs their Mosques, Mohamed, Mekka, and Medina were all equally and pivotally sacred; and further by the hope expressed that as *Minchu* rimes better with *Hindu*, it would conduce to better unity between the communities signified by these names!

* Mindu is a portmanteau-word for a Muslim

as the best means of preventing Hindu-Muslim riots. And this, after our experience at Kohat where the Khilafat volunteers volunteered to loot and burn their *Kaffir* neighbours' houses in company with their co-religionist policemen and the mob of the Kohati 'faithful'! Was there a word of regret at this phase of the riots even from Big Brother Shaukat Ali, the Arch-Khilafatist and right-hand man of the Mahatma? But the pity is that our 'leaders' will still have it as 'Congress and Khilafat'—and not 'Congress' alone, nor 'the *Hindu-Sabha* and the Khilafat.'

When, Oh, when will our 'leaders' awake to the fatuous crudity of such methods?

Here is a titbit from the lips of Pandit Madan Mohan Malaviya. Speaking at Arrah (Bihar) recently, he is thus reported in the *Amrita Bazar Patrika* to have said:

"India or Bharatvarsha as it was formerly called has a population of 30 crores, of which 23 crores are Hindus, and 7 crores are Musalmans. The name Hindustan which was latterly given to the country by the Musalmans also shows that it is preeminently the land of the Hindus. *Of the 7 crores of Musalmans not even one lakh are by race Musalmans.*

(A.B.P. bi-weekly ed., 30-5-26.) So we hear of a "Musalman race"! What next? A Christian race? And a Buddhist race? Well, we live and learn. One however thought that 'Musalmans of foreign or non-Indian extraction' was a more accurate description of what Panditji calls 'Musalmans by race.' But who cares for accuracy in propaganda? Of course it is no better with the Musalman demagogues. If these Islamic 'leaders' happen to be arguing for separate representation, the Musalmans in this country appear then as a lot of humans totally foreign by *race* as well as faith in relation to the Hindus. But let it be the question of cajoling a Hindu caste in a corner of the country into embracing Islam *en masse*, then will Indian Islam be presented to us as predominantly Hindu by blood (it is in fact 99'9999...per cent. Hindu). It is then that we are told, *e.g.*, that the forebears of Maulana this were Kashmiri Brahmans; of Khwaja that, Khattris; of Maulvi the other, Jats; and so on and so forth. Not one of this illustrious company, we are assured, has a drop of foreign blood in him; *ergo* the ancestor of every one of them though a Hindu of Hindus, became a Muslim from pure love of Islam! Do ye likewise, and help us (your leaders) to get

more of the Loaves and fishes of office in the name of Islam. *Inshallah*!

Not one, but many strings has Communalism to its bow. It is a mistake to think that the 'minority' cry is its only resource. Minority-mongering, no doubt, is the most time-honoured way by which to advance claims for special representation; but paradoxically enough, or may be on the principle that extremes meet the claim of being in 'a vast majority' also can serve as well; witness the 'non-Brahmins' in Madras and Bombay, the Muslims in Sindh, and some others. Then there are grounds like 'educational backwardness,' 'economic backwardness' (a most easy ground this, as the Census gives no direct evidence on it), and even its contrary 'a greater economic stake' (apparently another paradox), and last, but not least, 'political importance' *—as in the case first of 'we Muslims,' and then latterly of the Sikhs, 'Anglo-Indians,' Inamdars etc. So if you cannot very well adopt the pet and pristine cry of 'minority,' you can fall back upon one or more of the other cries specified! If it is not this, it may be that; if not that, it is surely the other; and if you combine this, that and the other,—well, so much the better for you. So it is no use meeting Communalism on the ground of 'minority' alone or 'backwardness' alone; you have to reckon with each and all of them at once.

What occurred about a year ago in this district (North Kanara, Bombay Presy.) deserves to be widely known. It sheds curious light on the length to which communalism must logically go in its illogical progress. A family of 'untouchable' origin belonging to a

* On this point with regard to the Mahomedans the following quotation from Sir William Hunter will, I hope, shed some much needed corrective light, emanating as it does from that well-known Anglo-Indian administrator and Indologist whose work on 'Indian Musalmans' has now-a-days become the Bible of a certain class of our Islamic countrymen who seem to live only in the past:

"Before we appeared as conquerors, the Mughal Empire had broken up. Our final and most perilous wars were neither with the Delhi king, nor with his revolted Muhammadan viceroys, but with the two Hindu confederacies, the Marathas and the Sikhs. Muhammadan princes fought with us in Bengal, in the Karnatik and in Mysore; but the longest opposition to the British conquest of India came from the Hindus. Our last Maratha war dates as late as 1818, and the Sikh Confederation was overcome only in 1849."—*A Brief History of the Indian Peoples*, 1897, p. 154, end of ch. on the Mughal Dynasty.

neighbouring district had been converted to Christianity by a German mission. That mission also provided the family with handsome employment in one of its industrial enterprises. When, however, the mission was closed during the War, the family left its native district, and it has been settled in this for some years now, but has never been as well off materially as it was before the War when the German mission flourished in the land. Now, about a year ago a scion of this family who was making a good progress at school was refused a scholarship or a free-studentship (I just forget which) by the educational authorities, on the ground that the christian community of this district was no longer on the Governments 'backward' list for the purposes of such educational facilities; and seeing that he could not go back to his former 'untouchable, caste either membership of which would at that time have secured him the State aid in question, the boy decided with the consent of his father to turn Mahomedan, that he might as such claim that aid which was still open to the Mahomedans as a 'backward' community. So off he went to the original village of his family, and with the help of a Mahomedan who fulfilled the joint offices of Mollah and butcher of the place got himself initiated into Islam; and in due course claimed and got as a Mahomedan the aid which had been refused to him as a Christian! 'Mercenary religion!' you might say. Yes, of course; and what *is* communal politics, after all, but mercenary religion? But the story does not end there. The young convert's claim had come in the way of another Mahomedan, who was a son of a well-to-do Musalman of the town to which the Christian family had shifted, and who had been so far receiving the aid in question without a contest. Now this latter while applying against the authorities' decision was obliged to plead with them to this effect; that though his rival might seem to deserve the aid, belonging as he did to a family economically worse of than his own and being scholastically more progressive than he himself, yet seeing that he (the applicant) was a *better Mahomedan* than his rival who was said to be newly converted and whose conversion was even doubtful, therefore he alone deserved the aid in question! That application was of course rejected in the convert's favour; but the father of the unsuccessful boy was later said

to be trying to bring pressure on the converting Mollah to annul the conversion on the ground or pretext of some irregularity or flaw in the procedure.

Such is the episode—and its moral must be plain to all but our blind communalists. If instead of individual merits and needs only a person's creed or birth are taken into account for a post, preferment, educational aid etc. etc., then this theocracy must naturally culminate into the bigotry of 'whose is the better doxy?' Not the consideration of 'who is the better qualified citizen in all mundane respects?'—but as in the above case, 'who is the better, or more orthodox, or more long-traditioned, Mahomedan?'—that is what communal representation comes to in practice.

It was at the sacrifice of a fundamental principle viz. the secularist principle of modern democracy—that communal 'pacts' were made, in the hope that thereby communal unity would be secured. But what is our experience now? In our attempt to secure communal peace at the sacrifice of a democratic principle, we have succeeded in sacrificing both principle and peace! Now that we have learnt from bitter experience that peace is impossible with pacts—or rather that disunity is aggravated by pacts,—let us at least secure principle, leaving peace to take care of itself. It is vain to expect nation-building to be accomplished on a foundation of unprincipled politics—the politics of our pact-mongering leaders. It is not only vain, but as experience has taught us it is positively mischievous in the long run. So let us have done with pacts, and return to principle—the basic principle of the modern non-theocratic, secular, equalitarian democracy and stick to that and that alone.

"The country belongs to God, and not to the Hindus or the Musalmans"—declared Mr. Mahomed Ali recently in a speech at Delhi before setting out for the *hajj*. Now, can we really afford to say that this country belongs to God? No—emphatically not. The moment you mention God, the question comes: To which God?—To Allah? Surely the Hindus will object! To Parameshvar, or 'Om,' or whatever it is on behalf of the Hindus? The Musalmans won't acquiesce! To Jehovah? or to the Holy Trinity? or to Ahuramazda? or to the unknown, or the Doubtful? No; there will be some in this country who won't agree to one or other of these Ideas. There are indeed as many Gods

as there are creeds, or perhaps individuals in the land. To which God then shall we say that the land belongs? The notion is too absurd for these days, too harmful an opiate for this theocracy-ridden country. Consistently with any hope of peace and progress for this country we can only say that it 'belongs' neither to the Hindus as such, nor to the Muslims as such, but that it 'belongs' to all men and women—whether Hindu, Muslim or any other,—who really belong to this country. In fine, India belongs to those who *belong to India*—not as Hindus, Muslims, Christians or others, but as individual citizens. To recognise a contrary relation is to revive in India the old bane theocracy—which means a perpetuation of the 'Kali age'!

Shia vs. Sunni, Mlechchha vs. Kaffir, Christian v. Pagan—where shall it end? (Mr. Mahomed Alis prejudice against his Shia co-religionists is well-known.) shall mere theocracy bound our political vision at this time of day? No, my friends, it is impossible now, even if it were desirable in the eyes of some of you! This land belongs to those who really feel that they belong to this land and behave accordingly—and not to those who behave as if they were of such-and-such a denomination by the grace of Allah, and Indians only by the accident of birth. No, this country *cannot* belong to them. They are welcome to *leave* this land and betake themselves to any other where they might feel more at home. Amen!

A GERMAN WORK ON JAINISM*

A REVIEW

By PROFESSOR A. CHAKRAVARTI, M. A., I. E. S.

THE book before this is a welcome addition to the meagre literature on Jainism. Very few Orientalists take interest in Jainism, though it is well-known that many a dark corner in Indian History and Culture is to be clearly seen through the help of Jaina Literature and Jaina History. All sorts of phantastic ideas are entertained about Jainism even by Indian scholars; it is no matter for surprise to be told by our author that the Western Scholars had absurd notions relating to Jainism. The word, Jain, was identified with the Biblical brother murderer—Cain; it was supposed to be the same as the Roman god Janus; again it was equated with the Aegyptian—*Jannes*. For a long time scholars acquiesced in the belief that Jainism was a schismatic offshoot of Buddhism—an error expounded by Weber and his friends. The credit of offering a true historical perspective and revealing the true features of Jainism must go to Hermann Jacobi, who has done so much for Jaina literature and philosophy. Rightly, therefore, this book is dedicated to H. Jacobi.

The book is a comprehensive presentation of all the facts available about Jainism and it consists of seven sections dealing with such topics as—Jaina History, Literature, Philosophy, Social Order, and Religious Cult besides the introduction and the conclusion.

The early history of the Jains is still an obscure

field. It is associated with Lord Rishaba of the Puru-Vamsa of the Ikshvakus. He was the founder of the Jaina Religion and is spoken of as the Agra-Jina—the first Jina or Tirthankara. Evidently this school of religious faith is as old as the Vedic period. For we have unmistakable evidence as to the existence of a rival school of Aryan cult quite opposed to the Vedic religion of animal sacrifice and Indra worship. We are told that the *Yatis*—who were opposed to Indra-cult—were destroyed and had their heads thrown to the wolves—perhaps the earliest religious persecution known to the world. This antisacrificial cult must have had its influence on the orthodox Brahmanical ritualism of Vedic sacrifice. From Rishaba to Mahavira—all the twenty-four Jainas or Tirthankaras were Kshatriyas, and it may not be far from the truth to say that the *Ahimsa-Dharma* was originally started by the Kshatriyas as against the Vedic ritualism of the priestly class. The Upanishadic movement, probably brought about by this reaction against sacrifice, is also associated with the Kshatriyas. Janaka, Ajatasatru and other princes figure as the teachers of Atma-Vidya and even eminent priests well-versed in sacrificial lore sit at their feet to learn the new Vidya. Hence there are important points of contact between Jainism and the Upanishadic teachings. The doctrine of Atma—as a spiritual principle—is common to both. Realisation of Atma or Self is the common goal of life. The Pantheistic turn given to this Upanishadic Truth by Vedantism is not the only doctrine of Hinduism, though it

* Der Jainismus: Eine Indische Erlösungs-religion: By H. V. Glasenapp. Alf Hager Verlag, Berlin.

happens to be an influential one. The reality of individual personality is maintained intact in all the other Hindu Darsanas : Sankhya, yoga, Nyaya, Vaisesika and Purva Mimansa. Jainism is at one with these schools, in maintaining the reality of the human personality and not degrading it to a shadow. Jaina Metaphysics, Ethics and Religion would be meaningless without the central idea of Personality or Individual Atma—Self.

This Atma cult together with *Ahimsa dharma* as an Ethical code was last revived by Mahavira—Vardhamana—a contemporary of Gautama Buddha. This Mahavira and his immediate predecessor Parsva are now recognised to be historical ; and scholars are now reconciled to the truth that Jainism was in existence nearly eight hundred years prior to Mahavira and Buddha.

H. V. Glasenapp gives a survey of the early history after Mahavira. The ruler of Bihar, Srenika, was a kinsman and disciple of Lord Mahavira. The Nandas succeeded his dynasty and they were overthrown by the Maurya Chandragupta. This Chandragupta, after renouncing his kingdom, followed his Guru Badrabahu, who with his Sanga, migrated to the South in order to escape the severity of the twelve-year famine. Badrabahu and Chandragupta remained at Sravana Belgula and the rest went further South to the Pandyan Kingdom of Madura. It was about this time that the schism arose within the Jaina order and we have then the rise of the Svetambaras.

Then there is an interesting sketch of the spread of Jainism in Orissa and the part played by Kharavela, Jainism in North India, Jainism in Guzarat, the Deccan, and South India. It was the glorious period of Jainism. Then began the decay due to the revivalistic movements of Saiva and Vaishnava religions. This forms the last chapter of the section on *Jaina History*.

Then there is a very good account of Jaina literature—canonical and non-canonical. A list of canonical literature is given according to the Svetambaras and the Digambaras. The *Angas*, the *Purvas* are enumerated. Then the survey of secular literature in Sanskrit, Tamil and Kanarese is interesting though short. The author is alive to the fact that the early classical literature in Tamil and Kanarese was mainly due to Jaina Scholars. He makes mention of *Pampa Ramayana* and *Janaka-Chintamani*, the former a classic in Kanarese and the latter in Tamil.

The next section deals with philosophy—the really difficult portion of the work. The account is meagre and in very many cases quite inadequate. The theory of knowledge which is really the bulwark of Jainism contains a bare enumeration of the several *Nayas* and *Sapta bhangi*. A fuller discussion would have been more useful. In the chapter on metaphysics we have a fairly good account of the several categories. It is really a difficult task for a non-Jaina scholar to bring out subtle shades of difference of meaning between the technical terms, such as the five *Astikayas*, six *Dravyas*, seven *Tattvas* and nine *Padarthas*.

Jina (soul), Pudgala (matter) Akasa (space) Dharma (the principle of movement) and Adharma (rest) are the five *astikayas*. These are the constituent elements of the cosmos.

These five together with Kala (time) form the six *Dravyas*. The term *Dravya* (flowing entity) expresses an important metaphysical doctrine of Jainism. It describes reality as something which is permanent in the midst of change—a reality which persists through the flux of appearance and disappearance—*Utpada—Vyaya—Dravya samyup-tan*.—This is an interesting anticipation of Hegel's dialectical account of reality as a *synthesis* of thesis and antithesis.

There is a long account of the several Karmas. But it is disappointing to find no mention of *Astikayas* even by name. Further the author makes a mistake in suggesting that the categories are *seven* according to the Svetambaras and *nine* according to Digambaras. The *Seven Tattvas* are common to both the schools. In this there is no difference between the two schools.

Then there is the chapter on ethics, where we have a useful account of the moral code for the laymen and the ascetics—*Agara Dharma* and *Anagara Dharma*. Then there is the account of Jaina cosmology, treating of the three worlds, the upper, the middle and the lower. The first is of the Devas, the second is our world, of men and animals and the last the several parts of Hell. The conception is more or less analogous to that of Dante and is shared by the other Indian schools of thought.

And lastly, we have an account of the history of the world according to the Jaina tradition. This contains a short account of the twenty-four Tirthankaras, the twelve *Chakravartins*, nine *Vasudevas*, nine *Baladevas* and nine *Prativasudevas*—altogether 63 great Purushas. These are celebrated in the "Trishashta Maha-Purusha Puranas", written by Jina Sena, Hemachandra and Sakala Kirti Acharyas.

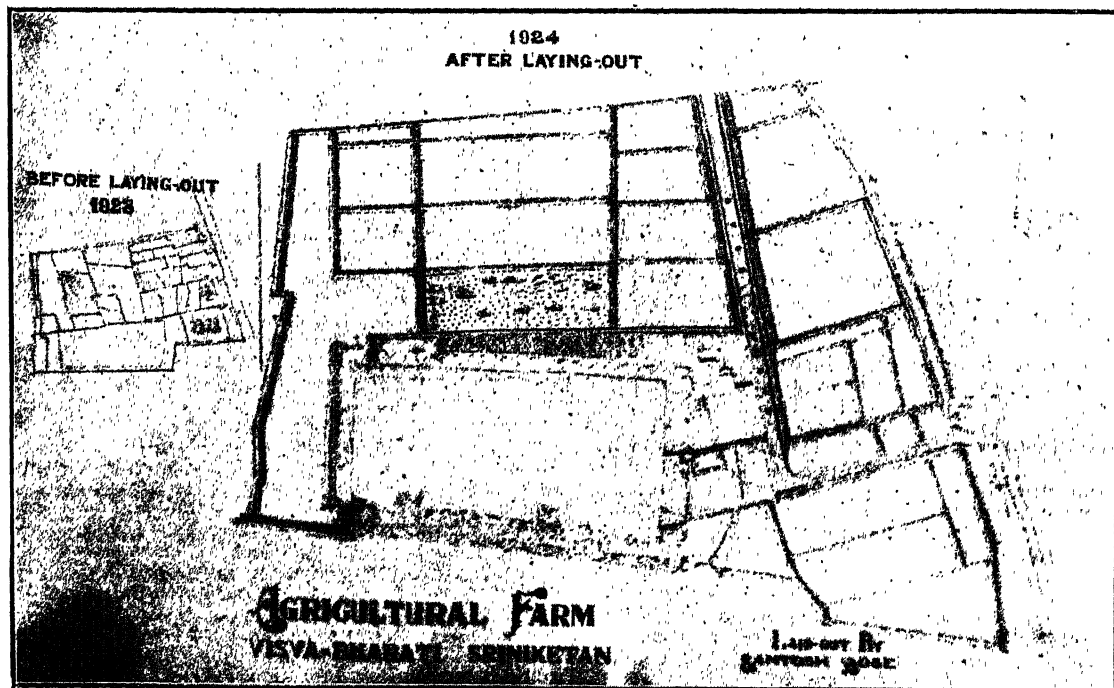
The rest of the book deals with religion and ritualism and a comparison with other religions, Indian and non-Indian. This is followed by a short estimate of Jainism as a world religion.

The book is admirably got up and leaves nothing to be desired. The colour plates and photographs are very valuable in giving us an idea of Jaina art and architecture. The work presents in a comprehensive way all the different aspects of Jainism. The value of the work would have been considerably enhanced if the author had consulted the works of "Kunda Kunda", which form the basis of all the later philosophical works which are given in the Bibliography. It is a great pity that even such works as "Panchastikaya", "Pravachana Sara", "Samaya Sara" are not mentioned even in the Bibliography, though they are all available in print and the first with an English Translation. An acquaintance with such works of Kunda Kunda Acharya would have been of great help to the author in appreciating and assessing the true worth of Jaina philosophy.

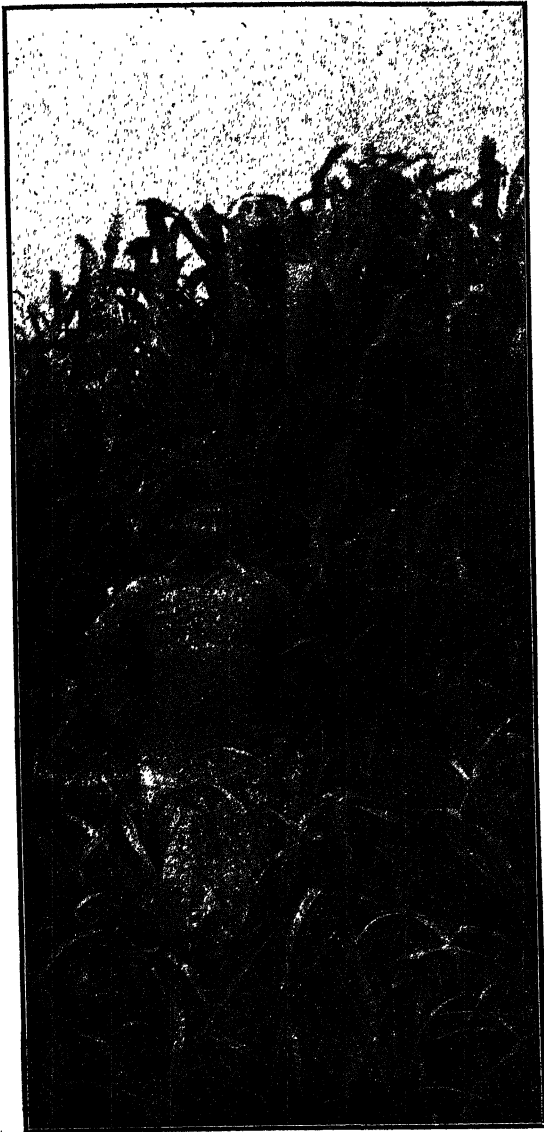
VISVA-BHARATI AGRICULTURAL STATION

By SANTOSH BIHARI BOSE, L. Ag.

THE Agricultural station forms a component part of the Institute of Rural Reconstruction, Sriniketan. The land where the present Farm stands, commonly known as "Brahma-danga"—baren-land, was purchased from the local Zamindars in the year 1922 ; but the



Cotton—Dharwar American



Fodder Crop-Juar

actual laying-out of the Farm and the conduction of proper experiments on scientific lines, were only taken up in the year 1924.

The entire area of the Farm has been divided into systematic blocks with regular plots. Ample provisions have been made both for the draining-out of the excess amount of water from one end of the Farm to the other, finally collecting into the Farm tank, as well as for the raised channels for irrigating each and every bit of plot of the



Papaya plants—1½ year old

Farm (*Vide* fig no. I). In other words, the whole system of drainage and irrigation of the Farm has been well organised.

Attention was also paid to the laying-out of the main Irrigation channels, so that irrigation water may be diverted, at the same time, both ways of the curves with equal velocity, and with equal volume of water; thus, economising a good deal of the duty of water from wastage by percolation and evaporation; as well as reducing a considerable amount of time in travelling, which is one of the most important points to be taken into consideration, especially at a place where the nature of the soil is more or less sandy.

Only one Central road runs through the middle of the Farm, thus facilitating the transport, as well as, economising the cost of carting manures from the manure pit to the different parts of the Farm.

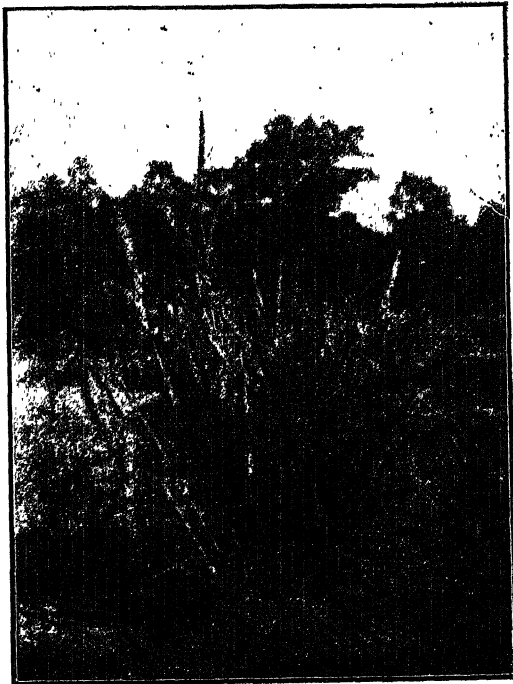




Sunn Hemp Fibres



Jute—Chinsura Green

Guinea Grass for Fodder

The main object of the Farm is to find out the natural productivity of the soil, and how to increase it by following a judicious system of rotation of crops, as well as, by introducing a system of intensive cultivation ; and thus finally to fix certain crops, that might be grown most economically with the aid of indigenous implements, etc., which a common cultivator can easily afford (vide fig. Potato--economy of space—narrow spades *versus* broader spades).

To introduce altogether new crops, etc. in this locality (e. g.) cotton, cabbages, cauliflower, tobacco, mulberry, jute, big round onion, papya, pine-apple, etc.) as well as improved implements (*e.g.* Improved sugar-cane crushing mill) are also subjects that receive special attention of the staff ; while, provisions have also been made to train up Farm apprentices, some of whom have already finished their courses and taken up their own farming in their respective native villages.

One of the subjects to which all agriculturists including dairy farmers, ought to pay constant attention is the improvement of the breed of cattle in the country and increase in the number of cattle. For this purpose, all cattle

require to be well fed. Owing to an increasing number of men being thrown on the land for their livelihood and to other causes, pasture land has diminished to a very great extent. So at present it has become imperatively necessary to grow fodder crops.

As Mr. Galletti observes :—

"Indian cattle can be improved only by India growing cattle crops, instead of merely depending upon common pastures and that by the system of rotation. Cattle crop can be grown side by side with food grains without diminishing the returns of the latter. Small holdings and poverty do not stand in the way of the Indian agriculturist adopting these three methods."

The Visva-Bharati Farm has adopted all these methods, and has also demonstrated that cattle crop can be grown on land hitherto looked upon as *Brahma-danga* or barren land.

Besides the crops shown in the illustrations to this note, tomatoes, cauliflowers, *dhaincha* plants for green manuring, tobacco (Motihari variety), big round onions, maize as fodder crop, paddy green-manured with *dhaincha*, ginger, plantain, pine-apples (queen,) mulberry plants for silk rearing. etc., are also grown. These have not been illustrated owing to want of space.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH.

PHANINDRANATH BOSE, *The Indian Colony of Champa. Theosophical Publishing House, Adyar, Madras, 1926. (The Asian Library, XII.)*

Professor Phanindranath Bose of Santiniketan continues his series of books on "Greater India" which he has so ably begun with the "Indian Teachers of Buddhist Universities" (Adyar 1923), and "The Indian Teachers in China" (Madras, Ganesan, 1923). The present little volume is devoted to the Indian Colony of Champa (which would now comprise the Southern portion of Annam), and contains within small space, a great deal of information on the political and cultural history of this distant colony. The conquest and Hinduisation of Champa seems to go back to the first century A. D., though its real history begins towards the end of the second century A.D., when a King Sri Mara founded a dynasty. It may be the name "Mara" that induced Sir Charles Eliot (Hinduism and Buddhism, III, p. 139) suggest that the writer of the inscription of Vo-can, who mentions Sri Mara, may have been a Buddhist. But the prevailing religion of Champa at all times was, according to the Sanskrit inscriptions, Hinduism, especially Sivaism. Only a few rulers favoured Mahayana Buddhism. Thus King Indravarman II (860 to 890 A.D.) was a fervent Buddhist, though he did not deny worship to Siva. It is interesting to learn from an inscription that a King Sri Jaya Indravarman (about 1175 A.D.) studied

not only the Dharmasastras, but also the Mahayana. India brought to Champa not only her religions, but also her social institutions, the four castes, the Indian marriage system, and even the custom of Sati. The Kings were surrounded by Pandits and cultivated Sanskrit studies. The work, which is chiefly based on the Sanskrit inscriptions, found in Ancient Champa, and published by Abel Bergaigne, and on the investigations of G. Maspero and other French scholars, will be read with great advantage by all who are interested in the history of the spread of Indian culture outside India.

M. WINTERNITZ.

A HISTORY OF LAND TENURE IN ENGLAND and ENGLISH THEORIES OF RENT: *Both by Professor J. Ghose, M.A., Ph.D. Kar & Majumdar & Co., Calcutta, 1924, pp. 380 and 281 respectively.*

We congratulate the author on having his books published in India instead of in England. There was a time when New England fishermen exported their herrings to Europe to have them imported as "French Sardines." The sooner the Indian authors realise the folly of having their books published abroad the better for the country.

Both books lack indices, and chapters need sub-headings.

The first book was the authors' dissertation for his Doctorate of Philosophy. The author says that the subject has received "exhaustive treatment" at the hands of European scholars. It is hard to understand how such a vast field could form the

subject matter of a Doctorate thesis, which covers generally an untravelled field, either in facts or in theories, and should therefore be very limited in scope. The facts dealt with are familiar to students of English economic history.

The second book treats of the theories of rent as conceived especially by the classical and neo-classical economists in England. The theory of rent was the corner-stone of the classical theory of distribution. Like the Physiocrats, Adam Smith attributed rent to the collaboration of nature. Malthus saw in it the result of the pressure of population. It was Ricardo, the high priest of the classical school, who elaborated the differential theory of rent. Senior found in rent the element of favourable circumstance. Mill accepted the theory of Ricardo in modified form but thought it unjust.

In recent years, the theory of rent has undergone profound changes. The differential theory of rent has been shown to be applicable to other incomes such as interest and even wages. Modern economists regard rent as a result of the normal operation of the law of value. Another class of thinkers have shewn rent to be unearned increment and their teaching has given rise to the movements for land nationalisation and single tax.

Although Jevons, Marshall and other English neo-classicists, gave the theory of rent new interpretations, they still adhered to the old differential theory of Ricardo. It was the Continental economists specially Karl Menger, who explained rent as the price for the service of land as that of any other factor of production. On the other hand, it was Henry George, an American, who became the greatest champion of the single-tax movement.

Professor Ghose, confining himself mostly to the English economists, has scarcely been able to bring forward these recent developments of the rent theories. But we agree with the author that no economic question is more important to the Indian students of Economics as those of the land system and rent and to this the author has made valuable contributions.

R. K. D.

HYPATIA OR WOMAN AND KNOWLEDGE. by Dora Russell (Mrs. Bertrand Russell). Published by Kegan Paul, Trench, Trubner & Co., Ltd., London. Pp. 95 Price 2-6 net.

This is the frankest, most open and honest challenge that any woman in recent years has thrown to the opponents of woman's freedom. Its words are written in fire, and, as many a leading English magazine said, they have long needed to be said but no one had the courage to say them.

Mrs. Russell is a feminist, openly and honestly, and she is a learned woman. Her book is dedicated to Hypatia, the Greek woman and learned university lecturer who was torn to pieces by Christians in Alexandria because her knowledge did not seem to them becoming in a woman. Mrs. Russell, in writing her little book, says she expects what she writes to suffer the same fate from Christians, but that she will not withdraw or retract one statement for all of that.

Throughout the book she has used Greek names. For instance in speaking on early feminists, she writes of Medea, the barbarian wife of Jason, the Greek. She likens all opponents of women to Jason. Jason, who was taking another wife, had

to face his wife Medea, mother of his two children. Face to face with revolting and insurgent female, he did what many a man does today—stood upon his rights as a ruling male and consigned her to the supposedly proper place of the female. But in the end, Medea, the unconquerable, killed her two children and herself rather than suffer the injustice and indignity of it.

Then Mrs. Russell leads us down through the work of the older feminists who preferred to devote themselves to the education and advancement of woman, rather than marry, then to the modern feminist; to feminist mothers and feminist lovers.

The book is well worth reading, although it will shock many Indians whose ideal is not the free woman to whom existence is the grandest of experiments, but the woman who considers it her duty to follow her husband in all things.

A. S.

AMONG THE WOMEN OF THE PUNJAB. A camping record. By Miriam Young. Published by The Carey Press, London. Pp. 179 Price 2-6.

Were it not for the fact that this book is a propaganda document against India, no person of intelligence would read more than ten pages of it without throwing it aside in disgust. In it the missionary mind stands, stripped naked, as not only an unfair, primitive mind, but a mind that tells deliberate falsehood when necessary.

If I knew nothing of India, and read this book, I would finish by thinking the Indians are a very low, ignorant, uncultured people; that all the men are foul-mouthed and the women sit about picking lice out of each other's hair. That is, those Indians who are not Christians! For the minute a person embraces the Christian faith he seems to, according to this writer change himself and his traditions, his clothing and manner of life, and his mind so completely that at once he is respectable. He ceases to be "a heathen" such are the words used for non-Christians.

For instance, the writer is a Christian missionary woman who travels from village to village in the Punjab. She pitches her tent outside a village and starts singing hymns. And such hymns; Primitive cheap things, when compared with the religious hymns of the Hindus or the Muslims. These hymns shout hallujahs, from one end to the other they tell of the emptiness of the Vedic texts and of the Koran. The inducement to become a Christian is summed up in the word "hallujah"—and one has the definite impression that conversion to this faith is nothing but an emotional spasm. For certainly, from beginning to end, there is not one argument that would appeal to a sensible person. She uses medical care in the next station as an inducement—buying souls as it were. With pathos she tells of the complaints of the Muslim women in these words:

"They would tell of the quarrelling that went on in their houses; of the way in which they teased the poor little wives when they first came; of the lying and deceit; of the unhappy marriages and of the marriage laws so unfair to the women Then she (the missionary) told them that a Christian marriage was very different from a Mussalman marriage; it was a binding thing not to be lightly broken, because it was an agreement made before Allah and in Allah's name.

To those who know the truth, this last is a huge joke. It is more—it is a deliberate lie. Marriage in almost all Christian lands is not a religious sacrament, but a civil contract that may be broken if the couple find that they loathe each other, or for other reasons. Only the Catholics believe, as do the Hindus, that marriage may not be broken. But Catholics are by no means the entire Christian world.

The ignorant Indian peasants may believe such things as this, but they would not do so if they went to the next station and learned something of the private lives of the Anglo-Indians.

As for the unfair marriage laws to women: all religions have unfair marriage laws for women, for religions have been founded and their philosophies propounded by members of the male sex. In the Koran, in the Bible, and in the religious laws of the Hindus such as the Code of Manu, there stand passages favourable to women; but there stand far more passages still, unfavourable to them. Propagandists of the various faiths always quote the passages that they think their readers or hearers will find agreeable. But in this they are not truthful or fair. It is not Christianity that has given women of the West a steadily increasing influence and power, with rights over her own body, soul, property and children. It has been the woman's movement and the changing social laws that have given those rights even against the teachings of the Bible.

One would think, to read this writer, that in Christian homes there is never any quarrelling, lying or deceit, as in the peasant homes of the Punjab she has visited. There are certain sections of Christian London which, on Saturday night, are far worse than the homes she mentions. There you see English Christian husbands and wives, perhaps both drunk, not only quarrelling, but fighting each other for dear life, expressing their opinion of each others' characters in no uncertain terms. And as for the Indian women who have lice—does this missionary intend to infer that Christians never have lice? If so, I could make a collection of lice taken from Christians throughout Europe and England, and send them to her to weigh in the balance against her statements. Lice, lying, quarrelling, deceit, are products of poverty and misery and the lack of opportunity for education and culture. Culture with all that it means, is a product of leisure; and leisure comes only with freedom—which means political and economic freedom as well as social.

No one denies that reforms are needed within Hindu and Muslim Society. But also within Christian society. These reforms do not depend upon the religion you happen to believe in. It is true that many Christian lands have a higher standard of life, thought, and culture, than has India on the whole. But that is not due to their religion; it is due to their independent political and economic condition; but chiefly due to the advancement of science—to bath-tubs, vacuum cleaners, good soap, electricity, good food, and an education to back everything up. Neither Christianity nor British rule can bring these things to India.

It is not our intention to attack those persons who within their hearts find in the Christian faith something to guide their lives and give them courage to face this existence. But many Christian

missionaries are unfair, untruthful, and their motives not above suspicion. They are too intimately connected with the ruling power in India to arouse trust in any thinking person. They teach their followers to support British rule, to be ashamed of their own people, their own history, their own country. They teach them to become half-baked Englishmen neither good Indians, and very inferior Englishmen. In this book, for instance we find from beginning to end one long song of praise of England and Christian things, one long, untruthful misrepresentation of Indian things, from the "salaam" which is considered inferior to the handshake, to the Vedas which are supposed to be silly things compared with the teachings of the Bible. Just take the following passage as an example (p. 102):

"But it is impossible to ignore the fact that in India there is very little public opinion against sin of any kind. On the whole, the Indian conscience is not sensitive to sin. Often where, in England, sin has to defy public opinion, and trample on outraged conscience, in India sin and public opinion walk arm in arm through the street, while conscience follows them with greetings of peace."

What Christians mean by sin I do not know. If they mean, as religious people generally do, nothing but sex, then England cannot compare favourably with India. Nor is public conscience outraged in England—it merely regulates prostitution, sets it apart in a certain section of the city, and considers it necessary in the present state of society. And indeed, prostitution is one of the choicest fruits of the present state of society. English people are not "outraged" at prostitution; they merely say it does not exist—for it is not good manners to talk about uncomfortable things.

As for other aspects of "sin": she says that Indians refuse to accept the "sonship of Christ" except in its strictly literal sense. That is, to her, "sin". But a large section of the thinking world, living in Christian lands, also regard the sonship of Christ in a literal sense. To us, Christ was a man, with a father and a mother; he was, like Mahomed and Buddha for his time, a great social reformer, a social revolutionary in fact. The whole tendency of Christianity to outlaw sex has been responsible for the mysticism surrounding his birth. That he was born of woman and that his father was a human being does not make him any the less one of the noblest figures in the history of the human race. In fact, it makes him of importance, for his birth, as did the birth of the Buddha, of Lord Krishna, and Mahomed, but shows us to what heights human beings can rise, and it gives us the knowledge, and the courage, to expect more and more of mankind, and less and less of mysterious forces of which we know nothing.

India's great need is medical supervision and treatment, education, a higher standard of living for the masses and a lower standard for the rich; but these are all things intimately bound up with political and economic freedom in which a people can develop and protect themselves. Any faith that does not help India to achieve this goal, is inimical to India. And in so far as Christianity fails to help, in so far as it is inimical to India. If we are to judge by such books as the one under review, then Christianity has nothing to offer to India except a continuation of slavery.

AGNES SMEDLEY

REPORT OF THE INDIAN TAXATION ENQUIRY COMMITTEE 1924-25: Vol. I to VII: Published by the Govt. of India Central Publication Branch, Calcutta. Price the whole set Rs. 30-13-0. (The volumes can also be bought separately).

The above volumes prove one thing very clearly and it is that economic enquiries are not abstract speculation. They mean hard work and expenditure of money. The Government of India's idea in appointing the Indian taxation enquiry committee was to (a) discover the nature of the incidence of the existing taxes, (b) to consider whether the existing system was in keeping with the fundamental principles of taxation and (c) to find out, if necessary, better ways of appropriating funds from the nation to run the governmental machine. The importance of the enquiry cannot be denied; for a bad system of taxation reacts injuriously on social well-being while a good system stimulates prosperity. The seven volumes of the Report summarise the work done by the Todhunter Committee which began its enquiries in 1924 and carried on the same for over 12 months. In the course of their enquiries the members of the Committee examined orally or in writing 288 witnesses, of whom 66 were members of legislative bodies, 110 officials, 35 economists, 18 business men and 59 representatives of associations. They also examined numerous notes and memoranda from official sources.

The Taxation Enquiry Committee cost India nearly Rs. 5,00,000. The Report gives one a very good idea of Indian taxation, the evidence volumes contain much useful information and if nothing else comes out of the enquiry it will survive as providing a valuable economic document.

THE RUPEE AND THE GOLD STANDARD: By B. P. Jinnahkar M. A., LL. B., Reader and Head of the Department of Commerce, Dacca University; Published by the author from Ramna, Dacca; Price Rs. 3/-

The book is written with a view to clear up the irrelevancies with which economists and officials have been smothering the real problem of the Rupee, and to bring out the "Central aspect" of our currency problem which alone, in the opinion of the author, after all matters. The book shows the author, whose arguments are to the point and scientific, to be well versed in the technique of currency matters. The price has been fixed too high. The printing etc. are good.

THE COAL CRISIS AND THE FUTURE: By P. Abercrombie, V. Branford, C. Desch, P. Geddes, C. W. Saleeby and E. Kilburn Scott; Published by Lepay House Press, 65 Belgrave Road, London S. W. 1.

This is number 6 of the interesting series, "The Making of the Future". The authors do not believe in a superficial study of things. The Coal question is not a mere quarrel between capital and labour. Nor can any compromise put the industry back on its legs. To effect any permanent improvement one must go deep into the conditions which guide its normal working and progress. Prof. Geddes calls the present age of industry the *Neotechnique* age, as opposed to the relatively "muddling through" industrial era which he calls *Paleotechnique*. The Coal industry is going through times of transition and is being impeded in its progress by "that robust immunity

to science, and even to its application, which still characterises" the English public and England's governing classes. They suffer from paleotechnique obsessions. The book expounds the neotechnique laws of industrial progress as applicable in the case of coal, and, being written by persons of undoubted scholarship and originality, provides a deeply interesting study.

KARL MARX'S CAPITAL: By A. D. Lindsay, Master of Balliol College, Oxford; Published by the Oxford University Press; Price sh. 2-6.

This is one of that excellent series of books "The World's Manuals" and comes well up to the mark in scholarship and instructiveness. Karl Marx is probably the world's most misunderstood man. Some have misunderstood him to be infallible in wisdom; others have again misunderstood him to be "one of the most muddle-headed idiots that ever lived". He was, however, neither. There are inconsistencies in his writings; but of consistent reasoning there is more. This introductory volume can be unhesitatingly recommended to those who want to know Marx; either with a view to cultivate his acquaintance more later on or from mere curiosity.

OUR MINDS AND THEIR BODIES: By John Laird, Regius Professor of Moral Philosophy in the University of Aberdeen; published by the Oxford University Press; Price sh. 2-6.

This volume is also of the World's Manuals Series. Are the Body and the Mind two, or, are they one? Are we really only bodies which produce our minds in the course of working or are their spirits living in our bodies? These are eternal problems to solve. The author uses science and opinions to give answers to the above. The book is an intelligent summary of a great mass of knowledge. A. C.

WEST OF DODGE; A NOVEL: By G. W. Ogden; published by Hodder and Stoughton Ltd., Warwick Sq. London E. C. 4; Price sh. 7-6 net.

G. W. Ogden is a well known writer of popular literature. The volume under review marks him out as a remarkable spinner of stirring incidents and a clever weaver of a plot with this material. The book is well printed and got up. All credit to H. & S.

A CANDLE IN THE HILLS: A NOVEL By I. F. Grant; published by Hodder and Stoughton Ltd., Warwick Square, London E. C. 4; Price sh. 7-6.

"A candle in the Hills" is a tale of adventure and patriotism told with a revolution-stricken Britain as the setting. King Richard the Fourth of Britain is overthrown by fanatical subjects and he regains his throne—how? That's the story.

THE SCARLET COCKEREL: A NOVEL: By C. M. Sublette; published by Hodder and Stoughton Ltd., Warwick Sq. London E. C. 4; Price sh. 7-6 net.

A thrilling tale of virile adventure and strange happenings.

K' C.

TEMPLES, CHURCHES AND MOSQUES: By Yakub Hasan, G. A. Nateson & Co., Madras. 68 illustrations. Pp. 208. Re 1/8/-

The very idea that the descriptions and the historical accounts of the places of worship of the

Hindus, the Christians and the Muhammadans should be kept in a single volume and that not a big one, is excellent. Mr. Yakub Hasan has worked out this idea in the volume before us. His task is very difficult, because the subject he chooses covers a wide field. But Mr. Hasan has done full justice to the architectural and spiritual aspects of the monuments erected in the name of the three great living religions of the world. His accounts are short, yet minute. He knows how to tell a tale doing away with its big tail. The book will be highly useful to the students of comparative religion. We are sure, the book will enjoy a good circulation.

THE GANGES—TWO LECTURES DELIVERED IN THE INDIAN MUSEUM, CALCUTTA, BY DR. PASCOE AND DR. ANNANDALE : *Compiled by the Christian Literature Society for India, Madras, Eight annas.*

The two lectures give us a brief, yet learned and comprehensive history of the birth, the character, the geological aspect and the productive nature of the Ganges, the sacred river of the Hindoos. The account in the second lecture, of the animals found in the Ganges and recorded by Asoke and Babar, is very interesting.

THE UNITED STATES OF AMERICA : *By Chandra Chakrabarty. Published by the Susruta Sangha, 177 Raja Dinendra Street, Calcutta. Re. 1/8/-*

It is a history of the present-day America, dealing with its physiography, historical background, government and its people and their industries, education and social organisation. In many respects the America of to-day is a country to be followed for her multifarious humanitarian activities. For this, accounts of such a country are always welcome. The book before us is good. But it could have been made better by adding a number of illustrations to it, and making it devoid of printing mistakes, which unhappily creep in many places.

SWAMI VIVEKANANDA ON RELIGION AND PHILOSOPHY (FIRST PART) : *Compiled by Swami Nirvedananda. The Ramkrishna Mission Students' Home, Calcutta. Twelve annas.*

Swami Vivekananda is one of the glorious band of torch-bearers of Indian religion and culture to the far western countries. His thoughts have captured the thinking minds nearly all over the world. In the present volume extracts from the Swami's writings on religion and philosophy have been put in a systematic way to enable the public to have the Swami's thoughts in a nutshell.

MAHATMA GANDHI : *By R. M. Gray and Manilal C. Parekh. Published by the Association Press (Y. M. C. A.), 5 Russell Street, Calcutta.*

This little book of 136 pages dealing with the life and doings of Mahatma Gandhi is highly welcome. It gives us a clear, simple, vivid and faithful portrait of a life vibrating with enthusiasm and love for the service of his motherland and humanity at large. The authors have a keen insight into and a deep reverence for the great character they have handled. The value of the book has been enhanced by a number of pictures of Mr. Gandhi in different stages of life. The get-up of the book leaves nothing to be desired. The Association Press of Y. M. C. A. is to be congratulated on its excellent service regarding the publication of the cultural history and the lives of

the culture-bearers of ancient and modern India. The present volume is included in the Builders of Modern India series.

PEARYMOHON SEN GUPTA

THE POLITICS OF BOUNDARIES AND TENDENCIES IN INTERNATIONAL RELATIONS : *By Benoy Kumar Sarkar, N. M. Roy Chowdhury and Co, College St. Market, Calcutta, 1926. Pp. 322. Price Rs. 3-8-0.*

This is a collection of newspaper articles contributed between the years 1922 and 1925. The chief sources of information drawn upon by the author are the great dailies in French, German, and Italian. Consequently they throw sidelights on European diplomacy and suggest points of view which are sometimes startlingly new to the Indian reader.

Mr. Sarkar is the one Indian who has studied international relations, especially in their economic aspect, at first hand in France, Germany and Italy, and he can express himself with confidence on the subject he talks about. He does not merely copy news, but has his own original contributions to make, and he can take in the whole situation at a glance, and deliver himself boldly as to the conclusions to be drawn from it. The book is exceedingly well printed and printing mistakes are few, and the binding and get-up leave nothing to be desired.

The first chapter on the politics of boundaries expounds the author's views on the nation-idea. As against the romantic Mazzinian cult of the nation, with unity of language, race and culture as the basis of the state, Prof. Sarkar presents the realistic and positive theory of state. 'Nation-states' like England are few, the majority being polyglot and multi-racial. Parts of Belgium and Switzerland are French-speaking, yet France would never dream of incorporating them with herself. The only ideal before the nation as well as the state is the advancement of the human beings of which they are composed, that is the criterion by which their success should be judged. The newly created State of Tzecho-Slovakia is a land of seven languages and half a dozen minorities. Not unity, but independence, is the distinctive feature. As much of the earth's area and of the human mass as can be organised effectively in a separate entity along the lines of least resistance should be regarded as the basis of the State. The State is not a natural organism, but a voluntary association, an artificial corporation, and institution consciously created. The sole origin and *rationale* of the State has to be sought in the will of the people to agree to its formation. The agreement, however, may be tacit or express. The boundaries of States or nations have no natural or necessary connection with the frontiers of culture, language, religion, or race. There is thus no mystical absoluteness or inalienability in the limits of the state. The 'scientific frontiers' may advance or recede with every generation according to the dynamics of inter-social existence. The only architect of the world's historical geography from epoch to epoch is the *shakti-yoga* or 'energism' of man. The State comes into existence, first, because certain men and women are determined to create it, and secondly because they are in a position to maintain it against all odds. The formula applicable to the homogeneous nation-states of Western Europe cannot therefore be suitable to vast continents like China or India. The recent civil wars and revo-

lutions in China are phases in the modernization of the Chinese State. The disintegration of old China is akin to the transformation of Mediaeval Europe with its "indefinite incoherent homogeneity" into a system of modern States with "definite coherent heterogeneity." A China or an India in the singular number is an anachronism in the twentieth century. Mediaeval homogeneity must be replaced by conscious heterogeneity in order to adapt them to modern conditions. Here the author propounds a view which is worthy of the consideration of our 'nation-builders'. A confederation of States, in the fullness of time, is the only future which can be envisaged for India according to this view.

The chapters on Turkey are very interesting. In the opinion of the Angora delegates, the caliphate has never rendered any good to Turkey but has only served to divert the attention of the people from genuine national interests to the wildgoose chase of Pan-Islam. The New Turkey should in their opinion bid goodbye to that misleading policy by which the Turks were being taught to fraternise with peoples with whom there was no affinity of race or sentiment. From now on the Turks are to devote their energies to themselves. According to Lloyd George, the secularization of politics among the Mussalmans is likely to give a fresh lease of life to the people professing this faith. And already marked improvements in all directions are to be noticed, especially in education and industrialization. The income per head, by the way, is Rs. 1-8-0 per day, and this is considered to be too low for rapid economic development, as it leaves hardly anything for investment after meeting the domestic expenses. India with an average daily income of Rs. 1-8-0 per head, would be considered passing rich. The population of Switzerland is 3,800,000 that is to say, that of three average Indian districts, and there are only about fifty thousand old men there each of whom earns less than five hundred rupees a year, and an old age pension has been sanctioned by Government for these 'paupers'. Judged by this test, it is doubtful if in three average Indian districts there are as many as fifty thousand people who are as rich as these paupers. Consider, also, the state-obligation to provide for old age sickness and death. What is our Government doing to deal with the problem of middle class unemployment. It is hardly regarded as a subject for state interference.

"The story of Italian national independence and unification is but another testimony to the great principle that subject peoples can acquire the status of free nations solely when they are in a position to make the best use of the antagonisms that divide the great powers from one another." "The institutions of Great Britain, America, France and Germany are too high, much too advanced and complex for the stage at which Indian developments are arrived. Neither in cultural work nor in industries and commerce can young India venture to be measured by the present standard of these four great civilizing Forces.....Italy's experiments in nation-making, economic development and modernism represent, so to say, the cultural bridges over which semi-primitive, semi-developed peoples will have to pass in their strivings after fuller and richer self-realization."

Same facts about Japan are interesting. The year 1925 constitutes an important landmark in the growth of democracy in Japan. Adult universal suffrage has been adopted by the parliament though

for the present it is confined to males only in Japan, there is practically no illiteracy, both among males and females. The upper House still retains its right of absolute veto, but the hereditary peers are no longer in a majority, and the new brains and energies of the nation are now represented there by raising bankers, industrialists and representatives of other large economic interests to the peerage. The population has increased from 60 to 80 millions in two decades, and the density is as high as that of Holland and Denmark, being about 480 per square mile. Consequently Japan is now dotted over with townships, and urbanization, which is another aspect of industrialization, has proceeded apace. Only about one-third of the population is now engaged in agriculture, the remaining two-thirds, living in towns and cities, being employed in workshops and factories. It is the towns which help in spreading democratic ideas and facilitate the exchange of views, and the building up of institutions for patronization, unification and organization. Wealth, culture, education, working class propaganda, all have their citadels in towns. They imply the rise in importance of the working class. Crusade against vested interests, economic and social justice, equality, in one word, democracy, all follow in the wake of the organization of labour in towns. In the words of the author, "democracy or government by public discussion criticism, and party-spirit, temporarily and superficially a source of weakness although it is, furnishes in the long run the surest foundations of a people's well-ordered and richly-diversified energism."

POL.

MAHARAJA SAYAJIRAO GAEKWAD : *By V. P. Nene.*
Price six annas. Pp. 24. 1926.

This booklet contains a short life sketch of Maharaja Gaekwad and was written just on the eve of H. H. the Gaekwad's Golden Jubilee.

TECHNICAL EDUCATION : *By J. C. Ghosh, Principal, School of Chemical Technology, Calcutta, with a foreword by Sir W. Carey. Published by Messrs. Thacker Spink and Co., Calcutta. Price Rs. 4-8. 1926.*

In this handbook the author has collected information in respect of All-India superior grade services, provincial services and information relating to industrial careers in India. It will serve as a useful book of reference to those who look for Indian careers.

P. C. S.

MR. RAMOSI—A NOVEL : *By Valentine Williams. Published by Hodder and Stoughton Limited, London. Pp. 320. Price 7-6d.*

A thrilling mystery story of tingling excitement all through. Mr. Ramosi is an ultra-modern scientific thief who works wonders. The story hovers around the famous Luxor excavations. Some precious antiques were mysteriously stolen by Mr. Ramosi and his associates. David Cradock at the instigation of the Egyptian government was on his trail and finally unravelled all the mystery about Ramosi. The book is a jumble of impossible situations and thrilling oriental glamour. The lover of romances can have some good hours with Mr. Ramosi.

RUDRA—A ROMANCE : *By Arthur J. Westermann. Published by C. H. Shah for Messrs R. Shah and*

Co. Ltd. 65, Esplanade Road, Fort, Bombay. Pp. 447, Price Rs. 3-8.

This is a beautiful romance about ancient India so reverentially written that we sometimes forget that the book comes from the pen of a foreigner, Kais the priest and the forerunner of Buddha Gautama is a beautiful character, mysteriously grand. The character of Utpala is fascinating though sometimes shockingly unconventional. The book upholds the famous doctrine of the reincarnation of souls.

The get-up and printing leave nothing to be desired.

S. K. D.

CHINA AND THE WEST: By W. E. Soothill: Oxford University Press (1925). Price Sh. 10-6.

Mr. Soothill a professor of Chinese in the University of Oxford has attempted to trace the successive stages in the history of the contact between China and the various peoples of the West. By "West" he fortunately does not mean that group of fortune's favourites—the "Occidentals" only. He takes under his purview all the important nations to the West of China that ever played a part in the history of the Celestial Empire. This history extends from about 150 B. C, when China became "officially aware of a Western world," from the historic search of General Chang Kien (138 B. C.), the Chinese Columbus, to discover the route to India for the first time, from the arrival of the first batch of Indian Buddhist missionaries at the invitation of the Chinese Emperor in 65 A. D. to the ascendancy of Buddhist priests in the court of the Great Mongol Emperor Khubilai Khan (end of 13th century). The whole of this period of nearly fifteen centuries has been treated by Mr. Soothill in a very elementary and summary way, which is the more regrettable because this was just the epoch which invited a thorough and comprehensive treatment, bringing out the full significance of this drama of interaction between the East and the West. Towards the writing of this "unwritten" chapter Prof Hirth had contributed his "China and the Roman Orient" now out of date, but which might have been amplified; so a generation of continental sinologists have worked patiently for years to supply materials: Chavannes and Sylvain Levi, Pelliot and Cordier have published their capital works. Mr. Laufer has suggested a new line of research by his solid monograph "Sino-Iranica" proving the intimate relations between China and Iran in this grand cultural fusion. Explorers and archeologists like Sir Aurel Stein, Grunwedel and Von le Coq have discovered heaps of invaluable materials for the reconstruction of this history of international relations. But Prof. Soothill is so unhistorical in his haste to reach the (to him) incomparable period of Chinese relations with the modern nations of the West that he jumps over important landmarks of this history, lumps together the "Early Buddhists, Arabs, Christians" (strange bedfellows on the Chinese soil.) in one chapter, and heaves a sigh of relief reaching his chapter on the "opening of the sea route and the advent of the English" (beginning of the 17th century).

Under these circumstances the author has necessarily produced a picture of China that is as fragmentary as it is unconvincing. His judgment on Buddhism (Pages 44-45) is superficial

and his tracing of the kingdom of the Yen-chi King Kanishka as far as Madura (!) in India is erroneous.

From the 17th century his notes are fuller and his treatment clear and coherent; we feel that the author is not giving halting summaries in a dubious style but that he takes his stand on firmer grounds of his personal research. Students would profit by his lucid presentation of facts and form some idea of the "international jealousy, intrigue, hatred and strife. Portuguese against Dutch, Spaniards against British, each against the other or on his sides as international disputes or immediate advantage served." (p. 67). But as success crowned their pitiless efforts against the Chinese, these "adventurers hard of hand and heart" gradually hypnotised our author who transformed them in his enthusiasm and started rebuking the Chinese for their stupidity in not recognising these Western heroes as missionaries of good-will and illumination. Moreover, the economic ideas of the Chinese people were so hopelessly out of date that they could not realise the grave injustice of stopping the importation of such a beneficial article as Opium, thereby violating the principle of Free trade! Yes, free trade at any cost and free ports necessarily and 'concessions' and counter-concessions inevitably. Whenever the Chinese behave in a manner incongruous with this historical logic the author with a serene sense of justice calls them 'corrupt' 'rotten' etc. But when these pioneers of Western civilisation demonstrate their love of culture and art by destroying for ever the Summer Palace, and its priceless collection of Chinese art, porcelain, painting and other gems of beauty the author has not a single sentence to condemn this unparalleled savagery! During the Taiping rebellion (1860) which brought to a head the anti-occidental fury of the desperate Chinese, the "Allies pressed forward.....and took the Summer Palace. 'Nothing in Europe can give any idea of such luxury' wrote general Montauban 'bewildered by the sight of such marvels.' It was thoroughly looted by the French and the small British cavalry contingent and not least by the local Chinese.....Lord Elgin, despite the refusal of the French to participate... gave the Summer Palace over to flames or rather such part of it as remained after the fires started by Chinese looters."

How far the introduction of the Chinese looters in this drama of cynical destruction (I won't call it vandalism for Vandals were sincere, not sophisticated rogues,) redeems the picture, the common reader would judge. But it would ever stand as one of the darkest blots on the reputation of westerners as pioneers of culture in the East.

That reminds me of the day when I was being shown round the Tehung Hua College by an officer in charge, a highly cultured Chinese, educated in the Western universities, not an old-fashioned rabid patriot,—Mr. C. suddenly interrupted me in my ecstasy over the charming lines of Chinese architecture...."Well Sir, do you see the Summer Palace?" I got startled and stretched my neck and strained my eyes along the direction of his fingers. "No Sir, I see only the bare rugged plains ...where is the Palace?".....

A peculiar light flashed in his eyes and he said slowly.

"Exactly their Sir! Lord Elgin came here, you remember, and there is our Summer Palace. Our boys often come here to see....."

I forget his exact words. I shuddered at this grim irony of a modern Chinese, occidental by culture!

The West has written many things on China. When will the Chinese write *their* history?

KALIDAS NAG

BENGALI

PUROSHOTTAM: By *Jimutavahana*. Art Press, 1, Wellington Square, Calcutta. Pp. 200.

The book is named after the hero of the story. It deals with some of the burning social problems of the day in a spirit of wide sympathy. The author shows signs of his deep love for the Hindus in every page of the book, and his zealous advocacy for social reform has evidently suggested the pen-name he has chosen for himself, *Jimutavahan* being the well-known founder of the Bengal school of Hindu law. Every thoughtful Hindu must admit that the ancient *Smritis* and *Samhitas* by which we are governed in the details of our social life must now be recast to bring them into line with modern needs, and our author, in taking up the role of the modern *Jimutavahana*, has shown the way to others to follow in his wake. The plot is indeed very thin. An enlightened Brahmin *Zemindar* who feels deeply for the depressed classes of Hindus, his cultured but orthodox friend who is out to revive the glories of Brahminism but is at last intellectually and morally convinced of the futility, nay, the reactionary nature of his activities, an educated *dom* girl brought up as a daughter by the *Zemindar*, a *dom* graduate with whom the girl falls in love and is destined to be married,—these are the few characters who form the pegs on which the author hangs his extremely thoughtful discussions on the future of the Hindu race and religion. The revolt against the domination of the higher castes that has been silently going on among the great *Namasudra* community of East Bengal and which prevented them from participating in the political activities of the upper classes and manifested itself in various other ways, the success of Christian missionary work among them, and the fanatical outbursts of Mahomedan fury, temple-breaking, abduction and other crimes with which the newspapers have made us so familiar of late, have been delineated with consummate skill and from the point of view of the *Namasudras*, missionaries, and Mahomedans themselves, in order to find out what is wrong in Hinduism to invite such attacks from within and without. The author has already established his reputation as a thoughtful writer with a powerful pen by his previously published work, *Upagupta*, where he takes us back to a bygone age in order to dissect the virtues and vices of Hinduism at its very source, and gives us a masterly summary of all that can be said for and against the caste system. In his present book he examines Hinduism as it stands today, and carries his penetrating analysis into the very core of his subject. His deep sympathy, keen insight, critical acumen, combined with his power of observation and gift of expression—he commands a lucid, vigorous, powerful style—have enabled him to produce a book every page of which reveals his profound admiration for the undying greatness of Hindu culture and yet

contains a scathing denunciation of the evil accretions of the ages which have made popular Hinduism a sink of iniquities today. With a prophet's sureness of touch and inspired zeal he has laid his finger unerringly on all the plague-spots which have reduced this once glorious race to its present lamentable condition and which will inevitably lead to its extinction unless a combined effort at vigorous reform is made by Hindus of all classes, led, as of old, by the Brahmins, who must prove themselves fit for their high calling of intellectual leadership by liberal education, self-sacrifice, and enthusiasm for the welfare of Hindu society. The author is evidently an orthodox Hindu and writes from the orthodox standpoint, and this enhances the value of his criticisms, for he is not only a critic, but also a lover of the people whose degenerate social customs and practices and pervert mental outlook he denounces in no uncertain terms. We wish the author all success, and sincerely hope that the book will command a large sale. The book is neatly printed.

BOOK-LOVER.

SANSKRIT

THE *VYAVAHARAMAYUKHA* OF BHATTA NILAKANTHA WITH AN INTRODUCTION, NOTES AND APPENDICES: By P. V. Kane, M. A., LL. M.

As regards the religious and civil laws of the Hindus in the period from the 13th to the 18th century A. D. there flourished a class of writers generally known as the authors of *nibandhas* or the digests, and encyclopaedias such as the *Caturvarga cintamani* of Hemadri, the *Madanaratna* of Madana Simha, the *Smṛiti-tattvas* of Raghunandana, etc., and the Modern Hindu Society in all the provinces is guided mainly by this kind of works in those matters. Nilakantha (17th century A. D.) wrote such an encyclopaedia which is generally styled *Bhagavanta-bhaskara* after his patron, Bhagavantadeva. It is divided into twelve parts called *Mayukhas*, 'rays' each part dealing with mainly a subject such as *sanskara*, *acara*, *śraddha*, *nih* etc. The work has an unique place among the *nibandhas* owing to its own merits. The present volume forms its sixth part named *Vyavaharamayukha* treating among others of the categories in judicial procedure, documents, possession, witness, ordials, ownership, heritage partition, sons, adopted son, relationship, debts, partnership, wages, shares, disputes of boundaries, assault and abuse, theft, adultery, violent offences, gambling, etc.

The present edition which is included in the Bombay Sanskrit series is based on both the previous editions and a number of MSS. not less than eight, and bears nothing to be desired as expected from an editor of Mr. Kane's calibre. The importance of this edition is enhanced not only by the different appendices and the introduction by him but also by his copious and masterly written notes in which every difficult point has clearly been explained quoting corresponding passages from other works on the subject.

V. SHASTRI

HINDI

SADGURU-RAHASYA: *By Kujar Kesalendra Sahi Rai Bahadur of Diawra Raj. The Hindi Mandir, Allahabad. Rs. 2-8 Pp. 219.*

The author views the philosophy of Life from the Hindu standpoint and describes the various aspects of life in style which is lucid and straightforward. He tries to give modern scientific explanation of the Hindu ideas of creation and Evolution. The part of the work dealing with devotional topics is really charming. This work marks an epoch in the art of book-production and the publishers are to be congratulated on the excellent letter-press.

KAVITA-KAUMUDI: *Vol. IV: Edited by Ramnare Tripathi, published by the Hindi Mandir, Allahabad Pp., XIV 698+IX. Price Rs. 3.*

This volume containing Urdu poems printed in Nagri, supplies a long-felt want. Mr. Tripathi's well-conceived series of poetical compilations will be gratefully received by the educated public. The lives of the poets together with characteristic selections from their poems are really a great help in understanding literature. The long introduction deals with the Urdu language, literature and prosody, and the glossary gives equivalents of difficult words. We like to note that some of the passages (e.g. at pp. 173,334) are more Hindi than Urdu. Sir Muhammad Iqbal the great Muslim poet of the Punjab should have been represented by a few more passages.

SANTAN-SANIKHYA KA SIMA-BANDHAN: *Santaram B. A. Saraswati Asram Anarkali, Lahore pp. 368.*

This book deals with the various practical aspects of birth control.

RAMES BASU

FRENCH

L'ABHIDHARMAKOSA DE VASUBANDHU TRADUIT ET ANNOTE PAR LOUIS DE LA VALLEE POUSSIN. PARIS, PAUL GEUTHNER 1923-1926.

There are not many books within the theological literature of Buddhism which are of such importance for our understanding of the tenets of the religion as Vasubandhu's famous Kosa. It is a difficult work, the more so because the Sanskrit original has been lost and the text must be restored from the Vyakhya and the Chinese and Tibetan translations, which must also all be consulted for the interpretation. Few scholars would be qualified to undertake the work of translating and commenting the Kosa, and nobody as well as Professor Poussin, whose penetrating learning and deep insight we all know and admire.

The translation as it is now before us, in five volumes and an introduction and index, is one of the most important publications which has appeared since the study of Buddhism was taken up in earnest. It will be indispensable to everybody who wants to penetrate into the depths of Buddhist thinking.

Hitherto we have to a great extent had to rely on Pali books for our understanding of systematic Buddhism. For few were those who could utilise the Tibetan and Chinese texts, which are not even

accessible in most universities and libraries. We knew, however, that some of the deepest and most learned Buddhist thinkers lived and wrote in India, and such information as we could gather about Vasubandhu showed that his is a very important place indeed in the history of Buddhism. Thanks to Professor Poussin we are now in a position to consult and examine his views in an excellent translation.

It is a curious fact that Indian scholars have only lately begun to take the same interest in Buddhism as their European colleagues. In the course of some few years it has happened that the whole state of things have been changed. And it may reasonably be expected that the now important contribution made by Professor Poussin will be especially welcomed in India. No university or college where the study of Buddhism is taken up can be without it, and it is to be recommended to every serious student of Buddhism.

STEN KONOW

TELUGU

KURANUSHARIF: *By Chilakuri Narayana Rao, M. A. L. T. Printed at the Suganarangani Mudraksha Sala, Rajahmundry—Pp. 407. Price Rs. 4*

Mr. Narayanarao proposes to place before the Andhra public the gist of the religious tenets of the most prominent religions of the world. In this first volume he has given us a masterly exposition of the chief tenets of Mahamadanism by translating the Kuransharif into Telugu. The work though it appears to be a translation is singularly free from fallacious statements which amateur translators seem to be peculiarly prone to omit. He has taken nearly ten long years to obtain a thorough personal acquaintance of the Mohamedan religious rites and their significance and in addition to this first-hand knowledge he has had the benefit of the cooperation of Maulvis and the English translation of the Kuran. This book is of special value at the present juncture when the communal canker (as evidenced recently in the Kurnool district of the Andhradesa) seems to cast a blighting influence on the social relations between the two communities. This book would form a necessary part of the reference equipment of every theologian in Telugu.

B. RAMACHANDRA RAU

GUJARATI

DANVIR CARNEGIE: *By Jivabhai Revabhai Patel. Printed at the Society's own Press, Ahmedabad, and published by the Society for the encouragement of cheap Literature. Khadi cloth bound. Pp. 384 Price Re. 1-8 (1926) with a photograph of Carnegie.*

The fascinating story of Carnegie's life, a translation of his auto-biography, is reproduced here in a way which will meet with the approval of every one. But for it, we would not have possessed in Gujarati a well-written life of a benefactor of humanity. It is well worth perusal.

SHUBHA. SANGRAHA : Printed and published as above. Paper cover. Pp. 144. Unpriced (1926.)

This miscellaneous collection of one hundred writings on such varied subjects as remedies against flies and bugs, advise to newly-wed brides, grazing grounds for cattle, and many others, is certainly worthy of the labors of one who has labored, in season and out of season for the betterment of our literature. It is full of information and advice, practical, material and spiritual.

MY GRANDMOTHERS' TRAVELS : By "Chhota Baba." Printed at the Manoranjan Press, Bombay. Cloth bound. Pp. 167. Price Rs. 3-0-0. (1926).

Parsis are constitutionally fond of good cheer and humour, and humorous writings from their pen predominate in our language and indeed save it from the blame of possessing no lighter side to it. This humorous sketch or skit, describing the adventures of an old, orthodox, idiosyncratic Parsi lady, with all the characteristics of a villager, on board a railway train and a steamer, going to Colombo, face to face with the gay life led on board the ship is very amusing and in places, the absurdities of the 'situation rouse' side splitting laughter. The object of the author has been to furnish to his reader some amusement in his leisure hours and he has fully succeeded. One wonders as to how a writer, born and bred in Bombay, can so well and so faithfully reproduce the patois of the country man and woman. Yokels in fact. The book is so well written that we call for another from the author.

YAMAL : By Chandravadan Chumilal Mehta, B. A. Printed at the Gujarati Printing Press, Bombay.

Illustrated. Paper Cover. Pp. 29. Price Re. 0-14-0, 1926.

A dainty little booklet ; its tasteful get-up and artistic pictures testify to the refinement of the rising young poet. It is a batch of fourteen Sonnets, written in the best Miltonic Style, and is concerned with the happy and unhappy life of a little brother and a little sister, who love each other intensely and even in death do not forego their love, but when one dies the other follows. The sweetness of the songs is accentuated by the simplicity of the language and the emotions. The pictures are very little things, more resembling Puck and Ariel, elfs and fairies than anything else. The technique of the metres, which of late has been overshadowing by numerous discussions the subject matter of the verses, so much so that you can not see the wood for the trees takes up a large part of the short introduction by Prof. Thakore, and a part also of the writers' own preface. All the arguments of special pleading characterise these discussions, which the lay reader always avoids.

K. M. J.

ERRATA

In *The Modern Review* for July, page 41, the initials G. S. ought to have been printed below the review of HAND-BOOK OF THE ARCHAEOLOGICAL NUMISMATIC SECTIONS OF THE SRI PRATAP SINGH MUSEUM SRINAGAR. Col. 2 above the review of HISTORY OF THE JATS.

INDIAN PERIODICALS

The League of Nations and Small Powers

The Oriental Watchman writes :—

We are witnessing a new thing under the sun. Nations which heretofore, on account of the small weight of their influence on world affairs, have played minor and inconsequential roles in the international drama of politics, have suddenly become very important, and are now forces that must be reckoned with in the settlement of major problems.

Consider how Brazil, in the recent meeting of the League of Nations at Geneva, blocked the endeavor to get Germany into the League and Council. France and Britain did their best to make this South American state agree to their plans. They coerced and threatened, but all to no avail. Rio de Janeiro stood like adamant. She stood against the world.

But this gives a mistaken idea of the newly acquired importance of small powers. These powers have doubtless found a voice

in world matters through the League ; but in the case of Brazil the statement, that she stood against the world, is not wholly true. Had she been not backed by at least one great power, she would never have opposed Germany's entry into the League. In the League as well as elsewhere representation of minorities does not mean Rule of the Minority.

The Parent Ill of the Present Age

Rabindranath Tagore writes in the *Visva-Bharati Quarterly* on the root cause of all modern evils.

Since the secret of nature's forces has been revealed to man, wealth and power have grown so stupendously big that the barbarous in him has been stricken with awe at their enormity. Peoples are set dreaming of the big wealth of

millions and the big power of imperialism. The standard of quantity is every day getting the better of the standard of perfection and truth. The idolatry of bigness has occupied the altar of greatness. As the human world is the world of personality, such desecration, if tolerated, will reduce men into mere things, and things into dust.

It is the hugely disproportionate growth, in modern civilisation, of the not-life, of which the bulk is overshadowing life and whose weight is crushing it. We are every day growing more and more tolerant of the disharmony produced between Man and his organisation, between his means and end, thereby offering to unbalanced bigness more and have temptation to insult the ideal of fulness that gives us equilibrium in things and equanimity in mind.

First Indian Graduate in Music

Stri-Dharma says :—

The Annual Convocation and Senate Meetings of the Indian Women's University were notable this year for the historic appearance at them of a candidate, a widow who had chosen music as her specialised subject for the Degree Examination, and who passed the examinations successfully. This Mrs. Manjelabai Mehta is thus the first Graduate in Music (Indian Music) of any University in India. This makes the event very historic. It sets the precedent to the recognised Universities for the inclusion of the Fine Arts in their curricula. It also is a proof of the revival of art in this country, and that in itself is a proof of the awakening to renown and freedom of the nation. The event is also quite in keeping with the ideals for which a special women's University should stand. We all share in the pride that this significant distinction has come to a woman and we congratulate Professor Karve on this accomplishment of the distinctive scheme which he evolved as suitable to the general life-work of Indian women. Mrs. Manjelabai is a beautiful singer and had to pass stiff tests in the science and art of music at the hands of her examiner, Professor Bhatkande. Her mother is Mrs. Salochani Desai, one of the Women's Indian Association members, who was recently awarded a Medal by the Baroda Government in recognition of her fine work for Social Reform. She is the first woman to have been mentioned in the Baroda Honours List.

Volunteers in Ancient India

Mr. V. G. Jawadeker writes in the *Volunteer* on the Volunteer spirit in ancient India.

It is commonly supposed by many that the ideas of a "Nation, Nationalism, Democracy, Patriotism, Volunteers, National Volunteers etc." are all foreign to Hinduism. It is often said that they are borrowed from Englishmen and English literature. What a gross, blasphemy it is, is now quite patent to all the readers of *Vaidic Dharma* and *Purushartha* so ably edited and conducted by Mr. Satavaleker of Oundh. If an idea like the

above still prevails amongst the majority of our so-called educated or literate (brushing aside the question of the illiterate) people there is nothing but deplorable ignorance at the bottom of it. This ignorance again, may safely be said, is merely the outcome of nothing but a criminal neglect on our part of the *Vedas* and the allied literature so carefully preserved by our ancient sages. I am for the present, however, concerned—so far as the requirements of *The Volunteer* go—with the question of "Volunteering and National Volunteers". How our ancient *Rishis* (sages) and *Seers* were well-acquainted with the question and to what extent they had realised the importance underlying the same is clearly borne out by the learned Editor of *Puru-shartha* in his issue of June, 1926. His article on Association of National Volunteers, '(राष्ट्रीय स्वयंसेवकांचे संघ)' is so well-supported by numerous quotations from the different *Vedas* that it cannot carry conviction to the mind of any body who cares to read it.

That the land of Bharat-Warsha can never hope to rise without a strong band of National Volunteers is undeniable. God alone knows when we may have such a body which will raise the country from her fallen condition and restore this *Bharat Bhumi* to her pristine glory. The real man-power of India can only be centred in our National Volunteers. They alone can be the sheet anchor of our National prosperity. They may be said to be a band of workers who work not for any personal ends but work disinterestedly for the sole good of the country. Mr. Satavaleker quotes a couplet from *Taittiriya Sanhita* which runs;

वद, राष्ट्रभङ्गो राष्ट्रमाददत

तद, राष्ट्रभूतां राष्ट्रभूतम्

Put into English it means: "Just as virtue is its own reward, so service itself is the only reward of National Volunteers". Their service is of the highest type only because they work for no pecuniary consideration or with any selfish motives. Their's is a duty for duty's sake, indeed!

It is only when India will produce volunteers of the type of Shri Hanuman who wrested Sita incarnation of Laxmi from the all-powerful hands of the mighty Ravan, that she can aspire to attain complete Freedom and not till then.

The Hindu Moslem Impasse

Vedanta-Kesari writes :

It is very unfortunate that the Hindu-Moslem tension is increasing in India. It is more so at the present times when the two communities should unite and work in a spirit of brotherhood for the welfare of their common motherland. Calcutta recently witnessed terrible communal riots. Some temples and mosques were desecrated, damaged and even destroyed. Many persons were killed and wounded. Innocent passers-by were cowardly assassinated. Life and property were in danger in the very heart of the city.

The riots are not without some new aspects. Uptil now the Hindus used to be mostly beaten and have their places of worship desecrated. But

this time the Mohammedans also suffered greatly at the hands of the Hindus who broke and desecrated some of their mosques by way of retaliation. However, both the communities now realise that none can injure the other without being injured in return. Barbarous acts of mutual revenge have nothing to do with the religious spirit. They are a great disgrace to both the communities and should not be repeated.

One of the most redeeming features of the riots was that many Hindus and Mussalmans protected and rescued individuals and families belonging to the opposite community. At places they joined hands with one another for the protection of both temples and mosques. Another good point was that the municipal conservancy department being disorganised, many Bengali youths and boys very laudably did the work of scavengers in some quarters.

The riots were the outcome of "religious" fanaticism. They were intensified and prolonged by the hooligans of both the communities. Taking advantage of the fanatical outbursts these rowdy elements tried to gratify their love for loot and mischief. Those who suffered most were innocent people and the poor deluded souls who were induced to take part in the riots. The chief mischief-makers were the unscrupulous propagandists who set ablaze the fire of communalism and were feeding it by their inflammatory speeches and writings. They should be brought to book, no matter how high their position may be.

The killing of cows by the Mussalmans and the playing of music before mosques by the Hindus are two of the chief causes of "religious" dissensions. The Sangathan and Suddhi (Hindu organisation and conversion) movements also have created in the mind of the Mussalman propagandist an animosity against the Hindu leaders. As the London Times pertinently observed—"Aryan aggressive proselytism in parts of India where Islam has long enjoyed something like a monopoly of conversion at the expense of the Hindus has aroused the particular indignation of the Mohammedan divines." But the days of exclusive monopoly in privileges are fast passing away. Every community must now be prepared to concede to others the advantage which it wants to retain for itself. Anyway, the spirit of communalism which blinds men and makes them inordinately selfish must be banished for ever.

Regarding remedies for this national disease, the *Vedanta-Kesari* does not think it easy to eradicate Communalism by Stimulating the feeling of "Indian first, Hindu or Moslem after that" among the masses: for we are told "only a few educated men of the country can" feel like this. On the other hand the *Vedanta-Kesari* is of opinion that one can considerably mitigate the communal evil by making Hindus and Musalmans realise that their apparently different religions are really one in essentials. We do not see how this is going to be done without spreading proper education. And if one can educate religious fanatics to see the unity of

the fundamental principles of Hinduism and Islam, why cannot one teach them to think themselves to be Indians first and followers of religions next? Philosophy is more difficult to teach than economics, sociology and politics, hence it would be harder to teach religious unity than national unity.

Further the *Vedanta-Kesari* says:

Indian Mussalmans are very much swayed by their extra-territorial patriotism—a thing often unduly emphasised by the fanatic preacher. They should certainly have love and sympathy for their fellow-religionists in other lands. But this should not make them fail to recognise their cultural affinity with their Hindu fellow-countrymen. The Indian Mussalmans should bear in mind that to the vast majority of them India is not only their own motherland, but also the motherland of their forefathers. They are no doubt followers of Mohammed. But that is no reason why they should not claim as their own, along with the teachings and traditions of Islam, also the ancient heritage of India, as the Indian Christian community is beginning to do. This will enable them to establish a vital cultural relation with their Hindu compatriots which is recognised in some form or other by many cultured Mussalmans to-day. It is sure to strengthen the bond of union between the two communities.

This is, of course, a question of instructing the masses in the cultural history of India. Education again.

Education and good education is the only remedy for evils that are born of ignorance such as the Hindu-Moslem trouble.

Banking and its Progress in India

Mr. Lalubhai Samaldas discusses the future of Banking in India in the *Bombay Co-operative Quarterly*. He says:

About two years ago, in response to a demand made in the Legislative Assembly, the Government of India appointed a Committee to inquire into the question of the capital resources of the country and to report whether it was necessary to place any restriction on the employment of external capital for the development of trade and industries. The committee issued a valuable report last year, the most important portion of which related to the development of investment and credit facilities in this country. The Committee appeared to feel that before any attempt was made on a large scale to replace foreign capital by internal capital, it was necessary to ensure exploitation of the capital resources of the country on sound and ordered lines, so that the country's wealth could be properly and effectively mobilized in the interests of agricultural and industrial development. Recently, the Government of India have, through the Local Governments invited public opinion on the recommendations made by the Committee for the development of the internal resources of the country and the increase in facilities for the profitable employment of money.

One of the most prominent of the Committee's recommendations is the undertaking of a co-ordinated survey of the whole field of banking in India. A survey of the type suggested is very necessary and some preliminary investigations may be conducted under the directions of the Government of India by a small committee consisting of a few Indian economists who have done research work in banking, assisted by some persons connected with Indian banks. It is after Government have the results of this survey before them, as also replies to the references now made on the Report of the External Capital Committee, that it will be possible for them to determine whether there is need for undertaking any further examination, either of a general character or into special problems, as is suggested by the External Capital Committee. In case any investigation in the development of banking in India is undertaken, it is certainly essential that persons connected with the co-operative credit organization should find adequate representation on the committee of inquiry, for the future of banking in India is mainly dependent on the extent to which we are able to develop co-operative credit in rural areas. Even with its two hundred branches, the Imperial Bank of India can provide banking facilities only in important mofussil centres of commerce and industry. It is doubtful whether the Imperial Bank will, in the near future, expand its programme so as to bring in minor trading centres and small market towns within the sphere of its activities. Even if that policy is adopted that Bank cannot afford to incur the expense of organizing banking in such places for some years to come. It will take at least one generation more before the Imperial Bank will be in a position to undertake the financing of the petty trader and the small agriculturist or to tap their savings through its deposit schemes. Joint stock banks are, if anything, still more backward in this respect and command few branches—except perhaps in the Punjab and in Baroda State—at important local centres of industry and commerce. Even if they willed otherwise, it would be difficult for them to undertake expenditure on the work of developing new areas. The field is clear, therefore for either the indigenous private banks or for co-operative banks, rural and urban.

While holding that all reasonable facilities may be allowed to private capitalist banking firms to develop their business, as a student of financial and economic developments in other countries with similar conditions, I feel that, provided co-operative banks are granted the requisite assistance and guidance and are left less fettered by red-tape than they are to-day, it is with success of these institutions that the future of banking in India is indissolubly connected. It is these institutions which can attract the savings of the small men for profitable employment locally, among their own kith and kin. Moreover as the control is local, and the profits in the business, if any, will either be distributed among local constituents or be used in local works of public utility, they will easily inspire confidence among investors. Recently, Government have made special efforts to induce the small investor to entrust his money to the State and they have felt very proud over the success which has attended the introduction of the postal cash certificates which have grown in

popularity from year to year. But the economic value of this move depends on the use to which the savings of the people are put. In the opinion of several students of Indian economic affairs, it is a most objectionable policy to utilize the whole of the resources derived from the savings of persons of small means, collected in postal savings banks or invested in postal cash certificates, to meet the requirements of the Central Government. This is not fair to the investors and to the people of a locality who need financial facilities. Both in Holland and Belgium, the State permits the funds of the postal Savings Banks to be placed at the disposal of co-operative banks operating in rural areas; while in Germany, Australia, Italy and the United States of America, local savings banks have the free disposal of their funds within certain limits laid down by the law. The savings banks in these countries are, however, different from the banks we know of in India inasmuch as they are institutions managed or supervised and guaranteed by the communal, district or urban, local authorities. Provided Government agree to set apart a certain portion, if not the whole, of the resources to be derived from postal savings banks and cash certificates for investment through co-operative agency in short-term agricultural loans for specific purposes on specially advantageous terms, there is no objection, under present conditions, in Government adopting any reasonable methods—short of competing with private banking organizations to induce people to keep their surplus funds with the State.

But the writer thinks that Governmental arrangements cannot harmonise well with rural conditions. Co-operation is certainly better.

Parsis take fresh Interest in Persia

Iran is awakening. This has awakened the interest of the Parsis of India in their one time Fatherland. *The Indian and Eastern Engineer* writes:

One of the most interesting features in the new aspect of things Iranian is the revived interest shown by our Parsi community in their Fatherland and by that land in them. Practically expelled from home by religious changes to which they could not agree, it is a matter of common knowledge how the Parsis settled in Bombay, Surat and elsewhere on our western coast, while still better known is their character as loyal and able citizens of the land that gave them hospitality. The religion taught by their founder, Zoroaster, was a simple form of monotheism and the established faith of the land. Up to the time of Alexander the Great the cause flourished but Greek influence caused its gradual eclipse until, with the advent of the native Persian dynasty of Sassanian kings, the waning faith was restored to its position and the Magi priests in an excess of nationalism cultivated the flames of hatred against the Jew, the Greek, and the Christian. The Zoroastrian religion flourished uninterruptedly for about four hundred years till Persia as a State and as the centre of a great religious system went down before the resistless onrush of Islam. How fiercely the Moslem combated all forms of religion

other than his own is well known and so impossible was the position made for those Persians who inspite of persecution still clung to the old faith that a small remnant escaped to the wilds of Khorassan and the bulk of the remainder fled overseas. Islam was triumphant.

How those Persian exiles and their posterity have prospered, first under Moghul and then under British rule, in this land of their adoption is known to all, and to-day, after the passage of twelve or thirteen hundred years the stirring of Persia in her sleep is arousing in the breasts of these Parsis a new interest in the land that cradled their race. Deliberate attempts are being made towards a revival of mutual interest in both directions. That this worthy feeling among the domiciled Parsis will grow is obvious; a community that has so rigidly preserved its communal identity and corporate spirit for such a time is the very ground on which the seeds of a new-born patriotism germinate and grow. Already an intensive propaganda is being carried on with the idea of encouraging this movement.

A form which this interest has already taken is in the departure from Bombay of a party of Parsi tourists—our Bombay contemporary disrespectfully refers to them as "a batch"—to visit ancient historical places in Persia. In particular they are to explore the ruins of Shahpur. We read in the *Times of India* that these caves extend to a depth of 1,500 feet and that "the batch" have taken with them a forty-foot ladder, the kind gift of the Empress Iron Works, which they will fix at the most precipitious gradient near the caves. For purposes of descent it seems a little inadequate.

We read further that "the batch will repair the ruins of Shapur for which the party has taken the necessary materials with it. The total itinerary, which is to include visits to many other historical places is to occupy forty days only so that due despatch will have to be observed in the restoration work.

The party is to enter and leave Persia by Bushire and we wish them a pleasant journey and a safe return. That the trip will be but the first of many similar ones is sure and we hope that they will result in developing and strengthening the growth of healthy Persian national feeling and of good relations between that ancient Empire and our own.

Indians in South Africa

Taraknath Das writes in the *Calcutta Review*—

The South African Government has agreed to a round table conference with the representatives of the Government of India. This news has been hailed as a possibility of the solution of a difficult phase of the problem of Greater India (Indians in South Africa). We warn our countrymen, particularly Indian leaders including Mahatma Gandhi, that there is a distinct danger of false optimism, if they think that by making some kind of a patched-up solution, the problem will be solved. None should think that the present gesture of the South African Government for a

round table conference is anything like a fundamental change of its most abominable attitude of asserting "whitemanism" at any cost, even by *indirect expropriation of civil rights and property rights of Indians in South Africa*.

The nature of the danger of false optimism is now quite clear to all Indians, particularly Hindu leaders who have eyes to see and ability to fathom facts without being victims of sentimentalism. Mahatma Gandhi and his Hindu and Moslem followers became victims of false optimism when they thought that by giving support to the communal and extraterritorial patriotism of the Indian Moslems, they would be able to cement Hindu-Moslem unity. But the result of it has become just the contrary. The Indian Moslems have become more Islam-conscious than India-conscious and this is at the bottom of the present Hindu-Moslem riots. The Moslem leaders even think of demanding that Hindus must not organise to protect and purify Hindu society.

As supporting Khilafatism by the Hindus has resulted in greater Hindu-Moslem tension in India, so it is quite possible that India's accepting the round table conference on the basis of a certain principle may be a factor which will result in the loss of Indian rights in South Africa, with Indian consent. If the round table conference between the South African and Indian Governments be gagged upon India's acceptance of the policy of "White South Africa" and thus exclusion of the Indians directly or indirectly, and India's acceptance of discrimination of Indians by the South African Government, then the round table conference will do more harm than good, so far as India is concerned.

"Ranji" as Ruler

J. A. Spender gives us an interesting sketch of the Jam Sahib of Nawanagar in the *Feudatory and Zemindary India*. The author says:

Nawanagar is a little State by the Indian measurement, but it is as big as three average English counties and contains a population of 400,000 people distributed among 400 villages, with one town of more than 50,000 inhabitants and another of 20,000. Here is ample opportunity for a benevolent autocrat who takes his duties seriously. The Jam Sahib is no arbitrary despot. He has a Cabinet of three Ministers; his towns have their municipalities; his villages their headmen; he has adopted the system of British law; and cases, both civil and criminal, are tried by Judges with five assessors. There is all the apparatus of a modern State, but the ruler keeps his hand on every department and is incessantly moving about between his towns and villages, learning the needs of his people, hearing their complaints, planning ways of meeting their emergencies. His comings and goings are not merely the gracious visitations of royalty bestowing smiles and favours; he is Prime Minister and Inspector and Chief Engineer and Court of Appeal and modern earthly Providence to all the 400,000, and wherever he goes there is

business to do, reports to be considered, and action to be taken.

The Philosophy of a "Crime"

We take the following from the *Bombay Law Journal*.

It is announced in the press that the Bar of France has honoured itself by selecting for allocution at the opening of the Supreme Court this year, the subject of the trial of Mahatma Gandhi at Ahmedabad. Dr. Juliette Veillier, a distinguished graduate of the French Legal Faculty has selected this subject for discussion and it is said the Lord Chief Justice of England has decided to be present. That celebrated trial raises a question of profound interest to lawyers as to the limits of the domain of law in relation to the dictates of conscience.

The Land Revenue Policy of the State

Mr. Ramchandra Rau M. A. lecturer Calcutta University is contributing a series of informative articles on the Future of our Agricultural Industry to *Welfare*. In the July number of that paper he criticises the Land Revenue Policy of the Government in the following terms.

It must be realised that the land revenue policy of the State has been a miserable failure. By the Permanent Revenue Settlement the State committed the foolish act of confiscating the landed property

of the community and transferring it to a body of taxgatherers who were styled Zemindars. The land revenue has not only become inelastic and unresponsive to the needs of the State and the development of society, but the State was forced to interfere and protect the rights of the tenants from the illegal exactions of the rapacious zemindars or paryenu aristocracy that rapidly established itself dispossessing the original landed aristocracy. The landlords as a class do not act as the real leaders of rural society, stimulating agriculture by superior brain, great capital, training and resourcefulness. They are more parasites and sources of weakness than of strength to our society. Coming to the ryotwari system of settlement, it must be recognised that even this system has not given entire satisfaction to the tenants, in spite of the fact that a pretty long lease of land is made for twenty to thirty years. Although the Government insists on taking only 50 per cent of the economic rent from the land and although the principle of exempting the improvements effected by the tenants is established and although the policy exists of remitting land revenue in days of widespread and great failure of crops, still the collection of the revenue is generally done at the most untimely periods. The actual administration of settlement work in measuring an increase in land values is far from satisfactory. No attempts have been made to place the land revenue system on an equitable basis. Like Sindbad the Sailor the Government are finding it difficult to shake themselves free of the Old Man of the sea—the zemindars, who in most cases fail to realise their duty and perform it with alacrity. It is not only in the zemindary areas that a host of middlemen, rent-receivers between the superior landlords and the cultivating tenants, have arisen but even in the ryotwari areas the very same result is to be noticed.

FOREIGN PERIODICALS

Day of Judgment of Hinduism

Regarding the sad state of Protestantism in present day Europe and America, the *New Republic* says—

All religions face a judgment day. Confronted by the challenge of novel situations they either die or change and grow. A vital religion thrives on crises. The dead elements of its tradition disintegrate, but the living elements unite with creative aspirations in the soil of a new age to produce a harvest of faith.

This is equally applicable in the case of present-day Hinduism. Caste, bigotry, child-marriage, persecution of widows, untouchability and a host of other obsolete, rotten and semi-rotten institutions are eating away the vitals

of this once great system of religions. Like a person with gangrenous limbs Hinduism is in urgent and dire need of surgical treatment. Social surgery alone can give Hinduism a further lease of life. Cured of its disease Hinduism will certainly grow fresh limbs to tackle the problems of modern life.

"Natives" vs "Whites" in Africa

J. Du Plessis D. D., D. Litt, writes in the *International Review of Missions*.

The racial question in South Africa is as old as the Settlement. When Jan van Riebeeck landed at

the Cape in 1652, under orders to establish a half-way house to India by building a fort and planting a garden, the Native problem sprang into existence. The garden symbolized the friendly or commercial aspect of the venture, and the fort symbolized its foreign and defensive aspect. The thievish Hottentots and predatory Bushmen were always potential enemies, though they lacked sufficient cohesion to do the Settlement grave harm. In the course of the eighteenth century their numbers were reduced by the invasion of smallpox and the ravages of strong drink, and they were rendered impotent for evil. But the colonists then found themselves menaced by other and more formidable foes—the Kafirs on the eastern frontier and the Zulu and kindred nations in the north. Eight successive Kafir wars, waged during the latter years of the eighteenth and pretty well the whole of the nineteenth century, and repeated collisions with Zulu, Basuto and Matabele armies, prove clearly enough that the general attitude of white and black for two and a half centuries was one of continual suspicion and antagonism.

Since 1880 the relations of the two races have been peaceful, even during those dark years when Boer and Briton were locked in deadly conflict. There have indeed been sporadic risings (styled 'rebellions' in blue-books and school histories) on the part of the Natives, but no serious wars. The magnificent pacificatory work of the missionary, the steady spread of Christianity and education, the absorption of Native areas into the European political system, improved facilities of communication by road and rail, the opportunities of the modern industrial development and all the advantages of a stable government have subdued and transformed the black man. The racial question has entered a new and infinitely more difficult phase.

In order to constitute a Native problem in the strict sense, there must exist side by side two or more dissimilar communities, each of which feels the other to be some-what of a menace to its national ideals and even, perhaps, to its national existence. These conditions are fulfilled in South Africa and hardly anywhere else in the world. In India there is a European community that is numerically insignificant in comparison with the three hundred million Indians, and consists largely of a body of administrators, whose connexion with a country that is gradually learning the art of self-government must ultimately cease. India has no Native problem. The same is the case with Australia and New Zealand. In Australia the Natives are a decadent, desert race, without contact with the Europeans; and in New Zealand the Maoris, who form only about one-thirtieth of the whole population, are a negligible factor. In South Africa the situation is wholly different. The white population is outnumbered by the black and coloured in the proportion of five to one. The non-Europeans are virile, prolific, industrious and daily advancing in the arts and crafts of civilized life. They dwell in close contact with the European community and, while providing the bulk of the unskilled labour, are also entering into competition with the tradesman and the artisan. At the same time, they are for the most part without the franchise, and have no say in directing the destinies of the country.

Here are all the elements of a true Native problem—geographical propinquity, racial differentiation, economic rivalry, the numerical superiority of the *lower race* and the political supremacy of the *higher*. (*Italics ours*)

He then discusses chances of "overcoming or neutralising" racial antagonism in Africa and says that the two races cannot be expected to commingle and produce a new race nor can the weaker race (black) be exterminated by or absorbed into the stronger (white) race. Hence he thinks they must live side by side. Of course, the writer does not think of any possibility of the black race becoming the stronger and then either exterminating or absorbing the whites. But such an eventuality may not be altogether impossible, much as the whites hate to think of it.

The writer is a sincere rationaliser of sins as can be seen from the following quotations. First we are told.

The earliest missionaries to South Africa were not infrequently lacking in tact and common sense. The most learned of them, Dr. J. T. van der Kemp, a saint and an idealist if ever there was one, was strongly imbued with Rousseau's doctrine of the superiority of the savage to the civilized state. With thorough-going logic he practised what he preached and took to wife a woman of colour, setting a precedent which was followed by several other individuals. The school of missionaries, thus closely allied by ties of blood or of strong conviction to the dark-coloured races, became their protagonists in all cases of collision between colonists and Kafirs; and, as they had the ear of the British Government, measures were often devised which bore hardly on the white frontiersmen, while absolving and indemnifying the Natives for many acts of robbery and plunder.

How far this is true and whether the "white frontiersmen" thought mere equality with the blacks a "hardship" and losing a false case an "injustice" are open questions.

The writer next favours a hypothesis which ascribes race prejudice to divine law.

Ought we not to regard this racial prejudice, which is so persistent and ineradicable, as fulfilling a distinct function in the divine order? Nature, we are told, while careless of the single life is infinitely careful of the type. Race prejudice is primarily the instinct of race preservation. It is in the interests of humanity as a whole that the highest type of culture should maintain itself at the highest level of efficiency, in order to render the highest services to religion and morality, to thought and art, to scientific discovery and material progress.

It is also true that God evolved each type to fit into its own environment and obeying the implications of this divine law, all white men should vacate the lands of

the yellows, browns and blacks and go back to where they originally came from. We are next fed with some psychological and moral stuff regarding "native" backwardness.

This is due chiefly to their lower stage of cultural development and their greater deficiency in foresight, in initiative, in independent judgment, in organizing and directing talent and in moral stamina. These are ethical qualities not to be derived from books, Christian virtues which a nation cannot acquire within the brief space of a generation or two. It is not to be expected that the South African Natives, or any aboriginal tribe still trammelled by heathen custom and belief, can with one bound attain to the moral stature of those who have the influence of centuries of Christian life and thought ruling their actions and disciplining their characters. The laws of evolution and of heredity forbid. The South African Native has to pass in a century, or less, through an evolutionary process that for the European lasted a millennium, and he cannot do so without some detriment to his intellectual and moral growth. Some traces of hothouse forcing must survive in his character. And though the fullest allowance be made for the mighty action of God's redeeming grace, yet even grace itself, in order to act at all must be grafted on to the stem of Native life and thought and feeling. It is for these reasons, we hold, that the Natives—understanding by this term the native peoples as a whole, and not exceptional individuals—must be regarded and treated as minors, whose position in relation to the European is not one of coordination but of subordination.

So, then, the Natives within the Union of South Africa have no reasonable claim to equal rights and equal privileges much though these cries have been exploited by politicians for party purposes. Holding as we do the doctrine of inequality, we cannot admit that there is any such thing as equal rights. The demand for equal rights can claim no support from the New Testament, which recognizes the existence of ranks and classes in the social order and enjoins servants to obey their masters and every soul to be in subjection to the higher powers. Rights are relative things. The rights of a child are quite incommensurable with the rights of an adult, the rights of a servant with those of his master, the rights of a subject with those of his ruler. Moreover, there can be no exercise of a right without the assumption of responsibility, and those who claim equal rights must prove that they are ready and able to discharge equal responsibilities.

But, while the principle of inequality is candidly assumed, we members of the white race endeavour to look upon the Native peoples as a sacred trust. If they are minors, they are minors whose interests we must have at heart. They are, in St. Paul's expressive phrase, 'fellow-heirs,' whose share of the inheritance we are bound to administer with justice and fidelity. They constitute the 'white man's burden,' which the latter must take up and courageously carry. The Native has a claim to protection, impartial justice and righteous treatment at our hands. It must be confessed that he has not always enjoyed these elementary rights. He has not always been defended against the exploita-

tion of the wealthy and the powerful. Even-handed justice has not been invariably meted out to him in the criminal and civil courts of the land. He has frequently been the victim of fraud, extortion, insult and cruelty. The laws of the white man have not always held good for the black man also. We deplore these lapses from justice and impartiality, which are happily growing rarer and rarer, and we bear willing testimony to the Native's ingrained respect for law and order. We sincerely desire to use our utmost influence in procuring for the Native that fair and equitable treatment which will inspire him with confidence in the humane intentions of those upon whom God had laid the responsibility of governing him with justice and with sympathy.

What will Mussolini do Next

Mussolini and speculations regarding his future dominate the political imagination of the world. Mr. Frank H. Simonds, an well-know American writer writes the following on Mussolini in the *American Review of Reviews*.

"Whatever one may think of the ultimate consequences, for the Italian people and for Europe of this Fascismo revolution, one must in all justice, perceive that, whatever its methods, its excesses, its crimes, for there have been crimes, crimes of violence which must shock all Westerners like ourselves, it has galvanised a nation; it has in some mystic and magic fashion roused latent force and latent strength in a whole people. Italy to-day is the liveliest thing in Europe.

"To believe that Mussolini is an empty adventurer, that the men about him are charlatans or worse, that Fascismo itself is a passing madness, this seems to me to make a cardinal mistake.

"That might have been true three years ago, perhaps two. But Italy has now enjoyed for a considerable time the actual fruits of Fascismo control, and they are real and impressive fruits.

"Moreover, Mussolini himself and the men who surround him are ceaselessly working to consolidate the victory, to create a machine and a system which will endure beyond their time. And just as deliberately they are seeking now to escape from the area of violence and of force and to restore orderly procedure in national life.

"In its national aspect, then, the Fascismo Revolution presents two utterly contrasting aspects. It has had all the attendant circumstances of violent and brutal revolution. It has hesitated at nothing to crush the opposition, to smash what was certainly the majority. It has strewed distinguished exiles all over Europe, whose voices continue to sound against Mussolini and his methods. It has silenced the Press, crushed the Parliament, committed itself to force and even to terrorism.

"But, by contrast, those who have seized power have used it with intelligence, with wisdom in the interests of the nation. They have rescued their country from the very depths of chaos and anarchy and they have brought prosperity to the high and

low equally. They have awakened a national sense and perhaps a national soul.

"I am myself, after all, an old liberal, a child of Anglo-Saxon democracy. I have been born and bred in our American conception of government by the ballot-box and by the majority. Force, violence, terrorism, even murder these things made accessories to government and the basis for political control, offended me too deeply to enlist any real sympathy.

"The best and wisest dictatorship seems an offence against the fundamental principles of our own democratic tradition. Yet, by contrast, I find it impossible to withhold my testimony as to the marvellous regeneration which Fascismo has accomplished within Italy.

"But there remains one question which one must face frankly in dealing with this Fascismo revolution: and it is the question all Europe is asking with growing apprehension. 'Whither, after all, is Mussolini going, now?' You must see that with his domestic revolution accomplished, with his hold consolidated, he has still to face the tremendous problem of an aroused, an exigent national spirit.

"He has fired the spirit and the imagination and even the passions of a young and rising generation with the faith and the will to make their country far greater, indeed to revive the Roman tradition.

"From the Thames to the Danube the people of the nations which have fought are, for the time being at least, done with all the things which express nationalism, which disclose national aspirations expressed in terms of foreign adventure. France, Britain, Germany, are done with the thoughts of war: they are tired, weary, almost exasperated by the mere sight of the trappings of martial splendour.

"But in Italy it is utterly different. There is a sense of an excited, an exacerated nationalism. Italy is seeking something, demanding something, intent upon obtaining something which she has not. Her will is expressed with vehemence and even violence abroad.

"The eyes of her people are turning in all directions searching for some way for the nation to expand. Colonies, new territories, an imperial future—this dream fills the Press and finds expression on every occasion. There is a fever in the air and in the atmosphere.

"To-day Italy is a volcano of inflamed nationalism, of aroused patriotism. It responds with ever increasing violence to the recurrent Mussolini declarations which present Italy as resurgent Rome and hold out the prospect of repeating in the Mediterranean the glories which were Latin. There is a fire and frenzy about this patriotism.

"Can Mussolini, great man as he certainly is, control and canalise this enormous and explosive patriotic force which he has aroused! Can he lead it into safer channels and direct it to the development of national resources?

"And this young, new, passionately patriotic and self-confident Italy is demanding for itself a place in the sun and a field for expansion commensurate with its own notion of its needs. But where is there such a field, save across the boundaries of other nations, and how attainable save by war?

"Mussolini has now the power of Napoleon, so

far as his own country is concerned, and he has so far addressed his country and the world in the language of Napoleon. He can lead it whither he chooses, but can he now fail to lead it somewhere?

"All Europe asks this question. For Europe, Fascismo is the supreme and the single problem since Bolshevism collapsed inwardly. The victory of Fascismo at home is no longer open to question. Europe now waits to know what are to be the purposes and the methods of Fascismo abroad. And as I have said, Europe is waiting in anxiety and in apprehension.

"Not to understand it, or at least not to appreciate its force, its significance, its enormous vitality, would be, in my judgment, to misunderstand the very basis of present European problems, and ignore what may be the most dynamic influence in the immediate future. I cannot believe that Fascismo will succeed eventually, because, as I have said, it does violence to all my American conceptions of liberty and democracy, but that it will go far and exercise a profound influence upon human history, seems to me now inevitable."

The American Aborigines

Dr. Ales Hrdlicka, curator of the Division of physical Anthropology, United States Museum, Smithsonian Institution, is one of the foremost anthropologists of the world. He writes in *Scientific American* for July that the American aborigines known as red "Indian", arrived in America comparatively recently, that is, within a few thousand years and not, as many would have us believe, hundreds of thousands of years ago. As to their racial origin, Dr. Hrdlicka says that they came from eastern Asia. He gives proofs and many illustrations to show the resemblance between American Indians and Tibetans. The eastern Asians probably migrated to America *via* a now sunken land.

"If the unmixed American aborigine is considered on the basis of all the data, both on the living and on the skeletal parts, the only conclusion that appears possible is that, though presenting a number of subtypes and a good range of individual or localized differences, yet fundamentally he belongs to but one large strain of humanity. This is the yellow brown stem, which includes the Mongol, the Malay, the Eskimo, with a large element in the Chinese, Japanese, Tibetans and the aboriginal Siberians, and more or less of whose blood runs also in the polynesians.

"This does not mean that there have been no accessions to the American stock in precolumbian times. It is well-known that long before Columbus some Scandinavians reached Greenland, and after that reached the "Vineland" which was probably the coast of New England. It would also be hard to believe that no isolated vessels have in the course of ages reached the continent from other parts of the world, both across the Atlantic and the Pacific. But such necessarily small parties

of men, while capable, if preserved, of influencing a local culture and possibly even the language, would soon disappear through amalgamation and after a few generations would leave no substantial trace of their coming."

To the *Young East* for June, S. Watanabe has contributed an article on "Ancient Japanese in America and their descendants" in which he shows that it is probable that Japanese blood has been infused into to some extent into the Indian tribes around the shores of the North Pacific.

The World-wide Problem of Over-population

Prof. Edward Murray East, of the Harvard University writes on the above in the *Current History*. His article provides an interesting study in the economics and politics of over population and should draw the attention of all thinking men. He says :

The daily bulletin of world statistics reads 150,000 births, 100,000 deaths. Whatever the number of souls on earth today, there will be 50,000 more to-morrow, counting the doubtful cases. This is the measure of the human flow. By this figure do those who enter exceed the sum of those who take their leave. Thus, in spite of plagues, wars and famines, the race goes steadily and stolidly on, piling up its numbers. At this writing the total is approximately 1,850 millions; at the beginning of the Nineteenth Century it was less than half as large.

And prophecies

Yet this queer state of affairs cannot continue indefinitely, since the death-rate can hardly go below a figure that would give an average length of life about sixty-five years, although the birth-rate might conceivably fall to zero. All signs, therefore, point to a lower rate of white increase in the near future. Will the drop come from a foresight which avoids the strenuous struggle for existence attendant upon high population pressure, or because struggle is accepted as inevitable? The second decision has been made by the yellow and the brown men. During the last two decades their population increase has almost vanished; in face of a continuously high birth rate a mounting death rate has gradually reduced the surplus.

We have italicised the word "decision" in the above paragraph in order to draw the attention of our readers to the fact that in the West even scientists are guided by popular views of things relating to the East. The East has made no such foolish decision as the writer thinks it has. The East lacks independence and wealth which alone enable a people to successfully follow, the "religion of efficiency." And the decision that the East should remain enslaved and poor has

been made, not by themselves but by powerful Western imperialists. The struggle for well being is as keen in the East as it is in the U. S. A. Only the poor Easterner has a number of fetters on him to obstruct his progress.

The author proceeds to give us the latest figures of progress in population in the various countries of the world.

Regarding Japan's progress we find :

The last census, 1920, put the total population of the mainland at 56,000,000, with an annual increase of 13 per thousand, quite a remarkable figure for a country consisting of only 143,756 square miles. The estimate for 1923, which is the last one available, is 60,000,000 for the empire proper and 81,000,000 when all dependencies are included. The Japanese death-rate has remained very close to 22.5 per thousand for the last quarter of a century. And the birth rate trend is unique in that it points slightly upward, a matter that is beginning to worry other Governments than the one seemingly concerned. In 1923 the birth-rate was 34.9 and the death-rate 22.7.

He continues :

For China there are no precise census figures. The estimate made by the postal authorities early in 1926 was 436,000,000, but a careful study of the situation leads me to believe that this computation is at least 50,000,000 too high. Most statisticians hold to a figure of about 350,000,000, with a very low, perhaps negligible, rate of increase. In a few studies of restricted areas the birth-rate is placed at between 40 and 45 per thousand, with a death-rate that nearly balances the ledger. The infant mortality appears to be about 50 per cent.

During the past generation fairly accurate figures have been available for India, chief home of the brown race. They illustrate the operation of the Law of Malthus in an extraordinary way. Three census reports are available for British territory with comparable areas. In 1901 there were 231,610,000; in 1911 there were 243,930,000; in 1921 there were 247,000,000. Note the diminishing natural increase. The effect of the struggle shows up even more strikingly when the population of the native States is added to that for British India. The census for 1911 was 315,160,000 and for 1921 was 318,940,000. India added 3,780,000 to the population in ten years, a rate of 1.2 per thousand annually. Lothrop Stoddard estimated the "rising tide" of brown peoples at about 12 per thousand annually, ten times as high as it really is.

So that "Yellow or Brown Peril" should no longer provide a camouflage to those who invade other peoples granaries in the name of defensive warfare.

Again we find that :

Java and Madura, with an area of only 50,745 square miles, have grown from a mere handful of natives to a country with 36,000,000 people in a little over a century. There is now an annual increase of about 5 per thousand, where at the peak of progress there was an increase of between

16 and 20 per thousand. Java has been a veritable treasure house to Holland. It is hardly so today. The people are now so numerous that Dr. W. S. Thompson estimates that it takes ten Javanese to produce sufficient surplus to support one Dutchman.

So growing population, at least to the Javanese, is not altogether an evil. The "Silver lining" shows a disappearing bait to imperialistic exploiters, who may (God willing) some day find it bad business to go out to spread "Christianity" in "undeveloped" lands.

The writer then shifts his enquiry to Europe; and says:

Of Russian population conditions we know very little. The old Empire comprised one-seventh of the land area of the globe, 8,417,118 square miles. In 1915 it had a population of 182,000,000, having just a little more than quadrupled its numbers during the preceding century. Today the total area of the Soviet Union is 7,041,120, square miles. It is reported as housing 132,000,000 people in 1923. One hears of very low birth rates and high death rates in the large cities. Diminishing populations are advertised. But one should be wary of believing that such changes in custom could take place in twelve years in a nation composed largely of uneducated peasants who, just before the war, boasted a birth-rate of 46 per thousand and thus excused a death-rate of 80 per thousand.

Reconstituted Poland took a census in 1921 which yielded a figure of 27,000,000. Nothing accurate is known of her rate of increase, but the birth-rate is said to be about 40 and the death-rate about 24. Enlarged Rumania had a little over 17,000,000 people in 1919. Old Rumania had a birth-rate of 42.1 and a death rate of 26.1 in 1913. In 1922 the birth-rate was 37.2 and the death-rate 22.8. Similarly, Bulgaria, a country now with 5,000,000 people, which in pre-war days had a birth-rate of about 41 and a death-rate of about 24, exhibited a birth-rate of 36.5 and a death-rate of 20.6 in 1923. Birth-rates have dropped, but falling death-rates have kept the natural increase nearly constant.

In Norway the birth-rate has fallen from 25.4 in 1913 to 21.7 in 1924. The death-rate dropped from 13.2 to 11.1 during the same period. The natural increase, therefore, has fallen from 12.2 to 10.6 in this eleven-year stretch. In Finland the 1913 figures were birth-rate 27.1 and death-rate 16.1; the corresponding 1923 figures were 23.7 and 13.8, respectively. Denmark is in about the same situation, the natural increase in population has dropped from 13.1 to 10.6 in the decade previous to 1924. Sweden had already reached a low figure in 1913. With a birth-rate of 23.2, she had a natural increase of 9.5. In 1924 Sweden had the lowest birth-rate in Europe, 18.1, but even this low rate was sufficient to give an increase over deaths of 6.1 per thousand of the population.

In 1913 Germany had a birth-rate of 27.6 and a surplus of 12.6. In the four years from 1921 to 1924 the birth-rates were 25.3, 22.8, 20.9 and 20.4 respectively, with natural increases for the same years of 11.3, 8.5, 7.0 and 8.2. Hungary in 1921, 1922 and 1923 exhibited birth-rates of 27.9, 29.4

and 28.4, with death-rates which resulted in natural increases of 8.9, 8.6 and 9.2. Austria fell still lower. Her natural increase for the same three years was 6.0, 5.5 and 7.0 as the result of birth-rates 22.9, 22.7 and 22.3.

Holland, a Protestant country, had annual increases of 16.3, 14.5, 16.1 and 15.3 as great as any in Europe, although the birth-rates were only 27.4, 25.9, 26.0 and 24.9. Belgium, a Catholic country, showed natural increase rates of 8.2, 6.5, 7.4 and 7.1 for the same years from birth-rates of 21.9, 20.4, 20.4 and 19.9.

The chief countries of the Allies' Great Britain and France, are still growing, but the rate has diminished. The United Kingdom is tending to a stationary population, as the following table shows:

Country,	1921.	1922.	1923.	1924.
England and Wales birth-rate	22.4	20.6	19.7	18.8
England and Wales natural increase	10.3	7.7	8.1	6.6
Scotland birth-rate,...	25.2	23.5	22.8	21.9
Scotland natural increase	11.6	8.6	9.9	7.5
Ireland birth-rate ..	20.6	19.9	20.6	20.7
Ireland natural increase	6.0	5.4	6.9	5.9

England has now as low a birth-rate as France, but still keeps up a higher rate of increase than Ireland.

The trend of France is probably best shown by a comparison of actual surplus of births over deaths:

Year.	Surplus of Births Over Deaths.
1913	58,914
1920	159,790
1921	117,023
1922	70,579
1923	94,871

In addition to a continuous slow growth, a growth warranted by increased economic efficiency, France is taking the doubtful course of trying to allay war fears by promoting immigration. In 1923 and 1924 the surplus of immigrants over emigrants, largely made up of Italians, totalled about 500,000.

The Spanish birth-rate is almost constant at 30.2 per thousand, and results in a natural increase of population of about 9.5 per thousand.

Italy is increasing by about 400,000 people each year. The birth rates for 1921, 1922 and 1923 were 30.4, 30.0 and 29.3, respectively—just a hint of decrease. The natural increase for each year was very constant at about 12.8 per thousand. With this tremendous growth in a country provided with no coal or iron, it is easy to see why Mussolini rattles the sword and tells other nations what, when and how they must provide for Italian emigrants.

No wonder other "powers" dislike Italy and her ambitious dictator. A rival business should never be looked upon with a favourable eye. We next move to the Oceanic world.

The Australian birth-rate was 28.2 and the death-rate 10.7 in 1913. Ten years later the rates were 23.2 and 9.5, respectively. New Zealand showed a birth-rate of 26.1 and a death rate of 9.5 in 1913. At the end of a decade the rates were 21.9 and 9.0. The death-rate of New Zealand in 1924 was 8.3, the lowest the world has ever seen. One must not be deceived by these figures, however. A death-rate of even 10 per thousand annually cannot be continued, for this would mean an average life of a century. Such death-rates can appear only in new countries largely peopled by vigorous youths. Australia and New Zealand are really small plots of ground agriculturally, large as the former may appear on the map. A diminishing growth rate must come to them soon, and the presage of this shows in the turn of the birth rate.

Africa is dismissed shortly :

Of Africa one can say little. The black men are increasing slowly, the white settlers rapidly. What will occur during the next century is not to be told today. If the interior proves hospitable to white settlement, one may look for huge developments; if it cannot be exploited by Caucasian industry, it will probably remain *in statu quo*.

Next we go to America.

Chile, with a birth rate of 39.0 shows an increase of only 8 per thousand on account of her preeminence in infant mortality. Uruguay and Argentina begin to show decreasing birth-rates. The Uruguayan birth-rate has dropped from 31.8 to 25.4 between 1913 and 1923, yet even at the lower rate her annual natural increase is 14. Argentina, as might be expected, since her territory is in the last great block of unexploited temperate soil, is the most rapidly growing nation of the world. Yet even in Argentina the growth rate diminishes. In 1913 the birth rate was 37.2 and the death rate 15.9. In 1921, the last available figures, the rates were 32.6 and 15.5 respectively. The two rates of increase thus illustrated were 21.3 and 17.1. Both are perfectly tremendous; nevertheless there is a drop. Brazil nearly doubled in population between the censuses of 1900 and 1920. The one showed 17,319,000 people, the other 30,639,000 people. Her vital statistics are unknown. If she can ever open up her tropical lands, which form nine-tenths of the whole, her growth will be tremendous.

North American countries south of the Rio Grande are growing rather slowly. Countries need efficiency for expansion, and between the Isthmus and the Great River efficiency is an unknown word.

Canada is still growing rapidly, but one sees a slowing-up process portended in the near future. The birth rate for 1923 was 26.7, and while this gave a natural increase of 15.4 for the year, it should be noted that Catholic Quebec (1922) had a birth rate of 35.0 while the rest of the country (1923) had a birth rate of only 23.3. This is as it should be. The population of the Dominion is now over 9,000,000, and the country is certainly not over one-fifth the size of the United States agriculturally, no matter how large it may loom on a Mercator map.

There has been a continuous decline in the birth

rate in the United States, a decline that presumably has been going on for nearly a century.

Year.	Birth Rate.	Death Rate.	Natural Increase Rate.
1922	22.5	11.9	10.6
1923	22.4	12.4	10.0
1924	22.6	11.8	10.8

Finally a summary of the situation and a word of warning to the two countries which have captured the alarmistic imagination of Eur-America.

The rapid population increase of the nineteenth century begins to show signs of diminishing. Nevertheless, with the possible exception of the United States each country is increasing as rapidly as possible when all the factors limiting such increase are given due weight. The United States is perhaps tending toward a stationary population more rapidly than seemed probable a decade ago. Perhaps here alone will the population be stabilized at somewhere near the optimum. Many of the older countries of Europe are increasing faster than the housing facilities warrant even when one considers both homeland and colonies. Others are making efforts, whether consciously or not, to fit their populations to their agricultural facilities.

It is well to keep these things before our minds. In the first decade of the twentieth century Germany was the danger spot of Europe. Her growth was too rapid. Today this possibility has been eliminated by the decreased birth-rate of the new German Republic. Italy takes her place. To-morrow, or the next day, Russia will replace Italy.

What country or countries will dominate the world after crushing Italy and Russia (if that hope is realised)? America? England? Or will it be an Anglo-American *entente*?

A Student's Revolution

In the *Current History* we find a good account of the part played by students in the recent Chinese revolution.

From the mass of confusing impressions which bewilder most foreign observers in China today, the student movement stands out as one of the most interesting, and it may well be one of the most significant developments of recent times. The strength of the movement became evident during the disturbances of last Summer, following the shooting of a number of students by the foreign police in Shanghai. Immediately there was an outburst of indignant protest from bodies of students all over the country. It was the students more than any other single element, who stirred up the country against the foreigner, and their demands carried weight with merchants, factory owners, public officials and militarists, no less than with the working classes of the few industrial centres. The students covered the country, and as

a result the usually quiet and self-centred peasant of many an isolated village did something that he had rarely done in the past—he took a profound interest in the course of events in distant Shanghai, and perhaps even joined in his small way in the boycott movement against British and Japanese goods.

For a number of years the students of China have been organized into unions which are federated into a national organization. Branches of these unions are to be found in a majority of the middle schools and colleges of the country. Locally, the many branches that are to be found in such a centre as Shanghai, Peking or Wuchang and Hankow, coordinate their work through a council, composed of representatives from the various member schools. The various local organizations seem to keep in touch one with another by means of "committees of correspondence," if one may for the purpose borrow an American revolutionary term. The result is that a disturbance which develops locally may speedily become a national movement covering the country. It was so in the case of the patriotic movement of last Summer.

The entire trouble in that case began with a concerted movement on the part of the students attending schools in Shanghai to call the attention of the Chinese public to certain conditions in Japanese mills which were far from satisfactory. During their campaign to educate the public on the subject of these conditions, some of the students, backed by a mob of miscellaneous elements, came into conflict with the foreign police of the International Settlement, with the result that a number of the boys were shot. Almost immediately the movement, which so far had been local to Shanghai spread like wildfire to other parts of the country, and what was originally a protest against certain economic conditions speedily became a violent outburst against the political position of foreigners in China.

During the entire Summer the students most of whom had abandoned their studies by striking shortly after the incident of May 30, 1925, continued their agitation throughout the country. Some who returned to their homes carried the germs of discontent to isolated districts far distant from Shanghai. Others travelled over the country delivering speeches designed to stir up the common people against the aggressive actions of foreign powers, or organizing the boycott and strike movements. Still others, who remained in Shanghai, were powerful factors in prosecuting the boycott movement against foreign goods, and in keeping alive the discontent of the strikers. They pressed the merchants not to buy or sell any more British or Japanese made goods. The powerful Shanghai Chamber of Commerce was practically forced to declare itself in favour of the boycott, in spite of the fact that many of its members had millions of dollars worth of British or Japanese good in their warehouses, on which they stood to lose considerable sums of money if the local markets were closed to them. The pressure of the student unions and the labor unions, however was too strong to be resisted, especially since the boycott was "patriotic" and any Chinese opponent of it was sure to be branded by the students as a traitor to his country. One is inclined to marvel at the ease with which a comparative handful of

schoolboys and their labor allies were thus able to tie up the commerce and trade of a great port for an entire month.

Why the General Strike Failed

Assuming that it did fail really and not merely fail on the surface (at a consideration) to save the prestige of the Parliament, the following lines, taken from the *Literary Digest*, would provide interesting reading.

Two obvious morals are to be drawn from the "fiasco" of Britain's recent general strike, according to Bertrand Russell, a well-known British publicist of advanced political tendencies. The first, he tells us in a British labor weekly, *The New Leader* (London), is that a battle is not likely to be won if the generals do not desire victory. The other is that the only British reformer wholly sound as to tactics was Guy Fawkes, because he based his action on the proposition that all members of Parliament would be better dead. Altering somewhat his flippant tone, Mr. Russell goes on to say that "it is quite useless to embark on a general strike if its conduct is to be in the hands of men who regard the British Constitution as sacrosanct, and hold that the last word should always be with the politicians, rather than with the people who do honest work." A different attitude of mind is shown by Meredith Atkinson in *The Nineteenth Century and After* (London) who in a study of the general strike in history, remarks of the latest experiment in Britain that—

"Modern industrialism by the identical processes which have made the general strike possible, has rendered it incapable of any considerable success. A highly disciplined and well-organized nation at once determines what it can do without for the time being, recruits and trains armies of volunteers with little difficulty to run essential portions of the industrial mechanism, and having once improvised such a 'spare' organization, regards every repetition of the emergency with increased assurance. The recent strike exhibited very clearly how readily an industrial civilization offers compensations and substitutes for the temporary loss of any of its functioning parts. The partial extinction of the press was largely compensated for by the use of broadcasting. Oil-driven vehicles took the place of coal transport to an extraordinary degree, private cars and airplanes playing a very large part. All such developments are bound to be greater, not less, in any future struggle.

"The Government's express intention of inquiring into the best means of making permanent such an anti-strike organization clearly shows what is likely to happen in future. Moreover, even if a general strike were to last any length of time, from its very nature the General Council of the Trades Union Congress would be compelled to make the public, including themselves, suffer the utmost possible loss in the endeavor to secure victory. The Government, by the same token, must always appear as the savior of the public, resisting a regime of force. The fact that such successful resistance could be made by so preponderantly an industrial nation as the British, in which the non-manual workers are in a great minority;

makes the future prospects of the general strike method very unpromising. On the other hand, the remarkable solidarity exhibited by the millions of trade-unionists involved suggests the appearance in our national life of an extraordinary power, which may be turned to the nation's advantage if it can be persuaded to constructive uses."

J. M. Dent of the "Everyman's Library"

We take the following from the *Literary Digest*.

A man who never received a knighthood died in England during the strike period, yet, perhaps, his name has been carried further in the world to remain as a permanent possession than any of his contemporaries. J. M. Dent was the publisher of "Everyman's Library," which is said to have run to twenty million copies. He was seventyseven at the time of his death on May 9 at South Croydon near London. In *The Publishers Circular* (London) is a brief appreciation "by one who worked with him":

"Neither State nor university offered to the late Mr. J. M. Dent any recognition for the social and educational work to which he devoted the whole of his life and almost inhuman energy. This did not trouble him, as his best friends know to whom it is not a comforting thought now that he has passed away, that he would have been secretly pleased, with the pleasure of child-like innocence, to receive some acknowledgment of his unobtrusive efforts after the betterment of our social life.

"We all praise his wonderful 'Everyman's Library' but only those closely associated with him understand what he really did in connection with that publishing enterprise. Again and again he was told that the publication of a certain title could not be commercially remunerative, and his reply was always in effect: 'If it is a good book and students want it cheap they shall have it, profit or no profit'. The 'poor scholar', always dear to J. M. Dent's heart, knows how to appreciate this gift.

"To finish his apprenticeship in bookbinding and printing, Mr. Dent came to London at the age of seventeen. In 1872 he began business as a bookbinder; and in 1888 he commenced his publishing activities by the buying of sheets which he issued in attractive and artistic binding. 'The Essays of Elia,' with an introduction by the then rising young barrister, Mr. Augustine Birrell, saw the light about that time as the first volume in the Temple Library. Mr. Dent's famous series, 'The Temple Shakespeare,' sprang from his early connection with Toynbee Hall, Shakespeare Society, the idea being to provide handy volumes, each containing one play, to replace those of all sizes which were being used by members of the Society in their readings. The first volume of 'The Temple Shakespeare' had, on publication, a subscription of 600 copies, the second volume 6,000 copies, while eventually the annual sale of this series reached 250,000 copies. Other well-known series published by Mr. Dent included 'The Temple Classics,' 'Medieval Towns,' 'Wayfarers' Library,' 'King's Treasures of English Literature,' etc., apart from many educational books. Of modern authors published by Mr. Dent, the two outstanding figures were Joseph Conrad and W. H. Hudson.

"Great and important as have been the works published by his house, however, the outstanding item, known all over the world, is, of course, Dent's 'Everyman's Library.' We doubt if there is in English or any other language such a monument of publishing enterprise.

"When Mr. Dent planned 'Everyman's Library' he suggested to himself 1,000 volumes as a mark to aim at—he had accomplished his idea up to 780 volumes. The Library has had—in fact, still has—a world-wide sale, totalling, we believe, over 20,000,000 copies.

"The famous printing and binding works at Letchworth, the Temple Press, was established by Mr. Dent in 1906."

"How a Christian sees the 'Christians'"

The Christians, even the jailbirds, honestly believe that they are morally superior to the "pagans." Let us see what Miss Maude Royden, the famous English preacher thinks of the shortcomings of the Christians. The extracts are from the *Literary Digest*.

Miss Royden supposes that pagans, "non-Christians," set great store by such virtues or qualities as: "courage, perhaps, first of all, but also a high sense of honor, and loyalty to one's friends, and independence, and wisdom," etc. These, she insists, "are great virtues; without them there is no real virtue at all."

The following lines are in Miss Royden's own words.

Is not some of the disgust that our religious professions and even our religious life have awakened among non-Christian people due to the fact that we seek to practise these amazing virtues, these soaring Christian graces of holiness and sanctity without having acquired the rudimentary virtues of honesty, courage, loyalty, self-respect?"

How the British profit by our Quarrels

It is a well known thing that sectarian troubles in India come as a blessing to the British, who find in such troubles a good excuse, to put forward to the world, for their continued domination of India. It is only an excuse, for the British employ their time and energy in India, not for eradicating sectarian disunity, as they should if they really ruled India for the good of the *Indians*, but in filling their own coffers in every conceivable way. British propagandists all over the world get busy as soon as they get any news of trouble in India. The following also probably came out in the American Press as a result of the efforts of British agents.

A traditional feud exists between Hindu and Moslem in India, and it is said to be easily fanned

into murderous outbreak. Music near a mosque— forbidden by Mohammed—is sufficient to excite the sectarian fury of a Mohammedan, as in this case, and an insult to a sacred cow or a sacred tree had led Hindus to quick revenge upon Mohammedans. Even the Swarajist, or Home Rule movement, has failed to suppress this sectarian hate, which is given as one reason why the British Government cannot withdraw from India, lest the land be given over to the fury of its fanatics.

Then we find quotations from an English paper and the source explains the spirit of the words :

"The outbreak began with one of those familiar acts of *deliberate provocation (Italics ours)* which are the traditional means of creating disturbances of this nature. On the Hindu side, the singing or playing of music in a religious procession as it passes a Moslem place of worship has always been one of the recognized opening moves. It is intended as an insult and a defiance, and is taken as such ! but the consequences are seldom so grave as in this case where the act was committed on Good Friday by a procession of the Arya Samaj sect passing a mosque in the most thickly populated area of the

city. Arya Samaj is a movement of reformation in the Hindu community which for two generations and especially of late years, has spread widely in Northern India, and which, with its watchword of 'Back to the Vedas!' has kindled not only the fires of puritanical zeal, but those of an especially definite and implacable hatred of Mohammedanism and Christianity.

This rioting, says *The Daily Telegraph*, offers "yet one more proof of the complete hopelessness of the realization of full self-government for India and the withdrawal of all the British agencies of protection." This paper informs us further:

"Educated Indians are by this time well aware of this in their hearts, and there are some even among the firmest upholders of Swaraj as an ideal who admit it frankly. They are equally well aware that the extraordinary increase in recent years of the extent and fierceness of intercommunal hostility is a direct consequence of the popular belief that Great Britain is about to relinquish her trust in India, and that Hindu and Moslem must prepare themselves for the renewal of that sanguinary duel of faiths which was the curse of India before the establishment of the British power.

Aryas, other Hindus and Swarajists please note.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor *The Modern Review*.]

Professor Jadunath Sarkar On Hindu Influence on Further India

All Indian scholars should be grateful to Professor Sarkar for drawing the attention of local *pandits* to the admirable scientific contributions made by French *savants* to our knowledge of the history and archaeology of Indian civilization in Indonesia. Most Indians are yet unaware of the debt they owe to the great French scholars, Finot, Coedes, Aymonier, Delaporte, Maspero, Parmentier and others connected with the *Ecole Française d'Extrême Orient*, who by devoted service, spread over many years and concentrated, with remarkable energy on the most interesting period of Indian History,—have pieced together all the epigraphic and monumental evidences discovered in Siam, Cambodia and Champa, and have reconstructed, with great ingenuity, the story of Indian civilization in the colonies. Unfortunately the valuable services rendered by French *savants* to this most fertile period of Indian history are almost a *terra incognita* to our local

scholars. The data collected by this devoted band of foreign students have raised problems, very interesting, at the same time very complicated from many points of view, to which Indian scholars, with requisite training and qualification, are expected to make their contributions, and which, we believe are destined to offer valuable correctives to many of the conclusions of French scholars which are still open to debate. Without any disrespect to the great French scholars or any suggestion to discount the value of their remarkable studies,—it may be remarked, that it is impossible to claim that the French interpretations of the documents discovered in Indonesia, particularly the monuments, have been always satisfactory or conclusive. The studies of the French scholars have somewhat suffered from the fact that they have been inclined to take the data available in Further India as isolated documents, unrelated to the story of the culture in the main land, and recently somewhat hasty generalisations have been attempted to indicate the relationship

of the Colonial culture to that of the Indian continent. This inclination has been due to a neglect of the study of the Indian data at first hand with a view to arrive at a comparative standpoint in estimating and realising the nature of the development of Indian forms of culture in its Colonial expansion, beyond the geographical limits of India proper. The defect of concentration on local Colonial data,—without relating them to their Indian prototypes,—has been sought to be remedied by providing opportunities to some members of the archaeological service (La Commission Archeologique de L'Indo-Chine) to spend some weeks in India to familiarise themselves with the phases of Indian monuments. But this comparative study has yet to yield its results. In my humble way, I have endeavoured to suggest ways and means how Indian scholars can help to supplement and complete the studies of the French *savants*. Professor Sarkar alludes to a "Brahmin named Agastya" (p. 6 line 39) who came from India and married a Cambodian Princess. It is not known when he came to Cambodia, but it is certainly *not* in the seventh century. The arrival of Agastya is a mere tradition, and is referred to in more than one inscription of Cambodia in the recital of mythical genealogies of the local Hindu Kings [Bergaigne; "Inscriptions Sanscrites de Champa et du Cambodge" 1893, LXV. 48 a-b p. 380 (560), and Stele de Prah Bat a 355 (175).] In the paper I read before the Mythic Society, Bangalore, and now published in "*Rupam*" January 1926, under the title of "The Cult of Agastya: and the origin of Indian Colonial Art," in my paper on the "Migrations of Southern Indian Culture" (*Daily Express* Annual, Madras, 1925) and in my article "The Art of Champa" ("*Rupam*" N. 15 & 16), I have endeavoured to indicate the relationship between the development of the culture of the Indian continent with its ramifications in the Colonies. The problems have a fascination of their own, and it is a great pity that they have not yet attracted the serious attention of any Indian scholar. And it is greatly to be desired that Professor Sarkar should be able to consolidate a group of scholars and inspire them to address themselves to the many interesting problems of Indonesia and Island-India. The history of the beginnings of Indian colonies acquired some new data in Chapter II, 1, of Kautilya's *Arthashastra* entitled *Janapadamimesha*, which M. Finot discussed in his famous article "Les Origines de La Colonisation Indienne." (B. E. F. E. O. Tome XII. 1912 fascicule No. 8. p. 4), in which he rejected Dr. Jacobi's suggestion that Indo-China must have been colonized some centuries before and not *after* Christ. We should like to hear what Indian scholars have to say on the problem. Professor Sarkar has identified himself with the views of Barth, that 'Kaundinya' is the name of a Brahmin clan' (*gotra*) rather than an individual person. The Chinese chronicles (*Nan Ts'i chou*) have since confirmed the tradition recorded in the inscriptions that Rishi, Kaundinya, was an individual Brahmin who married a local princess *Soma* and founded a dynasty called *Soma-Kaundinya Vamsha*, the Chinese transcriptions of Kaundinya being, Houen-t' ein, and Kuen-t' ein. (Finot: "*Sur quelques traditions Indo-chinoises*", p. 192-212, *Melanges d'Indianisme*, 1911). In the miniature sketch published in the July number of this Review, Professor Sarkar has only given a rough outline of some of the conclusions of French

scholars, without critically examining them. Professor Sarkar will earn the gratitude of all scholars and students interested in the history of Greater India, if he gives them an independent critical review of the conclusions of the French *savants*, instead of merely reproducing them, as he has chosen to do, in the article in question.

(ORDHENDRA COOMAR GANGOLY
Editor, "*Rupam*,"

Another letter on "Cooch Behar affairs."

A letter written by a certain "Resident of Cooch Behar" who criticises the note, published in the last May issue of the *Modern Review*, of the authorities of the Cooch Behar State, which deals with the appointments of the "Tutor" or "Guardian" to His Highness the minor Maharaja of Cooch Behar, is published in the last June of the said magazine. But the writer of the letter is silent about the contents of the extract of the "Communique" of a State officer, published in the May issue of the said magazine in which it has been said that the petition published in the "Ananda Bazar Patrika" and sent to the Viceroy, was a work of a certain person who "was expelled from the State by the late Maharaja Bhup Bahadur for his misconduct and disloyalty" and "who bears a private grudge against the State and the Raj Family and the household." (Vide P. 588).

It is necessary to point out here that in one case three accused persons of the Palace theft case of Cooch Behar, were allowed, on the basis of their prayer, to leave the Cooch Behar State with their families and the case was dropped accordingly. (vide Cooch Behar Extraordinary Gazette of 23.10.16.); and in another case two speakers of the non-co-operation movement, who are not residents of the Cooch Behar State, were prohibited to enter the State in 1922. Except these, people have not heard nor do they know anything relating to the "Expulsion", "Disloyalty", "Private grudge" etc., of any one, as alleged in the Communique, to happen during the reigns of His late Highness and his brother and father Maharajas.

Such allegations are serious. Moreover, these have been published in a letter "as a sort of communique from the State!" In this state of things, it is natural for the public to expect details of the allegations which have been brought to the notice of the public. Have the state authorities the courage and the materials to substantiate their allegations. If they do not do so, the public will take them to be absolutely false.

A COOCH BEHARI

Educational Backwardness of the United Provinces

Under the above note in the *Modern Review* for April 1926 the percentage of total scholars to population for U. P. is given as to 2.38.*

* Our figure was for 1923. The figure for 1924 was 2.53. Both are given in "*Education in India in 1923-24*," published by the Government Bureau of Education in 1926 page 4, Ed., *M.R.*

But there the year for which these figures stand is not mentioned. Is it the year 1925-26? If not then certainly it is not the year 1924-25. For according to the General Report on Public Instruction in the United Provinces of Agra and Oudh, for the year ending 31st March, 1925, the percentage of scholars to population is, males 457, females 48.

However, a slight increase of a decimal fraction in the ratio of scholars to population does not improve matters much. This province is certainly one of the most backward provinces in India. In spite of this the leaders of the educated classes of the province have got an 'infatuation' for what are called unitary teaching 'Universities,' and consequently University education has become the most expensive for the Department and too expensive for the general people. Let us prove the above statements by facts from the General Report on Public Instruction in the U. P. for the year 1924-25.

Total expenditure	Rs	3,03,85,596
Total Number of scholars	...	11,92,415
Total cost per scholar about	Rs	27
University Education :—		
Total expenditure	Rs	1,13,75,573
" number of scholars	...	* 1,955
" cost per scholar about	Rs	2,296
Secondary education :—		
Total expenditure	Rs	62,79,905
" number of scholars	...	1,11,054
" cost per scholar about	Rs	56
Primary education :—		
Total expenditure	...	71,33,394
" number of scholars	...	9,21,494
" cost per scholar about	Rs	8
European Education :—		
Total expenditure	Rs	20,72,935
" number of scholars	...	5,863
" cost per scholar	Rs	354

The other items of expenditure are Islamia Primary schools, Depressed classes schools, professional schools and colleges, etc.

From the above it is quite clear that University education in the U. P. absorbs most of the expenditure on education while Primary education, which is by far the most needed by all, receives scant attention. If things go on in such a way we cannot hope to see the province educationally advanced in the near future.

CHAKKHAN LAL GARG

* The number includes 617 intermediate class student in the B. H. U.

Swaraj and Hindu Moslem Unity

I have read with profit and interest your editorial remarks on Hindu-Mahomedan relations in Bengal. Your remarks under the heading "Swaraj and Hindu-Muslim Unity" has fully coincided with my humble opinion. I would however, like to say something more on the point.

The Mahomedans are really under the impression that Swaraj is the concern of the Hindus, and so it is that they doubt whether they should join hands with the Hindus or not. Even if they do not join hands with the Hindus, they are at liberty to try for the freedom of India independently of the Hindus, but not antagonistically to them: for antagonism between the two major communities of India is fraught with very great danger to both and to India. I would earnestly appeal to my Mahomedan friends not to join hands with the opponents of Indian freedom, even if they do not fight side by side with the Hindus. If the Mahomedans remain neutral, they will find that the Hindus have won Swaraj for themselves as well as for all others who look upon India as their land.

Regarding the question whether Swaraj is possible without Hindu-Mahomedan Unity, I would like to say with you that the Hindus can win it even then if only a strong and earnest minority is helped by a sympathetic majority. But it cannot be denied that it would be extremely difficult, in view of the fact that one internal enemy is far more dangerous than thousands of external enemies:—it is traitors that contribute most to the downfall of a country. Of course, I do not assume that Moslems or others will turn internal enemies or traitors. But I am confident that, sooner or later, the Hindus will make their land free even if the Mahomedans act antagonistically.

The best thing for the Mahomedans is to join the Hindus, not in a spirit of bargain but in a spirit of brotherliness, sons of the same country as they are; the second best thing is for them to remain neutral; and the worst is to be antagonistic. The Hindus are only too ready to embrace all who love India as their mother and they hope that the Mahomedans will embrace them as brethren. But the Mahomedans must remember that whether they join the Hindus or not the Hindus will fight and win. But will the Mahomedan children of India be untrue to the milk of their mother?—God forbid.

SATINDRA KUMAR MUKHERJEE,

GLEANINGS

Odd Pieces of Change

The general conception of a coin or piece of money is that it is round and flat. This form has stood the test of centuries and, in fact, is a refinement and gradual improvement of the earliest coins. It is the common-sense because it is the most adaptable for carrying, storing, handling and

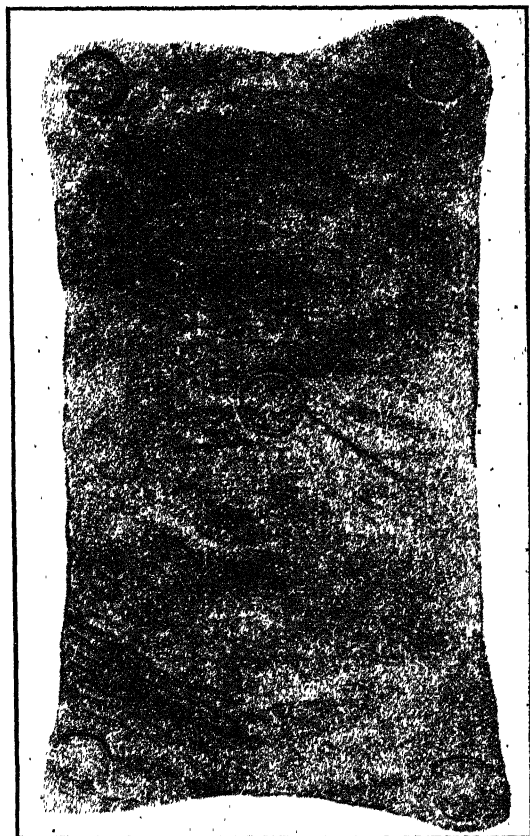
counting. There have been, however, so many exceptions and there are so many odd shapes in coins, that a casual survey of the field is of interest.

The first coins were simply crude lumps of metal bearing a simple stamp. For the most part they were globular in general form; but, as time went on, they became flatter and more circular.

The absolute flatness of the two sides, so that all raised parts should sustain an equal wear, apparently was not a major consideration until fairly modern times.

Although the general circular shape was adopted early, exact roundness was not universally attempted until modern coinage methods came into vogue a few centuries ago. For the most part we must look to the Orient for odd-shaped coins, although Europe and America provide examples of every period.

In parts of the world where there is a lack of minting facilities, we find coins, now and then, in the shape of bars, or that were obviously made from bars. One of the commonest examples is the bar money of Java and Ceylon. These coins were made from long, cast-copper bars, cut into different lengths according to the denominations of the coin to be made. In Siam, silver ingots were beaten into bars which were then pounded into peculiar shapes. The older shapes show a deep cut in the middle and two peculiar bendings. Later shapes were made into a more compact form known as "bullet money."



A PRODIGIOUS COPPER COIN

In Sweden during the seventeenth and eighteenth centuries, copper plate money was stamped with dies. Some of these were nearly two and one-half feet long.

"COINS" WEIGHING 48 POUNDS

Closely related to this form are pieces of money made from wire. The commonest examples are known as *larins* or "fish-hook-money," probably first made in Laristan in Persia. These are pieces of silver wire about three inches long, doubled over, with one end curved. Similar pieces were made in Ceylon; and other straight pieces of wire were used in parts of India. Similar shorter pieces in copper, though still bent double, were used at Nejd in Arabia, and in Georgia in the Caucasus.

For over a hundred years, in the seventeenth and eighteenth centuries, large flat copper plates bearing several small stamps on them came into use in Sweden. These cumbersome pieces ranged in denomination and size from ten dollars—weighing about 48 pounds and measuring nearly two-and-a-half feet long by about a foot wide to small square pieces of less than an inch in diameter.

During sieges of cities and in periods of necessity when temporary and emergency mints were established, many silver coins were cut from sheets of silver into square, octagon or irregular shapes, and stamped with small punches. An interesting example of a piece of money cut from a silver bowl and still showing the rounded rim is afforded by a piece struck at Landau in 1702. During the sixteenth and seventeenth centuries, many coins normally made round were often, for special reasons, such as commemoration, made square, hexagonal or octagonal.

India has always been partial to square coins. The earliest pieces, known as "*puranas*," were square pieces of silver bearing a number of small stamps. During the Bactrian period, and later, many coins in copper and silver were struck from square dies.

Many medieval coins, especially the very thin pieces known as "*bractiates*," issued in the twelfth and thirteenth centuries, chiefly from Switzerland, were simply square pieces of sheet silver. These *bractiates* are interesting in themselves. They are as thin as paper, with a design in high relief on one side and countersunk on the other.

In the gold-mining days in California, fifty-dollar gold pieces, known as "*slugs*," were struck in an octagonal form. In recent years, more easily to distinguish them from silver coins, nickel money was introduced in odd shapes. The recent British Indian coins are illustrations of this practice. The one-anna piece is scalloped; the two-anna piece is square, with rounded corners; and the four-anna piece is a scalloped octagon. Several of the nations have made their nickel coins round, but with a central hole to make them easily distinguishable.

The Mogul Emperor Akbar, in 1574, struck a gold coin of a peculiar pattern in Agra, India, which is known, as a "*mihrahi mohur*," because its shape resembles a "*mihra*" or prayer niche in a mosque. Some of the most peculiar conceptions of coinage emanate from Burmah and the Malay Peninsula. The Siamese coins have already been mentioned; but to the north and to the west, on the Burmese border, are found long, rough, cast-copper bars, and some smaller pieces cast in the shape of canoes. At Pahang, in the Malay Peninsula, tin coins somewhat resembling square hats with a wide brim were in general use at one time. At Kedah, small oval tin coins and pieces in the shape of a rooster on a series of rings, were used as currency.



1. Early Greek coin showing globular shape. 2. Coin cut from pieces of copper bar made by the Dutch in Java about 1800. 3. Early Siamese coin cut from silver bar and then bent. 4. Silver wire money from India. 5. Georgian coin made from copper wire. 6. Coin struck at Haarlem when besieged by the Spaniards in 1572. 7. Coin issued during the siege of Landau in 1702, showing the rounded edge of the silver dish from which the blanks for the coins were cut. 8. A Bactrian coin of India. 9. A square rupee of Akbar the Great of Hindustan. 10. An early small silver coin of Switzerland known as a "bracteate." 11. The octagon slug of California struck in the early gold-mining days. 12, 13, 14. Types of recent British-Indian nickel coins. 15. Canoe-shaped coin from the Lao States, north of Siam. 16. The "Mihrahi Mohur," of Akbar. 17. The "tin hat" money of Pahang. 18. An oval coin from Kedah. 19. A most bizarre coin from Kedah. 20. An oval copper coin made at Iguvium, in Italy. 21. A Greek coin of the Island of Aegina, struck accidentally on an ill-formed planchet. 22. Many of the copper coins of Georgia in the Middle Ages were struck on odd-shaped plans. 23, 24. Seventeenth century Mexican coins struck on irregular pieces of metal. 25. A Spanish dollar, cut in quarters, used for money in the West Indies. 26. Small change of the Island of St. Lucia. 27, 28. Chinese coins made about the beginning of the Christian Era. 29. A silver tael known as a "shoe." 30. Form of Chinese Sycee silver. 31. "An Annam silver coin. 32. A Japanese silver coin at the time when Commodore Perry landed. 33. Holed Spanish dollar used for 16 bits at Dominica, and the piece extracted used for two bits. 34. An early form of a knife-shaped coin of ancient China. 35. This is a coin of ancient Cathay and is known as Pus.

The ancients seldom deliberately made coins departing very much from the round or globular shape. There are, however, a few noted examples. At Olbia, on the Black sea, there was coined a bronze piece in the shape of a dolphin; and in Italy, at Iguvium, certain almond or oval-shaped copper coins were made. There is also a class of coins of irregular shape which were largely the result of indifference or carelessness. Some of the ancient Greek and Roman coins are most irregular, due to the hastily or poorly-fashioned planchets on which the pieces were struck. Many of the copper coins of Georgia, made in the Middle Ages, show that often they were struck on pieces of metal which had been simply poured out onto a flat surface, as were, in a similar way, many of the silver pieces from the various mints in Spanish America.

Coins originally round have often been made fantastic in shape by cutting. This was practised to some extent in ancient times and during the Middle Ages. But the most curious, and, possibly the most common, practice was that employed in the West Indies from 200 to 100 years ago. On these islands, large quantities of Spanish dollars or pesos were cut to make small change or to make the pieces conform to new monetary standards. The commonest practice was to cut a dollar into segments, quarters, sixths, twelfths, et cetera. Some times the piece was simply cut in half. On some of the islands, they were cut into three horizontal pieces. Often holes of various sizes and shapes were made in the coins, when both the plug and the ring were used.

BIZARRE SHAPES PREVAILED IN THE ORIENT

So far, no mention has been made of the coins showing Chinese influence. In this series alone are found many bizarre shapes. To understand the reason for some of these shapes, it is sufficient to say that the first Chinese coins were a transition from the barter stage, and the forms employed were similar to the units of value from which the coins were derived. The most common of the ancient forms were what are known as "knife coins." These were in common use for several centuries before the Christian Era. Another common type is known as "pu" or weight, fork or spade coins, derived probably from some agricultural implement. Both of the above forms were revived a few centuries later by the usurper Wang Mang, about the beginning of the Christian Era. For silver, the Chinese have used for centuries, cast ingots of special forms. The most common shape is known as "shoes" which weigh from a fraction of a tael to fifty taels. In Annam, one of the most common forms of silver or gold money is the rectangular bar of varying sizes. In Japan, about 1860, gold and silver money appeared in thin oval sheets, or smaller and thicker rectangular pieces.

A survey of the numismatic field shows that except in the Orient, coinage as a whole has been flat and round, and that when deviation from this practice has occurred, it has been largely a matter of temporary expediency, experimentation, or effort to distinguish a particular coin from those coins in current use. For easy identification, the odd-shaped pieces of recent years have usually been of nickel.

Scientific American

NOTES

The Editor's Visit to Europe

During his stay in Geneva the Editor of this Review will try to acquire knowledge regarding the organisation and work of the League of Nations in all its spheres of activity, with special reference to what India may gain by her connection with the League. As yet our country has gained nothing directly by such connection. But we have to find out whether there is anything in the constitution of the League which gives hopes of the possibility of any such advantage in the future.

The idea of the League of Nations is a great idea. But the concrete shape it has taken is not an exact embodiment of that

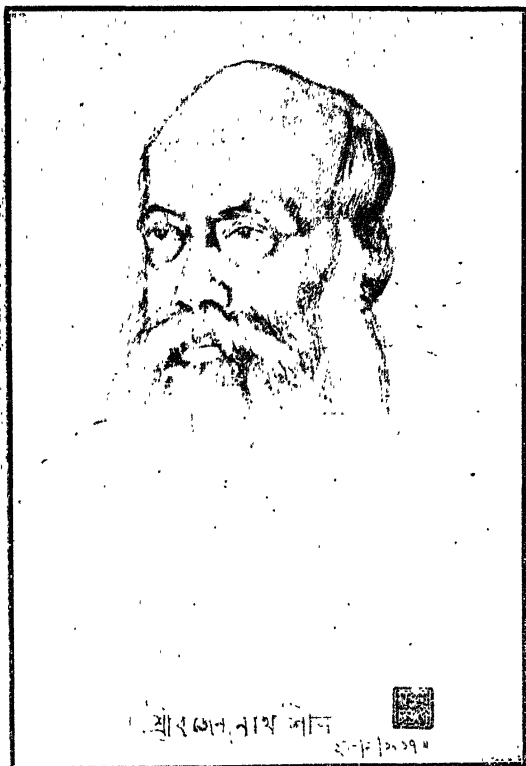
idea. What idealists in all lands desire to know is whether the League as it is can be made to approximate more and more to the ideal.

During his stay in Europe the Editor will of course, try to gain knowledge and experience of other kinds also and he will consider himself blessed if it be God's will to bring him back to India a fitter servant of His and of all His creatures than he is at present.

With salutations to all his literary and artistic contributors, his subscribers, advertisers, readers and other friends, the Editor takes leave.

Sir Brajendranath Seal

When poets, scientists, artists, philosophers, scholars and other persons of that kind are decorated with titles, it may be said that those in whose gift such honorific titles are make a good use of them, though the persons so decorated gain nothing by them. The knighthood bestowed on Dr. Brajendranath Seal is one of the few instances of such proper use. He has long been known as a great scholar, philosopher and linguist. More than a decade ago fitting tribute was paid to his knowledge of anthropology and allied



Sir Brajendranath Seal

branches of science by the invitation extended to him of filling the presidential chair at the First Universal Races Congress held at London. His work on the knowledge possessed by the ancient Hindus of the positive sciences and his elaborate contribution to Sir P. C. Ray's work on Hindu Chemistry are not the only instances of the encyclopaedic range of his knowledge. As Vice-chancellor of Mysore University he has written notes and memoranda showing how

comprehensive, idealistic and at the same time practical his idea of a University is. The report of the Mysore constitutional reform committee, presided over by him, which he drew up shows his statesmanlike grasp of constitutional and other political problems.

Maganlal Thakordas Modi

By the death of Maganlal Thakordas Modi, L. C. E., C. I. E., Bombay has lost a well-known man of business and philanthropist. After qualifying himself as an engineer, he served successively in the Public Works Department of the Baroda State and the Irrigation Works of the Bombay Government. He, however, soon left service for business and made his mark in it.

In social matters he held progressive views. He married his daughter and grand-daughters after their 16th year, stopped unnecessary



Late Mr. Maganlal Thakordas Modi, C. I. E.

caste dinners on certain ceremonial occasions and favored and encouraged the education of women, for which last purpose he gave Rs. 3000 to the Surat Mahila Vidyalaya. To the Surat College he gave at first Rs. 30,000 and subsequently Rs. 2,00,000. There are many other public charities which endeared him to the public. In co-operation with his friend Mr. Ichchharam Suryaram Desai he founded the Gujarati Type Foundry in

Bombay in 1900. Subsequently the management and control of the foundry were transferred to his younger brother. He was in his 75th year at the time of his death.

Miss Sakuntala Paranjpye

It is good news that Miss Shakuntala Paranjpye (daughter of Dr. R. P. Paranjpye, India's first Senior Wrangler), who has passed her B. Sc. examination in the first class, is



MISS Sakuntala Paranjpye

shortly going to England for the study of higher mathematics. She has obtained a special State scholarship of the value of £200 per annum, tenable for three years.

Egyptian Woman Educationist in India

An enlightened Egyptian lady, named Zakia Hanim Abdel-Hamid Suleiman, is now on a visit to India. She is the pioneer of the kindergarten movement in Egypt and Inspectress of Education in Cairo. If those women of India who are interested in the progress of their Indian sisters meet her, there may be a profitable comparison of notes.



Zakia Hanim Abdel-Hamid Suleiman, an enlightened Egyptian lady, pioneer of the Kindergarten movement in Egypt and Inspectress of Education in Cairo who is now on a visit to India

Canada Honours An Indian

Having been invited by the Canadian



Sir T. Vijayaraghava Achariar, K. B. E.

Government to open the Canadian National Exhibition Sir T. Vijayaraghava Achariar has left for Canada. As Canada discriminates against emigrants from India, it is not easy to understand the reason (diplomatic or ordinary) for asking an Indian to open an exhibition.

Years ago, when the poet Rabindranath Tagore was invited to visit Canada he declined to go to a country which did not consider his countrymen fit to land and live there. This fact is mentioned not necessarily for suggesting that every one should follow the poet's example but for showing how Canada's attitude towards India is viewed in this country.

There is a Bengali proverbial story that a man killed a Brahman's cow and by way of expiation honored him with the present of a pair of shoes made of leather manufactured from that cow's hide. Canada's peculiar way of honoring India reminds one of this story.

Indian Women at Paris Women's Congress

Six women from India represented this country at the Tenth International Women Suffrage Alliance Congress held at Paris in June last. Their names are Mrs. Barry; Dr. Muthulakshmi Ammal, M. B. C. M.; Mrs. Swaminatham; Mrs. Rukmani Lakshmiapati; Mrs. Sen; and Dr. Mrs. Monnet. They are represented in the accompanying photograph from left to right.

It is very desirable that properly qualified Indian men and women should come into contact with people of all countries of the earth. Isolation can never be India's salvation.

Sir Atul Chatterjee on Indian Students in England

The report of the working of the Indian

Students Department in London, submitted by Messrs. N. C. Sen and T. Quale, joint secretaries, contains some useful information for parents or guardians who intend to send their sons or wards to Great Britain for education. In forwarding the report to the Government of India Sir Atul Chandra Chatterjee, High Commissioner for India, makes many interesting and useful suggestions and observations among which we notice one here. Says Sir Atul Chandra:—

"The main remedy for the present difficulty in regard to Indian students in England lies in the development of facilities for all types of Modern education in India itself."

This is quite true. Even if England or any other foreign country could make room for all Indian students going there, it is obvious that that could not meet the needs of India. The majority of Indian students, including perhaps the majority of the most brilliant and promising among them, are too poor to be able to go abroad for study. And State scholarships for such a purpose are discreditably few. Therefore, if our promising students are to have any real higher education at all, they must have it



An interesting group photograph of the Indian delegates to the Congress. The two European ladies are Mrs. Barry and Dr. (Mrs.) Monnet. The Indian ladies in the center of the group are (left and right) Dr. Muthulakshmi Ammal, M. B. C. M., Mrs. Swaminatham, Mrs. Rukmani Lakshmiapati and Mrs. Sen.

here. Of course, all countries cannot specialise or excel in all kinds of education in all branches, but, speaking generally every country should make an effort to give its men and women the highest education required in it.

As regards the class of students going to England for study Sir Atul Chandra observes:—

Complaints are sometimes heard that Indian students who now go for training to England are of an inferior calibre and qualifications compared with those who went a generation ago. It is true that immediately after the War there was an unwholesome rush of ill-equipped and immature Indian youths for training in England and abroad, but it is a matter of great satisfaction that among those who now seek training in England there is a very considerable proportion of serious and earnest students who have already done well at colleges and universities in India and who credit to themselves and their country during their career in England, apart from success in class-room, laboratory or examination hall of which notable instances are recorded in the report under review. Many Indian students have recently distinguished themselves in their college debating societies and in athletics, some even representing their universities in the latter field.

Teaching and Affiliating Universities

In connection with the Agra Universities Bill, there has been some discussion of the relative merits of teaching unitary Universities and affiliating Universities. We are against neither, and would support either according to circumstances. But we have always thought that the affiliating Universities in India have never been merely examining bodies; they have always directed the studies of the examinees and taught them through their affiliated colleges. This view was very ably presented before the University Commission appointed by Lord Curzon about a quarter of a century ago, by the Rev. R. Scott, then officiating principal Wilson College, Bombay. Said he—

The phrase "Teaching University" has puzzled people in Western India. Its meaning is dependent on local associations. The Bombay University is without qualification a teaching University. It was never anything else. The London University was for a time a purely examining body, that is to say, it gave degrees to private students. Here no student is admitted to a University examination unless he has kept full terms in a University College, and been taught the complete course of prescribed study in a class room. The number of students in the Presidency capitals is so large that

it is impossible to teach all (as is done in Scotland) in one University College. If it were possible, it would still be undesirable. Distinctive peculiarities should not be suppressed, and the rivalry of colleges, though it may contain elements of evil is the chief safeguard for the maintenance of a high standard. The system has grown up in consequence of, and in adaptation to, the circumstances and needs of the country. To attempt essential changes would be unwise.

Since then, affiliating Universities like Calcutta, Bombay, etc, have also undertaken direct teaching to a greater or less extent.

The cost of the system of higher education adopted at Allahabad has also to be considered. An example may be given. We read the other day in the Leader that Principal Dr. Tarachand of the Kayastha Pathshala University college had agreed to accept a salary of Rs. 500 per mensem in lieu of his present salary of Rs. 1000, and that a European gentlemen would be appointed principal of the Intermediate college of the Pathshala on a salary of Rs. 800 per month. We need not dwell here on the absurdity of paying the Principal of the lower department a much higher salary than that given to that of the principal of the higher department; surely an able Indian principal could have been had for a smaller salary. What we wish to say here is that the combined salary of the two principals comes up to Rs. 1300. The first principal of the pathshala used to get a salary of Rs. 250 per month. After he had served for ten years it was increased in 1905 to Rs. 275. Supposing that he had not resigned in 1906 after eleven years' service and continued to serve the institution and also assuming that the old system had continued instead of the introduction of the present one of bisecting colleges, his present salary would at present have been Rs. 325, calculating increment at the rate of Rs. 2-8 per annum, which was what he got. Thus there would have been a saving of about Rs. 1000 a month. It is not suggested that the first principal would have been as competent as the present ones. No such comparison is at all suggested. What we are drawing attention to is the increased cost of education. Literates in India are so small in number that at least as much attention should be paid to the spread of education as to the height to which it can be carried and to its quality. The average products of the Allahabad *teaching* University must be shown to be very

superior in attainments, character and devotion to the country to the average products of the old affiliating University to convince the thinking section of the public that the increased cost has been justified. Let every college in the U. P. be turned into a teaching University, if both the Government and the students can pay for such institutions but let us not be hypnotised by names.

Inadequate Representation of India at Geneva

When Lord Willingdon, the Maharaja of Patiala and Sir Atul Chandra Chatterjee were delegates of the Government of India to the Assembly of the League of Nations, they submitted to the Secretary of State for India reports on India's representation at the League. The London *Times* wrote at the time :—

For the most part the interim report of 25 octavo pages and the final report of 28 foolscap pages go over familiar ground; but there are some significant passages as to the relation of India to the League. It is stated that, on account of the limited strength of the delegation, they were compelled to confine attention chiefly to points specially affecting India. Their numerical strength compared very unfavourably with that of many other States of much smaller size and significance. Norway, Chile, Hungary, Rumania, and Venezuela are mentioned in this connexion.

It is suggested that, though valuable assistance was given by Sir Edward Chamier as substitute-delegate and by the secretarial staff, it was very difficult for the delegation to cover all the ground they desired, and that considerable strain was put upon them to keep in effective touch with all the Committee and other activities of the Assembly. If circumstances beyond their control, such as sickness, had interfered to any great extent with their regular attendance at the Committees and other meetings, "the representatives of India would have been seriously embarrassed in carrying out the task assigned to them." India, it is suggested, should follow the practice of most States members in sending the same substitutes and technical experts to the Assembly from year to year, thus establishing continuity.

We should certainly desire that the strength of the Indian delegation should be increased. But before that is done, a previous step should be taken, which is to make the delegation really representative of India. At present, the delegates represent the Government of India. As India is not self-governing and as therefore, the Government of India does not represent the people of India, so until self-government is won Government should choose one European

official and the remaining members of the delegation should be chosen by Government from a panel jointly elected by the two chambers. We are not sticklers for the particular method we have suggested. Any other method would do, provided the Indian delegates are in the majority and are elected by the legislature from among the elected members there of.

What we drive at is that if the strength of the delegation be increased without the legislature having an effective voice in the choice of its personnel, that may lead to the creation of some soft jobs for Britishers who would misrepresent rather than represent India.

A "Co-operator's Delusion or (Self-deception)?"

Mr. R. S. Sarma, who we hope, does not now control or edit any Indian newspaper, has, it seems, "granted" an interview as the phrase goes to a press representative, in the course of which he airs the opinion that the British Government has not given us the "moon" of responsible government because instead of "co-operating" the wicked Swarajists have adopted obstructive tactics. It is unnecessary for us to answer such foolish statements. The Right Hon. V. S. Srinivasa Sastri exposed their hollowness early this year. Said he :—

"It would take more credulity than the inexperienced Indian politician has to believe that if the Swarajists had become avowed co-operators last year, the present Conservative ministry would have definitely launched a scheme of Swaraj for India."

Mr. Sastri added :—

"We have hardly forgotten our share in the War and the economies showered on us during its continuance. It was when recompense was suggested that the generosity of acknowledgment was found to be out of all proportion to the generosity of gift; and we had even a gentle reminder that virtue is its own reward. In South Africa Mr. Gandhi suspended his passive resistance movement in order not to embarrass the Government at the time of a serious labour trouble and induced his Indian followers to assist their white oppressors in a fierce war though under humiliating condition. Did he get generous treatment? In Kenya it was Indian trade that occasioned British intervention. It was Indian labour that built the great railway, it was Indian intelligence that sustained British administration and it was the Indian Army that saved the Colony for Britain. Did that save us from the Great Betrayal of 1923? Take Mesopo-

tamia next. Our administration bore the British burden there, our armies kept the British flag flying, our clerks ran the establishments. But soon under the pretext of Arab jealousy the offices were closed to us and "Indian not wanted" became a common advertisement. But the recent anti-Indian legislation in Burma, to which the Viceroy gave his assent only the other day, has taught the most slow-witted Indian the bitter truth that at his very door and under the Union Jack, ungenerous and insulting treatment may be meted out to him without the voice of Great Britain being raised to protect him. In the domestic politics of India one has only to remember on the one hand the unexampled outburst of brotherliness and comradeship between Britisher and Indian when the non-co-operation cloud darkened the sky: racial distinctions were abolished, repressive laws were repealed, we had a vision of Sandhurst and Woolwich, and official and non-official Europeans joined in a recommendation that our Constitution should be revised before 1929. How near we then were to the millennium! As soon as the political sky began to clear, the too trustful Liberals were flung overboard, the Sandhurst and kindred promises were repudiated, Lord Peel cast back the Assembly's request for constitutional advance in its teeth, and the Rowlatt Act with all its accursed provisions came back to life in the Bengal Ordinance".

The Circulation of a Japanese Paper

The daily *Asahi* of Japan has a total circulation of 21,20,000 copies. This is because Japan is independent and because the new regime has made a successful attempt to achieve universal literacy among both sexes.

"The Web of Life"

The Manchester Guardian writes:—

The British Indian Union did well yesterday to celebrate the scientific work of Sir Jagadis Bose. This wise man of the East has been called the "Darwin of botany," but the phrase is not a happy one. The Darwinian theory of natural selection laid its emphasis on the conflict underlying existence, while the researches for which Sir Jagadis has been most renowned have thrown new light upon the unity of nature. When Tennyson held that fully to understand the flower in the crannied wall might also be to understand the universe, he hinted dimly at the extraordinary discoveries about the similarities of animal and vegetable life of which the Bose Institute has been so important a centre. There is no essential contradiction between the nineteenth century's science which studied Nature's red tooth and claw and the twentieth century's investigation of the web of life in which so many harmonies and alliances have been revealed. Twentieth century knowledge has not rejected the earlier wisdom, but it has redressed the balance by giving to

evolution a greater aspect of creative purpose and by removing the taint of wanton blood-guiltiness and cruelty. Sir Jagadis Bose has viewed the life of the forest as a kind of unity in which the flora are closely related to the fauna, and his investigations into the nervous system of plants have led him to a new knowledge which overthrows our conception of the lilies of the field as remote and unfeeling adjuncts of animal life. From the new position utilitarian results may follow.

We can confidently look to such science as that for which the Bose Institute is famous to make further strides towards that comprehensive knowledge whose formal completeness carries with it an equal power of practical human service.

Forced Labour in India

Lala Lajpat Rai raised the question of "forced labour" in India at the International Labour Conference in Geneva, stating that it still existed in this country. Indian newspapers generally report that Sir Atul Chandra Chatterjee contradicted him saying that it did not exist. Hence Mr. C. F. Andrews has been led to write in *The People* :—

Sir Atul Chatterjee must be a very bold man indeed to contradict Lala Lajpat Rai at Geneva when he declared that forced labour still has to be found in India, not under legal sanction but under customary sanction, which was often more oppressive. The Workers' Delegate added, what is undoubtedly true, that it was worst in the Indian States. Sir Atul Chatterjee has evidently had very little experience of the remote village life of India or the condition of things in Rajputana or in the Hill districts round Simla or near Almora, if he is able to declare positively that forced labour is not carried on in India.

But from a full report of Sir Atul Chatterjee's speech published in the *Indian Daily Mail* of July 4 we find that he did not say that forced labour did not exist either in British India or in the Indian States under any circumstances. On the contrary; he admitted its use in British India in certain emergencies, and by implication admitted its existence in the Indian States also, leaving the charge against the Indian States to be dealt with by "the ruling Prince from India who attends the Assembly of the League of Nations." Let us quote him to enable the reader to judge whether we have understood him aright.

My friend has also referred to the condition in regard to forced labour in India. Those of you who were present at the last Conference in 1925 will remember that this subject was discussed on that occasion also, and at that time I made a distinct statement that there was no forced labour in any part of British India, *except with the sanction of*

the law, and where the law does permit it, it is only for the sake of public works such as canals and large irrigation works which might be damaged unless the whole countryside, were summoned in order to prevent such damage by sudden cataclysms of nature. Mr. Lajpat Rai has not given a single instance of any kind of forced labour in any part of British India, and I regret very much that he should have again raised this question.

As regards the Indian States, the Conference is aware that the representatives who come here from India do not represent the Indian States. The question of forced labour has been discussed more than once in the Assembly of the League of Nations and I have no doubt that it will be considered there again. *The ruling Prince from India who attends the Assembly of the League of Nations will know how to deal with this charge. It is not necessary for me to go into the question of forced labour in Indian States.* (The italics are ours. ED.)

In the light of the above extract it appears to us that *The Subodha Patrika* of Bombay has not done justice either to itself or to Sir Atul by writing,

"Sir Atul Chatterjee, the Government representative on the conference, declared that, so far as British India was concerned, it was not a fact. Sir Atul must have known in his heart that he was saying something which was not true."

After these preliminary remarks we may proceed to make extracts from Mr. Andrews' article in *The People*. Says he :—

Here while I have been staying with Mr. Stokes at Kotgarh in the Simla Hills I have been making full enquiries. *Bigar* is still practised for Government officials coming on tour, though it is nothing like what it used to be only a few years ago, when I have seen 40 or 50 villagers standing all the day idle at Narkanda and Matara and have asked them what they were idling for and they have answered '*Bigar*.' It was usual if a high official was coming out to have the villagers ready, whether they were required or not.

Bigar would certainly be bad even if it had only the sanction of Anglo-Indian (old style) custom; but Mr. Andrews would render real service to the hill people if he would ascertain whether it is sanctioned by any law. He adds :

It is true that along the Hindustan-Tibet Road itself, now no private person can force any one to bear his luggage against his will. Mules are now used in place of human beings. All the same, it is also true, that when the public Hindustan-Tibet Road is left behind and one gets into the interior of these Hill States, *Bigar* goes on almost the same as ever and it will continue to go on until publicity is given to it such as Lalaji has recently been giving at Geneva.

That would appear to show that in the British portion of the Hindustan-Tibet Road, forced labour is not or has ceased to be legal. But we want definite and up-to-date information on the subject. For "*Haimavata*"

(a pseudonym of the late Pandit Srikrishna Joshi of the U. P. Secretariat) wrote in an article on "*Semi-slavery in a British Province and its Defence*," which was published in *THE MODERN REVIEW* for February 1909.

"Under the regulations relating to the impressment of bearers, boatmen, carts, or bullocks, for the public service, only those persons are liable to be impressed who are accustomed to the work, and officials compelling persons to do work to which they are not accustomed, or impressing carts or bullocks kept for private use or for agriculture are liable to be dismissed from Government service."

The Pandit added in a footnote that the above was the purport of section 8, Regulation XI of 1806. So certain persons could be impressed for the public service under that Regulation. Is it still in force? We learn further from his article that this sort of impressment, known as the *utar* system, was declared illegal by the Allahabad High Court and the Lahore Chief Court. Yet, wrote Pandit Joshi,—

"The executive authorities in Kumaun snap their fingers at the ruling of the High Court; and the Head of the Executive Government comes to their aid by lending countenance to the barbarous system in a public assemblage."

The person referred to was Sir John Hewett who, in the course of a speech delivered early in November, 1908, said in part :—

"A matter upon which a good deal is heard at times is the *utar* system by which the villagers in Kumaun are required on payment to assist in carrying baggage for travellers in the hills. The Chief Secretary made a statement regarding this matter at the meeting of the Legislative Council held in April last, and I have made personal inquiries regarding it. I find that the requirement is, as indeed is only natural, undoubtedly unpopular at harvest time, but that it is not so at other times," etc.

This was an admission by the Lieutenant Governor that people were forced against their will at harvest time to neglect their own work in order "to assist in carrying baggage for travellers in the hills". Surely this was not and is not "public service". Does this practice still prevail? If so, under what law? If not, when has it ceased?

Even after the lapse of 17 years Pandit Srikrishna Joshi's article in *The Modern Review* will repay perusal.

The Subodha Patrika writes :—

A correspondent of the *Times of India*, writing on this question admits the truth of Lalaji's statement and says that the conditions of Indian labourers in Native States are much worse. He instances the case of Hyderabad where, he asserts, each aristocratic house overflows with any number of

purchased slaves—men and women—and this in spite of the recent firman of the Nizam against forced labour. What is true of Hyderabad is true of all other states. What is known as *payakali* system of labour in British India is a modified system of slavery. A man is given a few hundred rupees by a money-lender, for his marriage on condition that he serves the sowcar for twenty years or so for no wages but for merely food and clothing. The best part of a man's life is thus spent in the moneylender's service for a few paltry hundred rupees. Forced labour in *Khoti* villages is a common practice. *Veitha* is another form of forced labour. These forms of virtual slavery ought to attract the serious attention of Government. Government as the paramount power would be thoroughly justified in putting an end to slavery in Indian states as in its own territory.

The instances appear all to be from Indian States.

"To show the iniquity of" forced labour Mr. Andrews gives "a very slight instance from my own experience on coming out from Simla".

In the old days after the first Simla-Fagu stage the rate paid by travellers used to be 4 annas for such *parao*. I had very light luggage and had engaged a Simla coolie to come as far as Matiana with me, when Mr. Stokes' own man was to meet me. I was paying at the rate of 1 rupee a *parao* instead of the old charge of 4 annas. When I got to Theogh, the coolie I had brought from Simla, wanted to return and I told him he could do so if he could find me any one in the bazaar who could carry my light luggage to Matiana. *i. e.*, one *parao*, for a rupee. He came back, however, crest-fallen after a long search and told me no one was willing. He, therefore, carried it himself according to his engagement.

But only work that out! For many generations in the past casual travellers going along that road had been able to press villagers to carry burden four times the weight of mine for four annas while in many seasons of the year when work was to be done in the fields they would have refused even a rupee to do a much lighter job. This is one of the meanings of forced labour; it means getting work done at 300 and 400 per cent, below its market wage.

He adds:—

It means, I am grieved to say, much worse things than that. In forced labour journeys, far away from everyone, with women to carry the loads, it has meant in the past, times without number, the danger of outrage of woman's modesty. Every one knows that this has happened, and I am afraid it is still happening in out of the way corners of India where the light of publicity can never be shed on these acts of shame and disgrace. All honour, therefore, to Lalaji for dragging it out into the light of the public gaze at the League of Nations itself.

The Indian Princes' Right to be at the League of Nations

In the extract from Sir Atul Chatterjee's speech which we have given in the foregoing note it is stated "that the representatives who come here from India do not represent the Indian States." That makes it clear that the ruling Prince from India who attends the Assembly of the League of Nations does not represent the Indian States. Evidently he represents British India. The question is by what right he does so. The Indian States are not members of the League. They do not contribute towards its expenses. They are not British subjects, nor are they British citizens, or, in fact, citizens of any State. By what right, then, is any one of them appointed to represent British India? Can an American citizen or can the Amir of Afghanistan be appointed representative of Belgium, for instance?

An Indian Historian Honore

Our readers are aware that Prof. Radhakumud Mookerji of the University of Lucknow has been awarded by the Government of Baroda, under their newly instituted Order of Merit, (1) the first prize in history comprising a lump sum grant of Rs. 1000 and an annuity of Rs. 1200 per annum for five years, and (2) the Durbar title of "Itihasa-Siromani", with obligation to deliver a course of lectures once a year at Baroda.

The Government of Baroda have now further proposed to depute him to Europe to report on the systems of National Education in its principal countries. We understand he will also have to investigate the problem of unemployment there. Much good is expected from such investigations.

Chairmanship of Midnapur District Board

We learn that the District Board of Midnapur, which consists of 33 members, 22 elected and 11 nominated, elected Mr. Birendranath Sasmal its Chairman by 20 votes to 10, and that no elected member voted against him. But another gentleman has been made the Chairman of Midnapur District Board by Government. The reasons for not approving of Mr. Sasmal's election

have, we understand, never been set out in writing. The Divisional Commissioner, we learn, asked Mr. Sasmal to see him to state what he had to say as regards certain grounds which had been urged which would go to justify Government in refusing to approve of his election. Mr. Sasmal, it appears, wanted to know the grounds in writing in order to be able to state in writing what he had to say, as private interviews generally leave room for misrepresentation and misconceptions. But the grounds were never stated in writing. Mr. Sasmal may or may not be a desirable man to have as chairman of a district board. But to deal with public affairs in a manner which leaves the public without any data to form any reasoned opinion, is highly unsatisfactory.

Glorious Results of the Presidency Area (Emergency) Security Act!

After the series of April riots in Calcutta the Bengal Government obtained for itself drastic powers to expel for a fixed period from the "Presidency Area" undesirable persons in the interests of law and order. This the authorities did on the plea that they did not possess sufficient powers to deal with emergencies. Now that they are armed with sufficient powers, what is the result? Are life, limb, honor, property, etc., any safer in Calcutta than before? Have riots been prevented?

What is the bureaucratic answer? And what have those non-officials to say who supported the measure?

Moslem Mob Mentality

The extracts from Anglo-Indian (oldstyle) papers printed below will give an idea of the mentality and behaviour of Musalman mobs. Writing with reference to the riots on the occasion of the Rajarajeswari immersion procession, the *Englishman* of Calcutta, observed:—

"The law has been broken and broken by deliberate and reasoned intention, and that no amount of rhetoric about Quranic injunctions or previous practice can get away from that hard and unpalatable fact." "The Mahomedans are entirely responsible for the outbreak which of necessity reflects in an ugly and sinister manner on their community as a whole."

With reference to Mr. Ghaznavi's message

to his co-religionists on the same occasion, when he was proceeding to Simla, the *Statesman* wrote that

"To represent the Hindu procession, pushing along public streets under the conditions laid down by the Government, as a provocation is unworthy of any man who aspires to play an important part in public affairs."

The Civil and Military Gazette observed:—

"The blame for the outbreak must rest entirely with the Mahomedan instigators."

The following extracts are taken from the *Englishman's* account of the achievements of Musalmans during the Muharrom processions in Calcutta:—

WANTON DESTRUCTION

SIR J. C. BOSE'S HOUSE ATTACKED BY MOB

A new departure in the tactics of the mobs yesterday was determined attempts to raid houses of peaceful citizens. On Tuesday night, attempts were made to set fire to some Marwari houses, and yesterday a mob in Upper Circular Road attacked the residence of Sir J. C. Bose, the Science College and the Brahma Girls' School.

It was shortly after 1 o'clock, when a number of the Mohurum processions were passing through Upper Circular Road on their way to the Kerbela tank for the immersion ceremony that it was observed that a band of Moslems marching with one of the processions was bent on mischief. When this procession was opposite the College of Science these Moslems suddenly raised a cry of having been hit by stones thrown from the College of Science.

This caused considerable commotion and the College of Science was made the target of a fusillade of brick-bats.

The band then entered Parsi Bagan Lane and began stoning the Hindu houses in the locality and indulging in wanton destruction. On one side of the lane, at the corner, there is the residence of Sir J. C. Bose, the scientist and on the other there are the Science College workshops. The windows of the workshops were broken by the raiders and the wall bounding Sir J. C. Bose's residence on the south was almost completely pulled down.

Sir Jagadis and Lady Bose are away in Europe and there was no one in the house. There was the Hindu "durwar" and some servants, many of them Moslem. Mr. Nag of Sir J. C. Bose's staff who resides in the grounds of the Bose Institute adjoining the house was informed of the damage caused by the hooligans, and he made for the house armed with a rifle. By this time the mob had emerged from Parsi Bagan Lane and it was engaged in an attack on the house from the east in Lower Circular Road.

Mr. Nag warned the mob that if it indulged in any vandalism in the Bose Institute, he would not hesitate to shoot. Some Khilafat Volunteers then intervened and succeeded in persuading the mob to desist from its campaign of destruction.

In the meanwhile another mob which had joined the same procession had turned its attention

to the Brahmo Girls' School opposite, where about a hundred girls were on the verandah watching the processions pass by. There the mob was confronted with an armed guard, and it was told by Mr. Bose, nephew of Sir J. C. Bose and assistant Secretary of the institution, that if it attacked the school the guard would open fire. This had the desired effect.

The mob on the other side of the road, after leaving the Bose Institute, threw stones at the balcony of the house of Mr. Mandal the solicitor, where there were some ladies.

It then began sorties into the lanes off Upper Circular Road, breaking windows of Hindu houses and rejoining the procession as if nothing had happened.

We shall give only another extract from the *Englishman*—

The house of Mr. Nalini Sen, Assistant Commissioner of Police, was attacked by a mob of about 200 Mahomedans. A shower of brick-bats smashed window panes. Simultaneously, another crowd attacked a motor omnibus in a garage, opposite Mr. Sen's house. The bus was badly damaged and a few Hindus, who were inside the garage, were overpowered by the crowd, when some one from Mr. Sen's house, realising that the men in the garage were in danger, fired at the raiders, and they dispersed.

Lord Olivier on Hindu-Moslem Hostility

A special cable to *The Englishman* runs as follows in part:—

Lord Olivier, in a letter to "The Times" on the subject of Hindu-Moslem hostility, says:—"No one with any close acquaintance with Indian affairs will be prepared to deny that on the whole there is a predominant bias in British Officialdom in India in favour of the Moslem Community, partly on the ground of closer sympathy, but more largely as a makeweight against Hindu nationalism. Independently of this and its evil effects there has been vacillation in the action of the police and in police court practice, sometimes on the one side and sometimes on the other, encouraging each side to take liberties. This is almost universally attested by responsible Indians who impute it (I do not say justly) to a deliberate desire on the part of the authorities to maintain communal trouble as testimony against the possibility of constitution.

Lord Olivier adds within parenthesis, to the last sentence, "I do not say justly"; but neither does he say, "unjustly"!

His lordship's opinion will not produce any "change of heart" in British Officialdom. On the contrary, it will encourage a large section of Moslems.

Lord Irwin on Charges against Government

The Viceroy's speech on communal tension was a remarkable pronouncement. The peroration would do credit to the follower of any religion. He said in the course of his speech:—

Before I pass on to an examination of the causes of tension and the steps that may be taken to allay it there are two misconceptions as regards the attitude of the Government, upon which I must say something. The first is an implication that outbreaks of this character, so far from distressing the Government, afford them some degree of satisfaction and the second is that the Government are content to play the part of an indifferent spectator of these disturbances and are not doing their best to check them.

Lord Irwin believes that both these implications are false. The question here is not about the sincerity of his conviction but about the accuracy and adequacy of his information. His Excellency cannot be said to be better informed about the detailed political history of British India than the average member of the Indian intelligentsia whose convictions on this subject are opposed to his. Not that we accuse *all* British officials of following a sinister policy; there are many white sheep among them. But the Government must be judged by what happens and what the generality of its higher officials do.

The Guardian of Calcutta, "A Christian Weekly Journal of Public Affairs," published by the Rev. Principal P. G. Bridge, observes:—

It is difficult, however, for us to believe (and we speak from experience) that the charges against Government to which His Excellency referred are wholly baseless. As long as the present Government is determined to continue in power in spite of its failure and unpopularity, so long there is the constant temptation which has not been successfully resisted for it to use for its own purposes the dissensions of others. This is a common principle of all political action the world over and we cannot believe that the standards of public morality of the British Government in India is any higher than those of the Government in the United Kingdom. This may appear to be merely a bald statement, but if we only reflect we shall realize that there is no alternative position. What has been the history of the last twenty or thirty years? The manoeuvres of Government to retain power in its own hands. Frankly, no Government believes in the Christian principle of "he must increase and I decrease." It is only when Government accepts this fundamental conception can it perform the highest service to India. On the other hand, we are clear that the Executive Government has taken

steps to ensure law and order. These on occasions may not have been adequate or on the other hand may have been belated, but of good faith to ensure that the machinery of administration and police control will continue to be effective there can be little question.

The Use of Violence

A very large section of Musalmans appear to believe that they will be able to gain their objects by the show and use of force and violence. Perhaps as its result, or perhaps independently, a section of Hindus, not so numerous, also seem to harbour the same sort of opinion. We draw their attention to the following passage from a sermon delivered at Westminster Abbey by Bishop G. Ashton Oldham of Albany, New York:—

England, with its economic dislocation, its million unemployed, its tremendous burden of taxation, its terrible toll of death, its million bereaved homes, its uncertain future, is the strangest example of a victorious nation the world has ever seen. The simple fact, which we are in danger of forgetting, is that, as the world exists today, bound together with a thousand ties, war is such a dislocation of its ordered life that in a world conflict there are no victorious nations. Victors and vanquished alike are together plunged into an abyss of physical privation and mental and spiritual anguish, such that from any standpoint of real values it is difficult to distinguish between the conquered and the conquerors. Modern war knows no victors. It is on the higher plane of the ideal for which these soldiers fought that their failure is most apparent. Some there were who fought for sheer patriotism and devotion to the flag, some who fought to protect their hearths and homes. But multitudes more than we know were inspired by a yet higher standard, and fought to make this world a better place for generations yet unborn. England was to become a place 'fit for heroes to live in,' and Americans fought 'a war to end war.' Where is their victory?

If such are the results of violence on the largest international scale known in history, it would not be wise to expect any good to result from intercommunal violence. It must not be thought that we are against the use of force for self-defence, the defence of women, or the defence of those who are weak. But our greatest dependence for averting communal strife must be on the cultivation of mutual understanding and good relations.

"The Vast Hospitality of the Hindu Mind"

Professor Radhakrishnan of the Calcutta University delivered this year's Upton Lectures at Oxford. In moving a vote of

thanks to the lecture at the close of his lectures Dr. L. P. Jacks, editor of *The Hibbert Journal*, paid the following tribute to him and to the Hindu mind:—

"He has brought before us a wonderful picture of the vast hospitality of the Hindu Mind. Hospitality is the word which came to my mind a number of times as I listened to his talks; Catholicity I would have called it, but hospitality, to my mind, means all that catholicity means and a good deal more. It means depth of feeling and breadth of outlook, characteristics of Hinduism as he has presented it to us. Not mere hospitality—that which offers a bare bed and a casual ward for every religious tramp; the hospitality of the Hindu mind is that which educates and enlightens the mind which accepts the Hindu faith without forcing anything on it, if it be unwilling. You will agree with me that this hospitality characterizes Hinduism. As I have heard him, the words that came to my mind are those of the New Testament. 'In my Father's house are many mansions.' A new meaning of Spiritual Charity dawned on my mind, there were moments when I was tempted very much to say 'Almost thou persuadest me to become a Hindu. But I felt that the very points that tempted me to turn Hindu were also the very points that I hope will some day make me bold enough to say that I am a Christian.'"

All intelligent Indians will be grateful to Dr. L. P. Jacks and Prof. Radhakrishnan for this appreciation.

As all praise coming from outside may furnish an occasion for self-deception, it is necessary for all of us to correctly grasp what Dr. Jacks meant by the Hindu Mind.

Mob Rule in Pabna

The wholesale plunder of Hindu houses by Moslems in numerous villages in Pabna district has been a most disgraceful affair—disgraceful alike to the people and the Government. It cannot be said that Government officials were not at all forewarned. But no adequate preventive steps were taken. After the plunder, it cannot be said that all the plunderers who are being identified are being arrested, or that the houses of all the plunderers are being promptly searched for recovering stolen property, or that an enquiry on an adequate scale is being made into the whole affair by an impartial agency.

Punitive police has been imposed on the plundered villages, which will have to pay a tax for meeting the extra expense involved. But it does not appear from the official notification published in the dailies that the plundered Hindus will be exempted from this levy!

The only slender rays of hope in this encircling gloom are to be found in a few cases of self-defence by Hindus and of the shelter given to a few Hindus by a few Musalmans.

The sufferings of the people, particularly of the Hindu women and children who took refuge in the jungles and the jute fields for fear of molestation and worse, were heart-rending.

Growth of Fascism

At a recent meeting of the directory of the Facist Party held at Rome, Signor Mussolini announced that a meeting of the Grand Council had been summoned for June 22 to examine the political situation and the state of the party. It was also announced that the number of Fascists was now 875,362, in comparison with 493,787 in June, 1925.

Italy has a population of over 40,000,000 people and thus the Fascists are in a minority. This shows what an organized and intelligent minority can do for a country. It may be pointed out that although the actual membership of the Fascist Party in Italy is less than 900,000, yet they have brought about, through their intensive work, such a revolution of ideas that, the ideal of fascism is the dominating factor in Italy today. If the All-India National Congress or any political party in India is to do any effective work, it should enlist its members from all classes and organise them thoroughly. To the fascists the ideal of "Service to Italy" comes first. The All-India National Congress should adopt the ideal of "India first" as opposed to all forms of communalism.

As the circumstances of India are somewhat different from those of Italy, and in fact of any other country, it is the spirit of devoted service to the motherland which we should all imbibe, our methods being different to suit differing conditions.

T. D.

The Myth of Japanese Menace and India

Great Britain is building a formidable Naval and Air Base in Singapore and has adopted a programme of building a large number of cruisers. Australia has appropriated about two million pounds for her naval

and air defense and it has been reported that she is about to float a large Government loan to be used for her national defense, i. e. to increase her naval power. The United States has assembled the largest fleet ever assembled in the Pacific and played the War-game at Hawaii; and the most important portion of this formidable armada fraternised with Australians and New Zealanders and visited Singapore on their way home. U. S. naval authorities are demanding an increase of naval power by building a large number of cruisers and increased fortifications at Hawaii. These are indications of Anglo-American unfriendliness towards Japan, the only really free and independent nation in Asia. The present Anglo-American policy is anti-Japanese; and there is no doubt about it, as this is evident from the speeches of responsible members of the British Parliament and American Congress.

It is a fact that the Anglo-Saxon world is carrying on a subtle warfare against Japan. *They are now using the most powerful and potent weapon of propaganda against Japan.* This propaganda against Japan is carried on not only in England, Australia, Canada and America, to poison the mind of the masses of the people in these lands, but the worst form the systematic anti-Japanese propaganda is being carried on an international scale especially in India and China.

All kinds of nonsense regarding "Japanese plan to conquer China and India", "Japan as a menace to Asia", are being spread by scholars, journalists, businessmen and missionaries representing the Anglo-Saxon world. The real motive of this Anti-Japanese propaganda, is the same as it was in the case of spreading Anti-German feeling all over the world by spreading the stories of so-called plans of "Germany to dominate the world".

If Japan be deprived of the support of China and India, she will be in the worst predicament; or in other words, if India and China can be made enemies of Japan, half the battle against Japan would be won without any serious loss to the Anglo-American world. If ever England is to fight Japan, she must have the support of India or she will lose the fight. Thus by making the Indians enemies of Japan through clever propaganda British imperialists are carrying out their future programme; and the best way to influence Indians, who have practically no knowledge of international politics, is to

spread anti-Japanese propaganda as much as possible.

Japan depends upon India and China for raw materials, for food supply, iron, coal, cotton, etc. If India and China can be made enemies of Japan, then the latter can be defeated by dislocation of her industrial system and by starvation of her people (as it was the case with Germany in the World War).

Thus the Anglo-American propagandists all over the world and especially in India and China are busy with their anti-Japanese propaganda. Japan is not a menace to Asia, but her leadership and co-operation is an essential factor to secure Asian freedom. Thus the people of India, as well those of China, should not act as enemies of the sacred cause of Asian liberty by following an anti-Japanese creed, propagated by the very people who do not allow the Chinese and the Indians even to enter their country.

As things stand to-day Japanese militarism or navalism is no menace to any people. Japan is on the defensive. Her people are struggling hard to hold their own in commerce and economic development in a competition with other people. Of course, India should not allow herself to be defeated by Japan in industrial competition. But neither should she join in any economic warfare against Japan.

In India there are many Indians who say that Japan is an enemy of India and all Asia. These people should remember that it is not Japan that is keeping India in subjection, and it was not Japan which systematically destroyed Indian industries, and it was not Japan which fought against China the Opium Wars to introduce the opium trade against the will of the people of China.

This cannot be denied that Japan stands, through her own achievements, and ability to stop western aggression, as the intellectual leader, to awaken all Asia to be free. Asia has nothing to fear from Japan; but if Japanese independence is destroyed or Japan be crushed because of Asiatic opposition against Japan, or by any other reason, there will be no possibility of true Asian freedom during another half a century. Thus it is the duty of all true Indians to fight anti-Japanese propaganda and to spread the programme of cordial understanding among all the peoples of Asia, especially China, Japan and India.

T. D.

Female Education

At the 52nd Annual Conference of the Association of Headmistresses held in London it was pointed out that there were 2,036 Headmistresses of secondary schools whose names were to be found in the official Register of Teachers. This will certainly convince Indian educators and politicians of the fact that India is lagging leagues behind Great Britain in matters of female education. However, at the Conference of Headmistresses miss E. Strudwick, of the City of London School for Girls proposed a resolution "*placing on Record the firm conviction of the conference that economy, gained at the expense of the educational efficiency of the country, was a policy reactionary in its conception and likely to be disastrous in its results.*" This resolution was passed. We wish to draw the attention of British, Anglo-Indian and Indian politicians to the spirit of the above resolution and urge that they should not follow the path of false economy at the expense of national efficiency but be generous in granting larger expenditure for the promotion of the education of the masses and women of India.

T. D.

Indian Students in Germany At Home to German Professors

There is hardly any country in the world where Indian students are received with such warm sympathy as in Germany. In the smaller university towns the relations between professors and students are more intimate and personal than is possible in such a large and crowded centre as Berlin. But there is everywhere the same keen interest taken in the welfare and future of our students here.

In order to bring these into more friendly contact with their professors, the more advanced Indian students in Berlin gave a select tea party some two years ago to eminent German professors, and from their private conversation as well as from the speeches delivered it was evident that there was a real bond of cultural and intellectual sympathy, not influenced by political or commercial considerations.

But though that first social attempt had proved a success, nothing further was done to keep up these friendly relations. Even

Berlin evinced a certain slackness, an indifference, notwithstanding the energy and activity of a few able Indians who did their best to infuse life into the colony through the Hindustan Association of Central Europe. But happily, thanks to the initiative of the Executive Committee, general interest is being again shown in social activities.

At the end of December last a "National Evening" was organised on a large scale, to synchronise with the Indian National Congress, and the success achieved by the interesting programme,—which included able speeches by Indians as well as warm messages of sympathy in the struggle against imperialism from Chinese, Persian, Armenian, Turkestani and Russian students,—has led to a strengthening of the feeling of solidarity amongst the Indians themselves as well as to an enhanced interest in India and Indians on the part of Germans and other nationalities.

The "National Evening" was, however, merely of a popular character, it was immediately felt that another effort should be made to bring together Indian students and German scholars. The matter was taken in hand by a group of the more advanced students of the Berlin University and of the Charlottenburg Technische Hochschule. It was decided that the Indian students numbering about 50, should invite some 100 professors and their wives. The "At home" was arranged for the 17th of January in the "Blue Hall", of the Hotel Bristol, Unter den Linden, one of the most fashionable hotels in Berlin and special credit is due to Mr. I. B. Bose for the time and energy he devoted to organise and arrange the function, which was excellent.

Among the more prominent of the German guests who were able to attend, may be mentioned Prof. Haber, the eminent Chemist-Director of the Kaiser-Wilhelm-Institute, Prof. Thoms, Director of the Pharmaceutical Institute, Profs. Sombart, Luders, Dessoir, H. Maier, Marckwaldt, Rosenheim, O. Hahn, Miss Meitner etc, representing different branches of the Berlin University. Prof. Goldscheider-dean, Prof. Czerny, M. Hahn, Lubars, Ehrmann, Christler of the medical faculty. Prof. Krainer, the dean of the mechanical faculty, Prof. Stumpf, Romberg, Wedding, Stavenhagen, Drave, Schlesinger, Volmar, representing different branches of the Technische Hochschule, Prof. Matschoss of the Association of German Engineers,

Director Dr. Remme of the Ministry of Education, etc.

Those who were unable to attend for having previous engagements informed the organizers that they had full sympathy with the aims and objects of the meeting.

The eminent guests were welcomed in a few words on behalf of the Indian students by Pandit Tara Chand Roy, an excellent German scholar who has been in Germany for many years and is at present Lecturer in Hindi and Urdu at the Berlin University.

The speech of the evening was delivered by Dr. Zakir Hussain of the National University of Delhi, who had just taken his doctor's degree in economics and was to leave for India on the next day.

The impression made by Zakir Hussain's speech was visibly great. A very interesting discussion followed in which two opposite views came into friendly conflict. Prof. Goldschneider, Dean of the medical faculty in the Berlin University, though admitting that medical science was unable to advance without technical appliances, nevertheless believed that India was right in resisting Americanisation. He said that civilisation had been wittily defined by someone as "brutality under electrical illumination." He, too, believed in the importance of spiritual ties and hoped that the cultural bonds between Germany and India would be further strengthened.

The role of technics in our social and economic life was ably pointed out by Prof. Stavenhagen and Prof. Matschoss. The latter in a very thoughtful speech showed that technical development was essential to progress, that the work of the engineer was to go on devising ways and means of completely mastering the forces of nature, and that it depended on man himself whether he would use the achievements of technics for his individual and social emancipation or allow himself to become their slave. He did not believe that India would advance by going back to primitive methods, and he advised all Indians to devote themselves assiduously to their technical advancement with clear purpose of achieving national strength and emancipation.

Dr. Remme of the Ministry of Education, who takes a specially keen interest in Indian students, said that he was always struck by the fact that Indians learn the German language with such ease.

Prof. Fritz Haber dealt with the im-

portance of India making herself self-reliant in every respect and said he did not think that any other help could be expected of Germany than to offer Indians every facility for acquiring a thorough scientific and technical training.

Prof. Tarachand Roy replied to these speeches individually and expressed his thanks on behalf of the Indian students for the deep sympathy and friendliness that had been shown by all the speakers.

Mr. Haldar played a few airs on the *esraj* and Mr. Mohammad Ali Khan the Indian tenor who has been touring in Europe gave a couple of Northern and Southern Indian songs which were highly appreciated.

There is no doubt that the "at home" was an important event in Indo-German relations, as it is expected to lead to the formation of a permanent organisation for the education of Indians in Germany.

X

Keeping India in Debt

A century's experience had taught the European administrators how easily Indian princes were tempted to contract debt; and then their inability to liquidate the same made them part with their territories and become pensioners of the East India Company. This was one of the easiest means by which a large portion of the map of India was dyed blood-color by the British.

Sir John Lawrence and other British administrators of the Punjab discovered another process of keeping Indians in debt by forcing the natives of the Panjab to advance money during the Indian Mutiny. Writes Bosworth Smith:—

"The forced loan at the rate of 6 per cent. interest which early in the Mutiny had been levied by order of Sir John Lawrence on different districts of the Punjab, had been raised with some difficulty, for the visits of the tax-gatherer are never pleasant, and the money-loving Sikh was not likely to give his money readily in support of a doubtful cause; but raised it had been. And it proved a master-stroke of policy, for it supplied us with funds when we needed them most sorely, and bound the land-owners and merchants to the cause of our Government by ties the force of which they could not fail to recognize". *

There was nothing new or extraordinary in this process of keeping Indians in debt.

The Europeans had practised it in other lands and thus succeeded in planting their colonies there. Writes an anthropologist of note:

"While the hostile collision of the (American) Indians with the Europeans caused their wholesale destruction, peaceful intercourse with the whites was not less injurious to them. Careless of the future, the Aborigines of North America readily disposed of large tracts of land. In most cases they were largely imposed upon, and the consequences were always distressing. To mention only one instance, the Creeks in less than forty years disposed of a territory of about twenty-eight millions of acres; and though other lands were assigned to them, *these belonged to the whites as their creditors.*" *

Acting on those principles, heavy loads of debt were placed on the backs of the natives of India. Major Wingate says in his pamphlet on "A few Words on our financial Relations with India" (first published in 1859 and reprinted and published at Allahabad in 1926) that tribute was being paid by India to England for her being a "conquered" country and a "dependency".

Major Wingate adds (pp. 3 et seq.):—

"Tribute is a payment made by one country to another, in consequence of subjection. It is a transference of a portion of the annual revenue of the subject-country to the ruling-country, without any material equivalent being given in exchange. Its effect is, of course, to impoverish the one country, and to enrich the other; and wherever these conditions are fulfilled a tribute exists, whether the annual payment be so styled, or not. The exaction of a tribute from India, as a conquered country, would sound harsh and tyrannical in English ears; so the real nature of the Indian contribution has been carefully, though possibly unwittingly, concealed from the British public under the more inoffensive appellation of "Home charges of the Indian Government."

"The aggregate remittances made by the Indian Government for the purpose of providing for the home charges, during the seventeen years from 1834-35 to 1850-51, amounted to the vast sum of £57, 610, 149, according to a return presented to Parliament in 1852. Of this amount, upwards of six millions were expended for military and other public stores transmitted to India; but with the exception of this, and a few other unimportant items, that country appears to have received nothing whatever in exchange for the capital withdrawn. The money was expended here in meeting the liabilities of the Home Government of India for dividends on East India Stock; Bond Debt; furlough and retired pay to the Indian military marine, and civil services; cost of home establishments and buildings; payments to the army pay office on account of Her Majesty's troops stationed in India; and various other minor charges. A little reflection will satisfy any candid enquirer that this expenditure only benefited the inhabitants of United Kingdom, among whom the money was

* Bosworth Smith's *Life of Lord Lawrence*, Vol. II. p. 308.

* Waitz's *Anthropology*, p. 151.

spent; but did not benefit at all the inhabitants of India, from whose taxation the money was provided. It was a clear addition to the annual income of this country obtained from the revenues of India, and was, in fact, a tribute paid by that country to Great Britain. It transferred a portion of the capital of the former to the latter country, and to that extent, impoverished the one, and enriched the other. The economical effect of this tribute is not at all altered by the fact, that the home charges are connected with the government of India. That may well be so, and yet not avail to disprove the consequences of transferring large portions of the Indian revenues to be spent in supporting the industry of the United Kingdom.

The fifty millions of public remittances which have just been noticed, did not, however, constitute the whole of the tribute paid by India to this country during the seventeen years preceding 1852. Large private remittances were also annually made by the English in India, during this period, for the support of their children or relatives in this country, and for the transference of their fortunes to this country, with a view to their final retirement from India.

"The funded debt of the Government of India, borrowed in India, is estimated at nearly sixty millions sterling, of which three-fifths, or thirty-six millions, is the property of our own countrymen. The whole, or mostly the whole, of these thirty-six millions, consists of investments by Europeans in India out of money made in that country, and constitute, therefore, a clear addition to British property, gained through our connection with India; as does also the property of our fellow countrymen invested in India, in banks etc.

After the suppression of the Indian Mutiny India was punished and so the amount of the "Tribute" was enormously increased, which the finances of India not being able to pay led her to incur debt, heavy interest on which further depressed her.

B. D. B.

Vidhya Vivah Sahaik Sabha

Reports of 260 widow marriages have been received from the different branches and co-workers of the Vidhya Vivah Sahaik Sabha, Lahore (Punjab) throughout India in the month of June 1926. The total number of marriages held in the current year i. e. from 1st January to the end of June 1926 has reached 1364 as detailed below:—

1. According to Castes:—

Brahmin 263, Khatri 171, Arora 188, Aggarwal 194, Kaisth 35, Sikh 159, Rajput 121, Misc. 233, Total 1364.

2. According to Provinces:—

Punjab and N.-W. F. P. 940, Sind 40, Delhi 43, U. P. 263, Bengal 45, Madras 5, Bombay 4, C. I. 6, Assam 4, Behar and Orissa 14. Total 1364.

3. Voluntary donation received during the month is Rs. 58 and the total amount during the year is Rs. 581.

Indians Exhibited in German Zoological Gardens!

Every community, every group, every Nation and State look after their National reputation in all the foreign countries of the world. The respective Embassies Consulates and Press Correspondents always keep an watchful eye and observe that their nation is not insulted and dishonoured, or mischievous lies are not propagated against them; India has nobody to protect her self-respect, either within or outside her geographical boundaries. We never attach much importance to foreign propaganda work, while we ourselves are influenced by foreign propaganda, chiefly British and American and are glad to gather materials and build our opinions from them. This conscious or unconscious indifference makes it possible for those people to humiliate us outside India for they know well that it will not come to the notice of the Indian press and that they can carry on their propaganda without protest.

We shall only point out some very trifling instances, leaving aside for the present the press campaigns which have though very far-reaching significance. From the 2nd of July 1926, for instance, the famous animal supplying concern of Germany, The Hagenbeck Co., has undertaken to give a regular show of Indian (chiefly Tamil and Gujrati) boys, girls, men and women in the Zoological Garden of Berlin. They will show various tricks and performances being half-naked and shut in the Zoo. Such exhibitions took place last summer in different important towns of Germany and are going to be arranged again on a bigger scale. These poor countrymen of ours have been brought down to the level of animals for the pecuniary gain of some of our capitalists and German capitalists and for the amusement of the Berliners. A visit to the Zoo, especially in summer in the Holidays and Sundays, is a very favourite amusement of the Germans. Naturally they have welcomed the news with joy and will visit it in thousands and are bound to shape their opinions from it about us. These incidents only lower our national status and misrepresent our country.

Mussolini has recently passed a law to stop the emigration of Italian beggars with bears and has asked the various foreign Governments to stop the immigration of such travellers, on the ground that it is lowering their national status. To add one more instance, we remember well that an American film, with Pola Negri in the title role, was being played here last year. The film was named "A night in Paris" in which a debauchee and cowardly character was painted in the person of a Japanese count. Pressure was given from the Japanese embassy here as soon as it came to his notice with the consequence that it was immediately changed and an India Maharaja was substituted for the Japanese count.

These incidents are in reality not such trifles as they seem to be, for they are all a part of that huge propaganda apparatus which wants to undermine Asia and imbue the western middle and working class with anti-Asiatic feelings. It is our duty to protest against such acts and to rouse the Indian public opinion, which is no longer negligible to-day. I hope you will give publication in your paper to such acts and agitate for stopping this slave trade which robs us of our honour. It is our duty to have it stopped before it is too late. The European middle and working classes should not be allowed to enjoy the sight of these starving Indians in the cages of their Zoological gardens.

Jagow Str. 44¹ Syed Abdul Hamid.
bei Arnheim N. W. SE.

EDITOR'S NOTE—The reader's attention is drawn to the Note on a similar exhibition at Paris.

India in Paris

There are a few Indian merchants and students in Paris. They in their own way, without any support from India, try their best to make the culture of India known to the intelligent French people—professors, students and businessmen. But this year, through an Indian show called "Hindu Village," which has been opened in the Zoological Garden of Paris, the Parisian public have a peculiar opportunity to visualise the backward condition of the Indian people in villages. In this show more than 150 Indians depict the village-life of India, with elephants, bullock carts, acrobats, Nair

dancing girls, etc. The accompanying picture is one of the many postal-card pictures sold in Paris to-day. Everyday thousands of French and other people go to see this show and gain a knowledge of Indian backwardness. I understand that this enterprise is a money-making scheme in which certain Indians are interested. Indian conditions are backward no doubt : but it is a pity that Indians should exploit the backwardness of Indian village-life in foreign lands, when they should do their best to promote the work of Indian village reconstruction by encouraging education and sanitation.



Village Hindu as shown in the *Jardin d'Acclimation*, Geneva

It is gratifying that Sir J. C. Bose lectured in the Sorbonne University, and thus gave an idea of the achievement of an Indian scientist. We hope that large numbers of representative Indian scholars will come to France and pave the way for a regular exchange of professors between Indian and

French Universities which will promote Indo-French cultural understanding.

Paris, June 15, 1926

T. D.

Calcutta Flooded

On the 22nd of July last Calcutta experienced one of the heaviest showers on record. It rained torrentially from about 2 A.M. till about 8 or 9 A.M. and the total rainfall during



Bechu Chatterjee Street

these few ours amounted to 6'3 inches ! All the streets were flooded and numerous houses had their ground floors submerged in knee-deep water. In the *Bastis* (mud and bamboo huts, built in clusters, where the poorer people live) the conditions were indescribable. Mothers standing in waist deep water with their babies held high up to save them from drowning, the little furniture they possess, cooking utensils and dishes floating about in the room ; no food, no sleep and the constant fear of the huts collapsing ; the poor people had to spend hours in such condition before the flood abated. The pictures given herewith give only a partial idea of the conditions that prevailed while the flood stayed. The



Children in a Bath-Tub-Boat

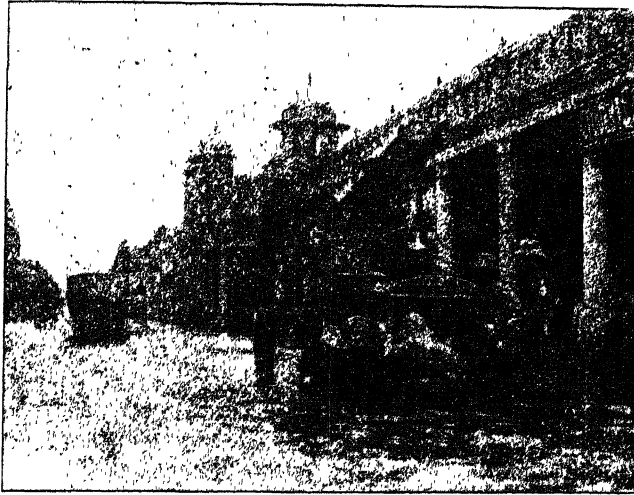
photos have been supplied by Mr. S. Gangoly (Kino-Filmer) of Calcutta.

Indian Chemical Society

The Annual Report of the Indian Chemical Society for the year 1925, just issued, gives an idea of the work done by the Society and the position the Society has achieved. The report states :

"The society has helped to give a status to contributors from India to the chemical knowledge of the world. It is to be hoped that it will be possible for all chemists working in India to extend their active and whole-hearted support to its causeThough the progress we have made during the past year is satisfactory we cannot afford to forget that only a beginning has been made and that much more remains to be achieved before the society can attain a stable position."

The four issues of the Society's Journal published during 1925 contain 42 papers comprising about 438 printed pages. The Indian Chemical Society has a right to claim from the enlightened public that measure of support to which the usefulness of its activities entitles it.



Fire Brigade Officers in the flood

"Regional Sociology."

Dr. E. A. Ross, the well-known American sociologist, says in his editorial introduction to Professor Radhakamal Mukherjee's book on "Regional Sociology" :—

"It is a privilege to introduce to English readers the first book that has ever appeared under the title *Regional Sociology*. I hope that this felicitous phrase, suggested to our author by the world-famous Indian poet Rabindranath Tagore, will reverberate far and that the field it names will become a recognised and well-titled province of Sociology. It is fitting that this first general treatise on the subject (I am not forgetting *Le Play* and *Demolins*) should come from the pen of an Asiatic scholar. Nowhere else than in Asia is there such a wealth of material showing how the physical characteristics of the region leave their stamp upon its inhabitants, moulding not only their work, customs and institutions, but even their attitudes, morals and character."

"I do not expect these pages to lure Gladys from her chocolates and story book; but I *do* count on their finding favour with serious students of geography, culture and institutions, of sociology, economics, law, ethnics and politics."

Prof. S. N. Das Gupta, Philosopher
Ambassador of India

We are glad to note that
Prof. S. N. Das Gupta the

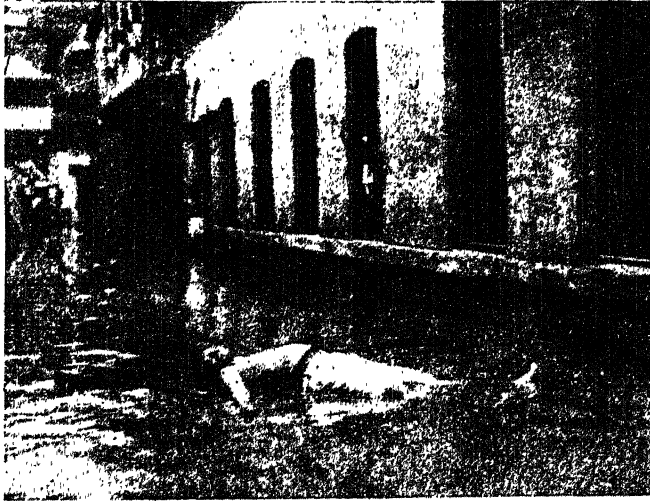
eminent Indian philosopher is once more going abroad as a delegate to the VI International Congress of Philosophy to be held this year in the U. S. A.

The mainspring and basis of Indian culture is her Philosophy, but most of it lies buried in texts of inaccessibly abstruse Sanskrit. Some of the earlier and easier texts are often mixed up with theological and religious views and ideas and the little work that has been done in Indian Philosophy by such eminent European Orientalists as Max Muller and Deussen has been limited to these alone. This however, left the philosophers of the West unconvinced. They began to think that Indians had no

real philosophy and that the much vaunted eminence of Indian Philosophy was a myth and that in reality Indian Philosophy was but a poor show of Indian intellect which did not rise above the theological, religious or mythical stage. The little interest that Swami Vivekananda's popular lectures had aroused in America soon vanished; and as his treatment of Indian Philosophy was never intended to be scholarly, his lectures failed to satisfy the scholarly interest of the philosophers of the West and did in a way more harm than good to the cause of



Another Flood-View of North Calcutta



A Swimmer in a flooded Street in North Calcutta

Indian Philosophy in the estimation of scholars and Philosophers. No systematic treatment of Indian Philosophy in its mutual historical development had ever been projected or attempted and the interest of European Orientalists was historical and mythological, but never philosophical.

It is about a quarter of a century that organisation of the International Philosophical Congress has been established, but in none of its sessions, before the Fifth International Congress of Naples was India ever invited amongst other nations to take part in the philosophical deliberations of this World Congress. At the Inter-allied Congress of philosophy at Paris in 1921, it was by the persuasion of Prof. S. N. Das Gupta who represented Cambridge at that Congress as a member of the Aristotelian Society, that Dr. McTaggart had raised the advisability of inviting India in this World Congress, but Paris had definitely rejected the suggestion on the plea that there was no outstanding philosopher in India who had produced any proper estimate of Indian Philosophy. In 1922 the first volume of the History of Indian Philosophy of Prof. Das Gupta was published by the Cambridge University Press. The warm reception that it had in the hands of all Orientalists and many philosophers of the West is well known. In 1924 India was for the first time invited in the person of Prof. Dasgupta by the Fifth International Congress

of Philosophy at Naples. In this Congress Prof. Dasgupta emphatically declared before the Philosophers of the world that most of the doctrines and principles of European philosophy have been anticipated by the ancient philosophers of India and that this fact could be well illustrated by taking the philosophy of the great contemporary Italian Philosopher Benedetto Croce whose philosophy is hardly ever suspected of having any similarity with Indian thought. Prof. Dasgupta further declared that not only almost all the essential features of Croce's philosophy were anticipated in the philosophy of the Buddhist Dharmottara and Dharmakirti, but where he differed from them it was Croce who was in the wrong.

Croce was himself in the chair and expressed his great satisfaction at this criticism and felt flattered that he could be compared with such great Buddhist thinkers. It produced a very striking impression regarding the eminence of Indian philosophy.

The sixth International Congress Committee has invited Prof. Dasgupta to read two papers* at the Congress to be held at Harvard (September 13-17). In order to make it possible for Prof. Dasgupta to attend the Congress, The North Western University Illinois has appointed him to fill up the famous Harris lectureship for 1926. This lectureship has always been filled in its history by men of world-wide reputation representing various branches of learning. Prof. Dasgupta proposes to deliver a course of six lectures on the Development of Indian Mysticism in which he would vindicate the superiority of the ethical and religious life of India in almost all its aspects. It is surprising to note that in the programme of the International Congress of Philosophy though there is place for Jewish and Arabic Philosophy there is no place for Indian Philosophy. One of the important tasks of Prof. Dasgupta, will be to induce the World Congress to accept Indian Philosophy and to accord to it a place of distinction in its deliberations. Prof. Dasgupta has also been asked to deliver a course of lectures on Indian Philosophy at Chicago and

* 1. "Eastern and Western Mysticism" and 2. Philosophy and International Relations."

SI. RAMANANDA CHATTERJEE WITH THE MEMBERS OF THE PRABASI AND THE MODERN REVIEW OFFICE

Second Row from the Left :—Harendrkrishna Banerjee (*Manager, Welfare*) ; Abinashchandra Sarkar (*Manager, Prabasi Press*) ; Satyakinakar Banerji (*Manager, P. & M. R. Office*) ; Si. Ramananda Chatterjee ; Rakhaldas Paladhi (*Manager, Adet. Dept.*) ; Pearymohan Sen Gupta (*Asstt. Editor*) ; Prabhatchandra Chakravarty (*Typist*).

Third Row from the Left :—Umeshchandra Chakravarty (*Office Asstt.*) ; Prabhatchandra Sanyal (*Sub-Editor*) ; Ashoke Chatterjee (*Business Director*) ; Sajanikanta Das (*Sub-Editor*) ; Nikunjabehari Mukherjee (*Office Asstt.*).

the International Institute, New York has intimated to him the desire of many other prominent Universities of America to have him in their midst to explain and interpret the message of the east as its ambassador. The mission of Prof. Dasgupta is to establish before the world the greatness of Indian thought, and culture and religion, for it was here alone that India was most distinctively great and he hopes that should the West learn to understand and appreciate the great and profound messages of India as explained by her great sages that will be a real force in uplifting and uniting the nations of the World. India's message to the West is a message of world peace, universal friendship and world-good as attainable by the ideals of her philosophy and religious culture.

XIVth Session of the Indian Science Congress

The Fourteenth Annual Meeting of the Indian Science Congress will be held in Lahore from January 3rd to January 8th 1927. H. E. Sir William Malcolm Hailey, K.C.S.I., C.I.E., L.C.S., Governor of the Punjab, has consented to be patron of the Meeting and Sir Jagadish Chandra Bose, Kt., F.R.S., Director, Bose Research Institute, Calcutta, will be President. Those who propose to read papers should forward the same together with three copies of a short abstract, in time to reach the General Secretary (Indian Science Institute, Bangalore) or the President of the Section concerned not later than October 15, 1926, for submission to the Sectional Publication Committee.

The Sectional Presidents for this Session of the Science Congress will be as follows :

1. Agriculture ... F. J. Warth, Esq., Physiological Chemist, The Imperial Institute of Animal Husbandry and Dairying, Bangalore.
2. Mathematics and Physics ... Professor D. M. Bose, M.A., Ph.D., Ghosh Professor of Physics, University College of Science, Calcutta.
3. Chemistry ... Professor H. K. Sen, M.A., D.I.C., D.Sc., Ghosh Professor of Applied Chemistry, University College of Science, Calcutta.
4. Zoology ... Major R. B. S. Sewell, M.A., F.A.S.B., I.M.S., Director, Zoological Survey of India, Calcutta.

5. Botany ... Professor M. A. Sampathkumaran, M.A., Ph.D., Professor of Botany, Central College, Bangalore.
6. Geology ... Professor L. Dudley Stamp, B.A., D.Sc., Professor of Geology, University of Rangoon.
7. Medical and Veterinary Research ... Major R. N. Chopra, M.B., I.M.S., The School of Tropical Medicine, Calcutta.
8. Anthropology ... J. H. Hutton, Esq., C. I. E., D. Sc., M. A., I. C. S., Deputy Commissioner, Assam.
9. Psychology ... Major Owen Berkeley-Hill, M. D., I. M. S., Ranchi.

Rabindranath Tagore in Europe

The poet and his party composed of Mr. and Mrs. Rathindranath Tagore, Nandini, Mr. Gourgopal Ghosh and Prince Brajendra Kisore Deb Barman of Tippera sailed from Bombay on the 15th of May and reached Naples on the 30th of the same month. Reaching Rome on the 1st of June the Poet had an interview with Signor Mussolini who accorded him a warm welcome and the Poet thanked the premier for opening a channel for cultural communication between India and Italy by sending Prof. Formichi and Dr. Tucci to Santiniketan together with a generous gift of Italian books.

Italian papers were enthusiastic on their reports on the Poets' visit "Tribuna" the most important organ of fascism, published (Rome 2nd June) a long interview and the message of the Poet in autograph :

"Let me dream that from the firebath, the immortal soul of Italy will come out clothed in quenchless light."

A minority reflected a somewhat critical attitude towards Tagore and his Indian philosophy of life. "La Voce Repubblicana (4th June) wrote: "The civilisation of Europe is essentially dynamical while that of India essentially static and dualistic and Tagore's idea of a meeting of the two is absolutely utopian."

Senator Chiappelli, an old Professor of History also opposed the idea of Europe accepting the philosophy of the East.

"Tagore has visited Mussolini. What a great antithesis! If it were possible to symbolise the contemplative and the active life, no two better representatives of their respective civilisation could be found....we cannot

abandon ourselves to utter the words of resignation and renunciation in a country which must make its way in the world, which must have recourse to resolute and vigorous action and therefore needs force of character and tenacious strength of will and not the mystic and delinquent weakness and contemplative acquiescence of dreamers."

The Poet and his party were shown round the historical monuments of Rome *e. g.* the Forum, the Colosseum, the Baths of Caracalla *etc.* with archaeological experts as guides.

Then a formal reception on behalf of the city of Rome, was accorded to the Poet in the historic capital (7th June). On the 8th the Poet gave a public lecture on the "Meaning of Art" under the auspices of the "Intellectual Union of Italy."

The Poet then visited the Colony-school, "Gardens of Peace" (Orti Di Pace) directed by the Senator Luzzatti. This school which is run along similar lines as those of Santiniketan pleased the poet immensely.

The University of Rome gave a magnificent reception on the 10th June when the Rector Prof. Del Vecchio and Prof. Formichi delivered impassioned addresses to the Poet Ambassador of India and Dr. Vera Certà, a lady student, who had taken her doctorate degree in Sanskrit greeted the poet with flowers. The Poet delivered a profound speech in his own inimitable style, replying to his hosts :—

"My friends ! I bring you the greetings of love of the youthful minds of India. I hope you will accept me as a fit messenger, though old in years, yet being a poet, I am young in heart and as such claim to represent the youth of India. We the different peoples of the world have our different interests and there we can never come together. But above our own self-interest there is a region of common aspirations and common achievements which is the true meeting place of all human races (applause). Here the East and the West have actually met. We realise in our meeting today the spiritual unity of man... and I hope you will remember me not as a casual visitor but as a messenger of ancient East and as the poet of youthful Humanity. I shall be fortunate if I can help to establish a guest house in the heart of young Rome for pilgrims of Truth and Love who will come in future (great applause)."

Visvabharati-Work in Rome

The educational authorities, the savants and the students of Italy are taking a good deal of interest about a scheme of exchange of scholars and students between the Visvabharati and the Universities of Italy. The Poet offered a scholarship of Rs. 50 per month for the next year beginning from October 1926 to an Italian student coming to Santiniketan for Indological studies.

Prof. Prasanta Chandra Mahalanabis who with his wife had joined the poet in Rome delivered a public lecture on "Rabindranath Tagore and the Visvabharati," and at the end suggested that a local association may be started in Rome. This proposal was very warmly received by the Italian audience who further attempted to organise a sort of 'Tagore circle' (Amico di Tagore). Mr. Gourgopal Ghose was left to help in the organisation of the Society of Tagore-friends. He had also joined the International Institute of Agriculture to make a special study of the methods of co-operative production so as to be of service to the Sriniketan Agricultural School.

The poet and party then went to Florence where he stayed for a few days delivering a lecture on his "School" in the University. Prof. Pavolini translated his discourse into Italian for the benefit of the audience. Then passing through Turin he went to Villeneuve (Switzerland) and stayed there for twelve days (22 June to 4 July) in the quiet Hotel Byron, taking rest, communing with his friend and brother idealist Romain Rolland, and discussing topics of international importance with the writers and thinkers of central Europe like George Duhamel, Auguste Forel, Marcel Martinet, Prof. Ferrière, Charles Baudouin and others. Sir James Frazer came to pay him a visit and a party of young musicians from Geneva came to entertain him with choral songs.

The poet then proceeded to Vienna delivering two lectures one in Luzern and another in Zurich. He is expected to visit the republic of Czecho-Slovakia.

An Indian Institute in the Portuguese University of Coimbra

We accord our wholehearted sympathy and moral support to the Indian students (mainly Goanese) of Coimbra who are attempting to see an Indian Hall installed in

the Portuguese University. In their appeal the organisers observe : "Europe, until now, has known India only by what Europeans have spoken or written and this knowledge has been based largely on an India as seen by the English. This can never show India in its true light. The culture, traditions and thoughts of India must be presented by those who are natives of the country and understand its heart."

This is very true and we recommend this institute to our countrymen who may help the noble cause by sending to the Institute books, reviews, newspapers etc., on Indian subjects. There is a project of opening a department in Sanskrit and Marathi under the guidance of a Sanskritist from Goa. The authorities of the University are highly sympathetic. We wish the Indian Institute all success.

Indianisation of our Civic Architecture

We hear that a scheme is afoot for forming a Committee in the Calcutta Corporation to enquire into the possibility of using Indian styles in the construction of the Municipal buildings. The city of Madras has already shown that it is possible to reconcile *utility* with *beauty* and that both these elements of construction may be found in our Indian architecture if only we have the eye to discover and the capacity to adapt the same according to our modern needs. Mr. Srish Chandra Chatterjee started a campaign in favour of this movement and he was supported by Mr. Abanindranath Tagore and other eminent authorities. It is high time that the Calcutta Corporation and other Municipalities of India should give a serious consideration to the matter and act accordingly.

The Death of Mr M. A. Desai in Kenya

It was with very deep pain and sorrow that I read in the newspapers the Reuter telegram telling the news that Mr. M. A. Desai, of Nairobi, the leading member of the Indian Community in the Legislative Council had suddenly died of heart failure in Kenya. Mr. Desai had been my close friend and companion and faithful adviser and guide from the very first time when I landed in Kenya in 1919 up to this last visit to Mombasa a few months ago when I was on my way to South Africa. He went with me to Uganda in 1920-21 ; He came over to India at the

Kenya Crisis, in 1923, in order to persuade me not to go to Kenya itself, as I had been proposing to do, but to travel with him to London in order to be present there at the centre. He fully convinced me that it was better to go to London at such an hour than to Kenya, and so we travelled together. The Rt. Hon. Srinivasa Sastri was on the same boat and on the same mission. It will be easily seen, from a bare recitation of these facts, how intimate was my relation with him, and therefore how possible it is for me to write about him, not from hearsay, but from close personal experience.

There was no more devoted worker for the Indian cause in East Africa than Mr. M. A. Dasai. He was an entirely unselfish worker, at a time when others were making considerable sums of money in Kenya by engaging in profitable business he was giving himself entirely to the cause of his country. He took up no business at all but lived on a very small income and gave up his whole time to the Indian cause. He, therefore, had the entire confidence of the Indian Community ; and his election to office, where the Indian Community had the vote in their own hands, was almost a foregone conclusion. He was usually returned at the head of the poll, sometimes by an overwhelming majority. He had gained the confidence of the Indian artisans ; and at any mass meeting his personality was always the most popular when called upon to speak. The masses trusted him implicitly because they knew his entire unselfishness and his complete loyalty to the Indian cause. It will be very hard indeed to replace him ; and his death at this critical time in East African affairs is nothing less than a calamity.

C. F. A.

Economics vs. Politics

If one cannot interpret all history as the outcome of economic causes one can at least assert that the economic or wealth urge is the most powerful mover in the world of man. Most of what we call political is the result of man's constant activity in search of wealth and satisfaction.

The case of Russia proves the greatness of Mammon with a clearness that defies popular superstitions in favour of the other gods of humanity.

Declared pariah after her break away from the established order, Russia, during a period of a few years has succeeded in winning

over most of her accusers by means of superior economic charms. When England went over and made friends, sometime ago, with the erstwhile "enemy of humanity", everybody was deeply surprised at this surrender of principles by the champion principle monger of the world. But there was really nothing to be surprised. Political moves in most cases are mere public avowals of economically established facts. When England openly admitted Russia to be a friend the latter country was already bound to the former by close economic bonds. Now the U. S. A. are showing signs of following England's example. The following quotation from an American paper will show how the U. S. A. have developed trade relations with the "political untouchable" (to the U. S. A.) during the years following the Armistice.

American trade with Russia, in the absence of any commercial attaches, consular service or trade treaties, is now in money value twice as large as before the War. In the last year our exports to Russia have doubled. We sent to Russia during the twelve months ending September 30, 1925, \$96,949,800 worth of goods and received from her \$10,902,000 worth. Cotton, industrial and agricultural machinery, motor cars and trucks, metals; typewriters and office supplies were among her most important demands. Among the 37 principal countries listed by the Department of Commerce as consuming our exports, Russia now stands sixteenth. This is exclusive of indirect trade through Germany, England or other intermediaries. Although before the War, Germany was the chief trader with Russia, the United States now leads the list.

If diplomatic relations are of any value whatever to trade, these facts alone ought to be enough to give us pause. But more than this is involved. There are few regions of the world richer in natural resources and capable of larger development than the territory now governed by the Soviets. If our trade with this territory is now important, our possible future trade with it is trebly important. It is useless to say that under the present regime these resources can never be exploited, for under this regime, confused and inefficient as it has been, a startling recovery has already occurred. From 1917 to 1921 the collapse of Russian foreign trade which had begun with the War reached its lowest point. Since then it has revived. Imports, which in 1922-23 were valued at \$187,400,000 grew to \$718,800,000 in 1924-25, and exports, which were \$210,600,000, expanded to \$567,600,000. This is not, to be sure, an indication of the rapidity of growth which we may expect in the future, but it is an indication that growth of trade with Soviet Russia is possible.

Investigation of the four official or semi-official Russian trade agencies in the United States reveals why this is so. They are responsible and recognized concerns. The testimony of reliable business men who have dealt with them is that little difficulty is experienced with credit or collections. Though the foreign trade of Russia is still in name

a government monopoly, a decentralizing process has been going on such that there is little bureaucratic hindrance to the actual transaction of business.

How long will it be before the U. S. A. will "suddenly" discover something to justify a change of policy in their dealing with Russia?

Relativity of Crime and Punishment

That crimes committed by Europeans (white or nearly white people) in India are generally committed by them on account of unavoidable circumstances, that Indian victims of European murderers generally die accidentally or due to organic defects are matters well known to our readers. This is what we call relativity of crime. The following *Free Press* news give us an idea of the relativity of punishment.

Nainital, July 28

The United Provinces Legislative Council finished the second reading of the Agra Tenancy Bill to-day. During question time the Nawab Saheb of Chhattari the Home Member, became the target of a volley of supplementary questions arising out of a question which sought for information whether Indian prisoners had still to pull punkhas for European fellow-prisoners in the Nainital Jail.

The Home Member replied in the affirmative and added that the Government had accepted the principle that the present system whereby Indian prisoners pulled punkhas for European prisoners should cease and that they were considering the question of electrification of the jails. "Free Press."

Imprisonment with Hotel Comforts! A new grade of whose existence we had not been aware.

Calcutta Riots : who was Guilty

The committee appointed by the Indian Association to enquire into the causes of the recent communal riots in Calcutta have published their conclusions. These conclusions show 1. That it was the Mahomedans who were mainly responsible for the riots. 2. That certain influential persons were at the root of the riots and 3. That the police and the Government did not take proper steps to allay the trouble, rather they showed negligence.

What have the Government to say to this? That the Hindus were the aggressors, that no influential person excited the rioters though speeches and writings and that the Government could not handle the situation well because the Military and Police expenditure amounts to somewhat less than 100 per cent of the total revenues of the Government of India?

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NEW AND OLD HUMANISM

By STEN KONOW

THE famous French scholar Professor Sylvain Levi has published a book, *L'Inde et le monde*, India and the world, which will be read with the utmost interest by everybody who has occupied himself with the problem of human civilization. Most of it is written in French, but the last chapter, called Eastern Humanism, consists of an English lecture, delivered in Dacca when M. Levi was visiting Professor in the Visvabharati University.

He here tells us that humanism is the ideal underlying Western civilization, taking as its motto the well-known Latin saying: *Homo sum, humani nil a me alienum puto*, I am a man, nothing human is in my opinion foreign to me. I shall quote some sentences. "Mankind as a whole forms one collective body". "The chief aim of each human group is to become more and more conscious of the texture in which it is involved, in order to become more conscious of the part which is its own to play." "Classical art first strives to delineate a universal scheme of beauty in lines, colours and proportions; classical literature strives to delineate, in tragedy, in comedy, in epic, the common features in human characters, just as politics and economists strive to make out the dominant laws of human societies." "The ideal of Western culture, chiefly derived from Greek philosophy, is to form a citizen, a man able to realize his full power [in the city, inside the city, for the best of the city as well as of himself."

He points to the undeniable fact that the whole science of politics, as it is taught at the present-day all over the world, is indebted to classical European thinking. Even the words which we use, politics, nation, and so forth, are borrowed.

The Indian view is, we are told, of a different kind. He quotes the famous stanza;

अयं निजः पारा वेति गणना खलु चतान् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

and he shows how different the angle of vision is. The good man is not, properly speaking, a citizen of the world, but the whole world is his कुटुम्बक "a small house, a trifle in the endless extent of the universe."

He also points to the aloofness to which India has stuck during the centuries. "She had claimed to live apart, in a kind of sacred seclusion. But no nation can seclude herself from the common task of mankind. Conquerors came from outside, to enforce on her the duty of reciprocity, which she boasted of escaping." And now the aloofness must be a thing of the past: "If the India of today will awaken to a full consciousness of her destinies, if she is ready to respond to the call which is coming from West and East, the Universities of India will become the birth-place and the seat of a new Humanism, richer and brighter than the old Humanism of the West."

Perhaps India will, but I am not sure that I should be happy if she did. Professor Levi tells us that even in Europe the ideal of Humanism has not everywhere carried the day. It is essentially the property of those peoples who are the inheritors of classical civilization. "With the Germans, Greek and Latin are the apanage of the learned, separated from the multitude. The books are textbooks, to which German science applies its admirable gifts, of learning, of research, of systematic construction. But

the secret life hidden in the productions of the classical spirit, it does not grasp." He may be right, but his remark does not apply to the Germans only, but broadly, to all nations of Teutonic race, even to the English, who have "during their whole history been pendulating between two races and two traditions, which they have succeeded in melting together in a splendid type of civilization." And it certainly applies to my own Norwegian people.

Everywhere there have been gifted advocates of Humanism and classicism, but everywhere the old anti-politic, anti-humanistic tendencies have been able to assert themselves. And these tendencies are more akin to the ideal which meets us in the Sanskrit stanza quoted above than to classical humanism.

It is a curious fact that the peoples who, according to Mr. Levi, are the proper representatives of Western civilization, have no word in their languages which exactly corresponds to the English "home." To us the idea comes natural that the high-minded ones, उदारचरित्ता are *at home* in the whole world, because we belong to our homes rather than to the city or the State. As citizens we have to wear uniform, but not in our homes. And we prefer the latter.

There is probably no more famous Norwegian poet than Ibsen. He has once said that the strongest man is he who is standing most alone, and in another place he tells us that the ideal is: "man be thyself," while the Rakshasas say that man should only think of himself. Mr. Levi tells us that Indian art and poetry is essentially lyrical. And that is just the reason why we are so strongly taken with it. For inspite of all schematism and all learned rules there is always a warm touch of the heart in lyrics, something personal; some attempt at being nothing more than one's self. He whose roots have grown in the कुटुम्ब, in the home, he will like to see other people happy in their homes, but he will not think it his principal duty to act as a citizen of a common state, discussing and coolly laying down the rules for how far each home is to remain as a separate unit. He will think it more important to be true to his innermost nature.

I may be mistaken, but I strongly feel that the way of facing the problem which meets us in the works of the Norwegian

poet is more akin to the ideal of the Sanskrit stanza than the citizen of what Mr. Levi describes as Western civilization. And therefore, I feel that it would be a loss, if India were to become the seat of a new Humanism, framed after the Western pattern. And I do not believe in such a possibility.

I shall not quarrel about words. Let us use the term humanism about the ideals which we hope that India will give to the world. And let us acknowledge the noble spirit of the advocates of Western civilization. Nothing can be nobler and more beautiful than Mr. Levi's words:

"We do believe in the unity of mankind; we know, or we assume, that we belong to the whole of humanity and that the whole of humanity is connected with us; wherever a man lives, works, suffers, he is ours; we have to understand him, to clear away the casual differences which time and space may produce, in order to reach the permanent element of brotherhood which, we are sure, lies at the bottom of mind and heart."

But I cannot forget that the picture left on the mind, when we see before us the results of the propagation of Western civilization all over the world, is a little different. We everywhere admire the framework, the superb organization, the clear and distinct lines and the glorious structure. But we sometimes have the impression that much that was beautiful disappears, that spiritual life is suffocated and occasionally whole tribes and races blotted out of existence. There must be something wrong, not only in the way in which the mission is carried on, but in the fundamental base of the whole. And my feeling tells me that it is just what Mr. Levi describes as the ideal of Western civilization: that the aim is to form a citizen. The result of such a frame of mind must inevitably be that the aim of our efforts becomes to adapt our self to a more or less conventional pattern, where the inner life runs the risk of being starved. Because we only adapt the outer form and do not grasp "the secret life" underlying the form, just as Mr. Levi tells us it has happened to the Germans in their attempts at assimilating classical humanism. For this "secret life" cannot easily be transplanted. It runs from the springs of the heart, and if it is strong enough it lives on under new, imported forms or bursts through them.

There has, in Indian art and literature, been much of forms and schematism and if we look at the history of the expansion of Indian civilization over the Indian Archipelago,

where it has at the present-day become largely replaced by Islam, it is the outward forms that still remain to tell the tale of this expansion. But we have another line, which we can follow down to the present-day, in the Far-East: the Buddhist progress eastward. Also here there are forms and outward apparatus, but what strikes us more than anything else is the inner life behind the forms, not stereotype and regular, but wonderful in its warmth and richness.

And we remember that in India the highest ideas were evolved not as the result of reasoning or systematic constructions, but as a *drishti*, a vision, revealed to individual men and frequently to such as thought so little of their duties as citizens in the city and inside the city that they withdrew into the loneliness of the woods. Also they were aware of "the unity of mankind," because each individual is a spark from the eternal source of light, but this unity is of a different kind from that described by Mr. Levi and must be realized by each individual as a man and not as a citizen. And then there cannot be any question of "a universal scheme of beauty," but of a living experience, sometimes in new and unknown forms, and always as an immediate intuition, which cannot be taught or imparted in words.

Can there be any greater contrast than that between the Roman church, the spiritual counterpart of the world-state of "Western civilization," and Hinduism? On the one side an imposing building, with clear-cut

lines, and on the other what reminds us of an ant-hill, when we often entirely fail in our attempts at detecting rules and system.

If India is to become the home of a new Humanism, this humanism must be quite a different kind from that of Western civilization. There must be no schematism, no universally recognized outward forms, no attempt at uniformity, and no proselytism. As Ramakrishna told his pupils that every religion leads to emancipation if it is observed in truth and sincerity and as the Mahatma Gandhi spoke of the little inner voice as our only reliable guide, so the message of Indian humanism must be the same as Ibsen's "man be thyself," "be true to thy own self," and not in the first line "be a true citizen."

I have purposely dealt with Mr. Levi's view as opposed to my own, not because I really think that we disagree much, but because I am afraid of such catch-words as "a new humanism." They are dangerous because they impress the mind with *samskaras* and may lead into a wrong direction. The danger is not perhaps very grave. But if India has a message to the world, as I believe she has, it will be well to clothe it in terms which cannot be mistaken. And I feel that the idea which Rabindranath Tagore wants to see realised in the Visvabharati is not a new humanism of the same kind as the old one, with fusion and organization and uniformity, but seething life, a variegated picture, where each colour, each shade is reflected in the harmony of beauty which nature itself creates.

THE SHAME OF INDIA

By HAR DAYAL, M. A.

[Mr. Har Dayal will be glad to learn that progress though slow, is being made in all the directions pointed out by him—Editor, *M. R.*]

I have lived and wandered in foreign countries for many years. I have talked to many people about India and I have heard them talk about India. I have boasted very often of our ancient civilization, and our art, literature, ethics and philosophy.

But,—but I have not talked so often of other things that also appertain to our India.

If I have been questioned about them by foreigners, who had already heard or read about them, I have not told lies: but I have not been very eager to enter into conversation about those things. And why? Because it makes us *ashamed* to speak of those things in foreign countries. A feeling of shame ties up our otherwise so voluble tongues. When we are questioned about them, we may at first reply evasively, but we are compelled to admit the truth. The reason is that the

Christian missionaries have already told the civilized world everything about all our evil customs and semi-barbarous practices. I was astonished to find that even the farmers in out of the way villages in Europe knew much about our social life and some of our "religious" customs; but they did not know much of our higher culture, as the missionaries had never told them the whole truth about India. These worthy and amiable gentlemen scatter half-truths about the "heathen" world broadcast in Europe and America, and a half-truth is sometimes more dangerous than a lie. Let us not imagine that the world is ignorant of the seamy side of our present-day social life. There is not a single bad custom in India that is not known to the educated classes of Europe and America. They sometimes know more about these matters than we ourselves, as many of us have not made a special study of such questions. Missionary propaganda must lay special stress on everything that lowers India in the eyes of the civilized nations, as we are only poor benighted heathens doomed to eternal perdition. Heaven is reserved for the Christians of different denominations or of only one denomination. I only wish to point out that we must not delay to set our house in order, as our shame is not hidden from the world.

But what is this "shame"? and wherein does it consist? How can I be so unpatriotic as to talk of the "shame of India"? We are expected to wax eloquent over our "glorious history" and "ancient culture," etc., etc. We know all those phrases by heart and have often adorned the perorations of our lectures with such Swadeshi embroidery. But what about the shame? Remember that we cannot be treated as equal friends and comrades by the advanced nations of the world, so long as this shame lasts. There are certain rules and conventions of human life, which cannot be violated with impunity. Just as a drunkard or a burglar is not admitted into a company of decent people, even so a nation besmirched with such "shame" cannot claim social equality with the civilized peoples. We may claim it; but it will not be conceded to us. The world knows too much about us.

No society is perfect. There are many evil customs in every country. But some customs are so absurd, so unnatural, so ridiculous, and so monstrous, that they really make us hang down our heads in shame. Thus the lynching of negroes is the shame of

America; the houses of prostitution are the shame of Japan; the exposure of infants is the shame of China; drunken womanhood on the streets is the shame of Scotland; and we have heard of the shame of Cairo. Such practices reduce the people to the level of a sub-human species, if they are tolerated by the majority of the nation.

They seem to touch the very nadir of human degeneracy, and "shame" is the only word that comes to our lips. Thus each nation has its "shame". What is the "shame" of India? Our shame is manifold. It is deep and wide. Let me tell you wherein it consists.

I. *Child-Marriage and the Age of Consent*
There is much social evil in every country, and it is deplorable. But our custom of infant-marriage is shameful. It is not something merely bad or pernicious; it is the shame of the nation. When a foreigner asks us if we really marry off children below the age of ten, and if some girls can become widows at the age of five, what can we say in reply? You, who stay at home in India, have never felt that shame, that burning, unutterable shame of belonging to such a country. Wickedness is bad, and immorality is bad, but this is something lower still. It is sub-human. It betokens a sub-human standard of intelligence. A foreigner gasps with amazement and asks, "can such things be?" And if a foreigner asks us what the age of consent in India is, what can we say in reply? Tell us, ye patriots of our Swaraj-seeking and freedom-forging Legislative Assembly of Delhi. We cannot win the sympathy and respect of other nations for India, when many of our educated leaders have shown how low in the scale of culture they really stand. The shame of India has been blazoned abroad.

II. *Purdah*. Women do not enjoy perfect freedom in any country in the world. There are different degrees of freedom in social intercourse. But a nation, which keeps its women shut up in the zenana, cannot be regarded as "civilized". The very idea of such life-long seclusion is so absurd and unnatural, that we must call it a "shame" of India. No foreigner can understand how it is even possible. But we know how it is. If our European friends visit India, what shall we say? We must hurry up, and get rid of this shame before we are disgraced before the whole world.

III. *Nautch-girls and "Deva-dasis."* In every country, there exists a class of unfortunate women, who are the victims of social injustice. They should not be condemned or scorned, they should be reformed and reclaimed. They are really more sinned against than sinning. But it is not advisable to organize them as a social group, or to attach them to the temples, or to introduce them to our young men. We must try to abolish this evil, not to tolerate or encourage it in any way. Indian society seems to be very indifferent to this problem. Nautch-parties are still given by some educated and influential leaders. This is again the shame of India. Other nations conceal and cure the ugly sores of social leprosy, which are caused chiefly by an imperfect economic system; but we seem to take pride in them and to regard them as marks of beauty! In this matter, we must set to work in the spirit of Buddha and Christ and not as the Pharisees and the Puritans.

IV. *Caste.* There are classes and castes in every society. In Europe, a merchant does not invite a farmer very often to a dinner, and a lawyer's daughter does not marry a carpenter. But our Indian system is the acme of nonsense. It is utterly inexplicable why a gardener should not marry a washerwoman, and why a Kayastha lawyer should not marry a Vaishya lawyer's daughter. The Hindus are supposed to love philosophy but what is the sense of such absurd regulations and restrictions? The degradation of the so-called "untouchables", is also the shame of India. We cannot win the sympathy of other nations for our cause, if we continue to treat our own poorer countrymen with such scorn and injustice. Swaraj will not be attained merely by denouncing England or talking politics. Swaraj will come, when the whole society has been raised to a higher moral level. Swaraj will be the fruit and flower of our general Renaissance. And the spirit of that Renaissance demands that there shall be no pariahs in our lovely land of Bharata.

V. *Polygamy.* The civilized world has adopted monogamy, and there are many good reasons for it. Polygamy in India is only the privilege of a few wealthy princes and noblemen. But the whole nation is branded as "semi-barbarous" on account of the harems of these impossible princes. It is clear that a polygamous person cannot be appointed a delegate or an ambassador for

India, as invitations for social functions in Europe are issued to "Mr. and Mrs.—", and not to "Mr. Mrs No. 1, 2, and 3." We may wish to honour some of our wise and patriotic princes as representatives of India in foreign countries; but we cannot do so, if they carry their shame of polygamy with them as far as Geneva and Paris. The Moslems must also give up polygamy, if they wish to enter civilized society. Down with all harems! Such is the cry that has gone forth from Angora. It is a fundamental problem for the near future. Polygamy must be abolished. Our princes must learn modern manners, or abdicate or be deposed by the people. They should take Rama, and not Solomon, for their model.

VI. *Hideous Idols.* Ugly images of the gods and goddesses of Hinduism are also the shame of India. I do not discuss the religious problem on this occasion. I do not decide on the merits of polytheism, monotheism and atheism. That is not the question here. I wish to point out that the polytheistic sanatan-dharmists should put some common-sense and aesthetics in their religion, if they are not to be ranked with the natives of Dahomey and Bechuanaland. If they must worship Siva, why can they not set up beautiful images of Siva and Parvati according to the ideal depicted in Kalidas's "Kumar-sambhavam?" It is a question of culture, and not of creed.

VII. *Illiteracy.* During the last century, literacy has come to be regarded as the indispensable hall-mark of a civilized person as distinguished from an African savage. This is a new idea even in European history. When a foreigner asks us if all Indians can read and write, we are very much embarrassed and don't know what to say. We may blame the British Government for the illiteracy of the people in British India, but what prevents us from introducing free and compulsory primary education in our own States? There is no excuse for the illiteracy of the people in Hyderabad, Kashmir, Nepal and other States? This shame must also be wiped out as soon as possible.

VIII. *Slavery.* And now I come to the last and deepest shame of all, the shame of political subjection to a handful of foreigners. Even if a European farmer or labourer knows nothing else about India, he knows that India is ruled by the English. That shame follows every son and daughter of India like his or her shadow, where he or she may be.

Don't imagine that wealth, learning, religion or art can save any Indian from that shame. These other things do not wipe out that shame of helotism. Even when the cultured Europeans and Americans honour and acclaim Vivekananda, Rama Tirath, Dharmapal, Tagore, Bose, Sundar Singh, Gandhi, Sarojini, or other eminent Indians, they never forget for a moment that these great men and women are not free citizens in their own country. They may not hurt our feelings, but they think about this our shame all the time. They put us lower than a Turk, a Bulgar or an Afghan in spite of all our scholarship and holiness. Not all the spiritual glory of Buddha or Ramakrishna can confer equal status in civilized society on political inferiors, even if some of them are allowed to prate and orate in Australia and London as useful allies. Such is the way of the world. The presence of the Indian delegates among the signatories to the Peace Treaty served to raise our status in the world. But we must at least win Home Rule like Ireland and Canada, if we wish to go about in the world without that dark shadow of shame behind us. We must not abandon our just claim to complete national independence, as India cannot be a part of the British Empire for ever and ever. That empire may itself be dissolved in course of time, and the question will then become meaningless. But we must now rally all parties in India round the cry of Home Rule within the empire as a question of practical politics, which can be solved in the very near future by the combined efforts of the English and Indian statesmen. If we can get even Home Rule like Ireland, we shall cease to be the subjects of Britain: we shall become the equals and comrades of the British. Then this shame will be wiped out. Further progress will follow.

What makes this shame still more shameful, (if I may be allowed to write Carlylese for once) is the fact that we are so many, and the British bureaucrats are so few. An English school-girl once said to me, "Oh! You are not like us, for our Queen was your Empress." I was astonished at her political acumen. She knew the difference between a queen and an empress, and every European boy or girl knows it full well. When foreigners ask us why so many millions can be exploited and governed by a few thousand strangers, what can we say in reply? Nothing, absolutely nothing. We are shamed into silence. Boers and the Irish were small nations, which fought against heavy odds. The world admired them. But our case is quite different. The world despises us. Contempt makes sympathy impossible. We cannot complain of the tyranny of England, as the Irish or the Boers could do. We must complain of our own apathy, selfishness and disunion. When I am asked this question in foreign circles, I always beat about the bush and lay the blame on the climate, or on history, or on philosophy, or on the princes, or on something else. How can I explain this miracle of national degeneracy, this amazing phenomenon of political inaptitude and incompetence. I cannot say to our foreign friends what I now say to the Hindus. This is not a new phrase; it was used by the French noblemen (emigre's) to describe themselves. They explained the French Revolution by saying: "Nous etions des laches". This simple formula also explains our shame today.

We must work steadily, quietly, peacefully, resolutely and untiringly in order to cleanse the beauteous brow of our lovely India from all these black stains of shame, and paint the sandal tilak of Swaraj, Sabhyata and Mana on it.

THE UPLIFT MOVEMENT IN INDIA

By PROFESSOR UPENDRA NATH BALL

INDIA contains a composite population of various grades and different religions. There are the Aryans and the Non-Aryans, Hindus, Muslims, Sikhs, Christians, Jains, Buddhists and Animists. The vast bulk is

Hindu, which is again a denomination of a variety of social classes. Hinduism is guided by *Varnasram* or caste system. One caste does not intermarry or interline with another, and the whole system is organised on the

basis of exclusiveness. There are certain castes in India who are considered "untouchable." The total number of these people exceeds 45 millions.

Besides these people there are a large number of aborigines who have not been admitted to the Hindu fold. They are mostly illiterate, and uncivilised. There are some tribes who live by criminal practices, and have very little regard for the laws of morality and good living. They are a menace to society and drag others to join their bands like the Pindaris and Thugs of old.

The existence of these untouchables and backward people clogs the wheel of progress. So long as they are not placed on the same footing with the other citizens and are not taught to demand their rights as fellow creatures, all idea of progress and national advancement will be a myth. A progressive nation must have as its watchwords "Equality, fraternity, and liberty." It must weld into a homogeneous whole all the divergent elements and must be able to assimilate and absorb everybody who will come into its contact. The vitality of the Indian nation was present when the Greeks, the Mongolians, the Kushans and the Hunas were absorbed into it.

Modern India has set up barriers against not only foreign inroads, but has lost her ability to bind together the diverse types of her peoples and to inspire them with the message of hope and unity. The problem is not only social and economic but it is mainly religious. Sometimes the aboriginal or animistic tribes have been Hinduised. But their absorption in the Hindu community means the ability to receive a priest for performing their religious ceremonies. They have remained as a separate class with a distinct status. Each caste has its own status, and it has to be satisfied with that as this is considered a divine ordinance.

This is the general position of the Hindus. Most of them have maintained a placid contentment with their lot. The proselytising religions of Islam and Christianity have found these downtrodden peoples their ready disciples. Neither Islam nor Christianity recognises caste. An untouchable Hindu becomes touchable and dignified by changing his religion. A washerman would not refuse to wash the clothes of a Mussalman or a Christian from whatever caste he might have come. The Christian Missionaries have done splendid service in imparting education among the aborigines and the depressed

classes. The consecutive census reports have shown how the number of Hindus is declining, and the number of Mussalmans and Christians are increasing. The decline in the Hindu population has awakened the Hindus and some of their leaders are making attempts at re-adjustments.

The first indigenous movement to establish universal brotherhood, and remove the caste system started with the Brahmo Samaj founded by Ram Mohan Roy. The late Professor Max Muller saw in the dreams of Debendra Nath Tagore, the successor of Ram Mohan Roy, the first glimpses of the mingling of the East and West, to culminate in a "Religion for India—it may be for the whole world—a religion free from many corruptions of the past, call them idolatry, caste, or verbal inspiration or priestcraft, and firmly founded on a belief in the one God." Later on Keshab Chandra Sen enriched the stream of progress. "The flowing tide of Western influences" writes Prof. R. W. Frazer, "almost seemed destined to submerge Hinduism when in 1866 Keshab Chandra Sen strove to lead the Brahmo Samaj towards a propaganda for the abolition of all distinctions of race, class or creed." Keshab Chandra Sen was not a Brahman, and he was appointed a minister of the Samaj by Debendra Nath Tagore in 1861, and in 1864 for the first time an intercaste marriage was celebrated. Since then the Brahmo Samaj has made the abolition of caste as one of its cardinal principles. Popular hymns or *sankirtans* were sung in the streets proclaiming, "those who have devotion will be saved irrespective of caste" in 1868 and the burden of this *Sankirtan* has inspired the workers of the Samaj in elevating the depressed classes.

On his return from England in 1870 the Indian Reform Association was formed with the elevation of the masses as one of its objects. A missionary was sent to a Namasudra village in the district of Jessore. Bijay Krishno Goswami started the first movement for the uplift of the untouchables. The people of the village Baganchra accepted the creed of the Brahmo Samaj under the influence of Bijay Krishna Goswami's teachings. These men have been given the same position with other members, and the Samaj has not made any distinction between one caste and another. Babu Sasipada Banerjee, a member of the Brahmo Samaj, also started at Baranagar a number of institutions for the improvement of the

masses. He mixed freely with the depressed classes, and started a night school for the working men. He has left an endowment for the continuance of his work among the labouring classes.

THE KHASI HILLS MISSION :

The most important work on the part of the Brahma Samaj among the ignorant and backward people is the Khasi Hills Mission. The Khasis have descended from the Mongolian Race. The Khasi Hill district in Assam has been so-called on account of the people living there. They were in a primitive stage of civilization half a century ago. They were scantily clad, had no written language, and no literature. Their standard of morality was not very high. The marriage bond among them was very loose. They used to indulge in Ganja smoking, wine drinking and gambling. In 1889 some Bengali Brahmas in the Government service at Shillong published a leaflet in the Khasi language. Previous to this the Welsh Calvinists had adopted the Roman Character for writing Khasi language. The leaflet of the Brahma Samaj attracted the attention of some inhabitants of Shella a village on the Southern border of the Khasi Hills. They found in the principles explained therein a message of hope and regeneration, and applied to the Brahma Samaj for sending a missionary to them.

The Sadharon Brahma Samaj of Calcutta sent Babu Nilmani Chakravarti in June, 1889 to have a survey of the situation, and to report about the possibilities of work. Mr. Chakravarti was so impressed with the vast possibilities of work among those people, that he stayed there permanently to organise the Khasi Hills Mission and to work among those hill tribes. He is still working among them although he is not in charge of the Mission. He has worked almost singlehanded and succeeded in training some Khasi gentlemen for his assistance. Later on a few Bengali workers joined him. But the burden of the work rested upon him. In 1920 there were 12 Mandirs scattered over an area of 50 miles in length where worship of one God was held according to the principles of Brahma Dharma. There were six other places where meetings were held in private houses. The number of Brahmas was about 500.

Mr. Chakravarty has written books in

Khasi, started a dispensary at Cherrapunji and has started schools in several places. The Khasis have now a literature and they have now two monthly newspapers. As a result of his temperance propaganda cultivation of Ganja has been entirely stopped by the Government and consumption of liquor has been reduced by 50 percent. The people have discarded their age-long superstitions, have learnt to respect the marriage bonds, and they have adopted an all-round improved method of living. The work thus unostentatiously carried on for more than 30 years has recently received a set-back, but it is expected that the mission will be set upon a proper basis within a short time, and the good work begun among the hill tribes will be carried on in the spirit in which it was started. The Brahma Samaj has stimulated indigenous talents, and even if it has to withdraw the influence it has left there will help the progress of the people.

THE BRAHMO SAMAJ AND THE DEPRESSED CLASSES :

The miserable condition of the Panchamas in Southern India drew the attention of the Brahma Missionaries from the very beginning. The visits of Pandit Sivanath Sastri and others to Madras and other cities in the South stimulated some sympathy in the members of the Brahma Samaj. There was a great difficulty in starting work. No Brahman would help the Panchamas for fear of losing the favour of his own caste people. The Brahma Samaj in Madras started the Ragged schools for such people. They started an asylum for the working men and a Ragged school for the depressed. These schools are still in existence and are doing splendid work. A Panchama was trained for teaching in those schools for working as a teacher. He was persecuted by his own fellow-men for the courage he had in undertaking this task. They considered any attempt to improve their own condition as a breach of social discipline.

Mr. Ranga Rao, a pleader at Mangalore, started a school for the Panchamas in 1897. The children were provided with free education and a midday meal. The school was maintained with the money of Mr. Ranga Rao for ten years, and in 1907 it formed a branch of the depressed classes Mission of India, organised by Mr. V. R. Shindhe. The Mission worked till 1922 as an affiliated

institution, and since that year it has been taken over by the Servants of India Society. A member of that Society has been specially deputed to carry on the work started by Mr. Ranga Rao, of which he has been the guiding spirit for over a quarter of a century. In all the institutions connected with the Mission at Mangalore the ideals followed were those inspired by the Brahmo Samaj. There were Day Schools for boys and girls, Night Schools for the adults, a Boarding House, an industrial institution, Mitra Mandalis or Goodwill Associations, Colonies for the houseless Panchamas, a Free Library and Reading Room a Cooperative Credit Society, besides public addresses were arranged on useful subjects. The number of schools at one time was as high as 18, and pupils more than 400 a year. In the Colonies or settlements where houses are provided to the Panchamas, wells are dug, and education is provided to their children, a new idea of living is taught to the people who had lost all faith in their future. The famine in Malabar affected the work of the Mission seriously, and the activities had to be curtailed. Mr. Ranga Rao, who reared up the Mission with a single-hearted devotion, has become old. He has, therefore handed over the work to the Servants of India Society in the fervent hope that the work he commenced would be carried on more vigorously.

Although the work of elevating the character and position of the depressed classes was carried on in different parts of India by religious and philanthropic bodies no systematic effort was made to have a regular organisation till Mr. V. R. Shindhe started the depressed classes mission of India. Mr. Shindhe is a graduate of the Bombay University. He is a member of the Prarthana Samaj, and Brahmo Samaj. He volunteered to serve the Brahmo Samaj after graduation and was sent to the Manchester College in England for training as a missionary. On his return he was working as Minister of the Bombay Prarthana Samaj. The cause of the depressed classes appealed to him and he made a noble venture in organising a Society for promoting the intellectual, moral and spiritual condition of these people. The Prarthana Samaj lent its full support to his scheme. The Samaj had had already opened a number of night schools and was too ready to do something for improving the lot of the so-called low castes. When Mr. Shindhe made his

proposals, help came from all quarters. One of the members of the Prarthana Samaj, Seth Damodar Das Sukhadwala contributed Rs. 1000 to start the work, and on the 18th October, 1906, a school was opened at Parel under the leadership of Sir N. G. Chandavarkar, who in the course of his inaugural address said: "Let us not approach these people in a spirit of patronisation. Let us always remember that in elevating the depressed we are but elevating ourselves." The Society has grown up gradually since 1906. It intends to elevate the social and spiritual condition of the depressed classes by promoting education, providing work, remedying their social disabilities, and by preaching to them principles of liberal religion, with a view to improve their personal character and to teach them the lessons of good citizenship. It is not the policy of the society to make converts but to impress upon the people the beauty and the necessity of a belief in the Fatherhood of God and the Brotherhood of man. With these principles in view the society has made steady progress. It has now a number of branches and affiliated bodies in Western and Central India. The work first began in Bombay in 1906 with a few children who hardly knew how to bathe and put on clothes. The Parel School formed the centre of the Bombay Branch. Other institutions cropped up round it. The number of schools has risen to seven, including one Night School with twenty-two teachers and above six hundred pupils on the rolls. In these schools there were 374 Manars and Dheds, 25 Chamars, and altogether 400 pupils belonging to the untouchable castes. Besides these schools there is a students' Hostel, a Co-operative Society, a Debating Society, a Free Reading Room and two Bhajan Samajas. The total expenses in one year amounted to Rs. 16000. The most important source of income is the contribution of Rs. 4200, from the Wadia charities, other sources were grants from the Municipality and the Government.

The Poona branch was started in 1908 at the instance of Mr. A. K. Mudaliar. Other centres were started at Akola, Amraoti, Igatpuri and Dapoli. The Karnatak branch was started at Hubli in 1912. There were six schools connected with the Society teaching 250 students of the depressed classes. A branch was started at Belgaum in 1915. The number of students attending

this school here is less than a hundred. The Nagpur branch was started with Mr. D. S. Barve as Superintendent and Secretary in 1913. There are schools, a dispensary and a Reading Room. The work is mainly confined to Nagpur city. The Depressed Classes Mission Society has affiliated Institutions at Mangalore, Bhavanagar, Satara, Akola, Amraoti, Yotmal, Malvan and Belgaon. The total number of pupils belonging to the depressed classes taught in the Institutions would be about 2000. Mr. Shindhe is still very active in his services to his unfortunate fellow countrymen, and an address was presented to him recently in recognition of twenty years' devoted services in the cause of these people. He has worked unostentatiously, and by silent ministration he has helped his brethren to develop their manhood and to earn their rightful place in the community. He has given a new turn to the humanitarian work of the Brahmo Samaj which stands for the reconstruction of the social system of India on thoroughly national lines. The weak and the downtrodden have a claim to the love and sympathy of the strong, and by helping the weak, the strong can really justify their strength. The Depressed Classes Mission Society has awakened the consciousness of the community to its duty towards the backward.

Almost simultaneously with the organization of the Society in Bombay a similar movement started in Bengal. Here too the Brahmo Samaj took the lead. A society for the improvement of the depressed classes was formed in 1907. Babu Hem Chandra Sarkar, missionary of the Sadharan Brahmo Samaj, served as its first Secretary. The Society received the full support of the leaders of Bengal, such as Satyendranath Tagore, Bhupendra Nath Bose, Siva Nath Sastri and others. The main work of the society has been from its start the education of the backward classes, and to provide them with opportunities for their improvement. The society is now known as the "Society for the Improvement of Backward Classes, Bengal and Assam". It is an institution affiliated to the Seva Section of the Brahmo Sadhan Ashram of the Sadharan Brahmo Samaj. Rai Sahib Raj Mohan Das, a retired Deputy Superintendent of Police, is now its secretary. He is indefatigable in his exertions in the interest of the society inspite of his failing health and declining eyesight. He has as his assistant a Brahmo

worker, Babu Hari Narayan Sen, who has been connected with this work long since. At the close of the official year on 31st March 1925, the Society had 406 schools under it with a total of 16389 children scattered over 20 districts of Bengal and Assam. There was one High School, ten Middle English Schools, and the rest Primary Schools, and of the pupils 12,612 were boys, and 3,777 girls. The total expenditure of the year 1924-25 was Rs. 15,707 and receipts Rs. 25,725. These schools are visited by Babu Hari Narayan Sen, and he preaches to them principles of good living, carries to them the message of love and hope. Babu Raj Mohan Das does all he can to manage these Schools, help them with money, collect subscriptions, and render all possible assistance to the poor students to get a start in life. People who were neglected, and could not expect any good treatment from their own people have now learnt self-help and self-respect through the exertions of this Society. These Societies connected with the Brahmo and Prarthana Samajas do not try to convert or "purify." Their work consists in education and inspiration. They teach the love of God, and love of man, but do not inflict upon the people any dogma or creed. Wherever there is any well organised Brahmo or Prarthana Samaj, say at Hyderabad, or Bangalore, Madras or Calicut some work is being done for the education of the Untouchables. Some of them have joined the Brahmo Samaj being attracted by the life and character of the workers but all of them have felt the touch of love and sympathy extended to them by their fellow-countrymen.

Two of the Institutions conducted by Brahmo workers have the same objects in view. The Workingmen's Institute started its work in 1909 and it is doing very useful work among the labourers of all sections. There are a number of night schools and other welfare organisations among them. The Bengal Social Service League is also an organisation for the improvement of the masses. These two institutions are rendering help to the Chamars, sweepers and others to learn self-help, to improve their social, moral and economic condition and they have succeeded in organising some cooperative societies among them.

WORK OF THE ARYA SAMAJ

In upper India the Arya Samaj is a powerful body. It is trying to reconstruct

social life on the vedic model. It is a Hindu Protestant movement and intends to conserve the best in Hindu Culture. The Arya Samaj was founded by Swami Dyanand at Bombay in 1875 and at Lahore in 1877. Like the Brahmo Samaj it wants to demolish the caste system, and would extend the influence of Hinduism to other peoples. It reclaims those who left Hindu Society and converts every one who is prepared to accept its teachings. The *shuddhi* movement has attracted the attention of the public recently on account of communal controversies. Shuddhi implies three things.

1. Conversion to Hinduism of persons belonging to other religions. 2. Re-conversion of those who left Hindu community and adopted some other religions. 3. Reclamation, i. e., raising the status of the depressed classes.

In the beginning the Arya Samaj laid a great stress upon conversion. Large numbers of Rajput Mussalmans were reconverted and the untouchables were given the sacred thread, and they were admitted into the Hindu fold. The reclamation work is pushed on in all the districts of the Punjab and in the state of Jammu in Garhwal and recently in Malabar. Those who were despised and cut off from Society, who were denied the elementary privilege of fellow citizens have begun to look up under the influence of the Arya Samaj. The Schools conducted by the Arya Samaj or maintained under their auspices freely admit these people. The Arya Samaj is really a Hindu movement and the reforms it has undertaken have their influence upon the main community. Even orthodox Hindus have begun to recognise the injustice of untouchability. Mahatma Gandhi in his Noncooperation programme made the removal of untouchability a conditional principle.

The work of reclamation is not only a religious propaganda but it is a task of improving the intellectual and moral life of the people. The Arya Pratinidhi Sabha has recently organised a society, known as Dayanand Dalit Uddhar Mandal, to push the work among the depressed classes. The Arya Samaj has fought many a valiant battle in defence of the rights of the depressed classes. Meghs and Chamars, sweepers and other castes have received the help of the workers of the Samaj. Rich people have placed funds at its disposal for this good work. Mr. Jugal-Kishore Birla and Seth Chajju Ram have placed money at the disposal of Lala Lajpat

Rai, Swami Shradhanand and the Arya Pratinidhi Sabha. With their money work is carried on at Delhi, at Malabar and in the Punjab. The Tilak School of politics is not a religious institution but it is guided by Lala Lajpat Rai who follows the principles of the Arya Samaj. So their work consists for the most part, of propaganda amongst caste Hindus against untouchability by Public meetings, Conferences. They also teach the rudimentary principles of Hinduism and sanitation. Some Schools have been started specially for the depressed classes and these people are given some training in co-operative work. Mr. Ram Parshad is in charge of the U. P. and Delhi, and Mr. Mohan Lal of the Punjab. Some work is being carried on in the districts of Gurdaspur, Ambala, Dharmasala and Jullundur. There is a welfare centre at Batala for Bhonjis with Schools and co-operative societies which have helped these people to reduce their debts. The question of untouchability was brought to the forefront in 1923 when at Vykom in the State of Travancore the roads to a temple were closed against the Panchamas. The latter offered passive resistance and took up the challenge in right earnest. The agitation was carried on for a length of time and ultimately the Travancore Government conceded the right to travel on public roads. This was an achievement for the reforms. The Arya Samaj went to the south of India to defend the rights of the Panchamas and to relieve the distress of the Hindus after the Mopla outrages. Their sympathy for the oppressed people has led them to start Arya Samajas at Cananore, Palghat, Ahppy, Kanlan, and Travancore. The Samajas are being mainly recruited from the Panchamas, Ezrnvas and other untouchable people.

The greatest impetus to the improvement of the depressed classes has come from political reasons. Most of the people were denied the privileges of social unity, they were in fact outside the pale of the Hindu community. The constitutional reforms have introduced the principle of the separate communal representation. It was then made manifest that the numerical strength of the Hindus would be reduced, if these untouchables were excluded from the community. The rules of representation framed by the Government also give a distinct place to the depressed classes. The growing social consciousness of these downtrodden people is an important factor in the life of modern

India. The Non-Brahmans, the Adi-Dravidas and others are demanding a full share in the administration of the country. They are out against the tyranny of the Brahmins and they are very active in organising conferences

and formulating their grievances. The political Hindus have, therefore, to win their confidence lest they lose their own position in the political field.

THE KICKABLE CHINESE

How Westerners in China get the Kicking Habit

By J. A. BRAILSFORD

COMPETITION is very severe among the ricksha-pullers of China. They rush you if there is any chance of getting you to mount their vehicle. One of these human horses a few nights ago eagerly approached three Westerners—two men and a lady—who were leaving a concert hall in Shanghai. As he offered his services, one of the men took a lighted cigarette from his mouth and thrust it into the ricksha-man's face. The incident was recorded in the local press with much indignation by another Westerner, apparently a lady. She said there was no provocation; it was simply the act of a beast.

It may be thought that this is an insignificant incident to record when so many major crimes of violence are being committed against foreign residents in China by brigands and pirates and by armed robbers in the cities. But in truth that little cigaretethrows a clear light on one phase of life in China. It is so easy to get into the habit of bullying the Chinese, both individually and nationally. Your liver gets out of order and you are disgruntled over the incomprehensible ways of the people. Why will they try to fool you with their false flattery? Your "boy" annoys you by not coming promptly to your call, though he calls back at once, "Lai Liao"—"I've already come." Then when you tell him to "go topside and catchee" your "one-piece pocket-book," he brings you your pipe instead. So unreasonable of him not to understand your perfectly plain English! Perhaps you confine yourself to wordy indignation. But the ricksha-pullers try your temper even more. Their very eagerness to serve you becomes offensive, for half a dozen of them may rush you at the same time. They mis-

understand your directions. They pretend to know where you wish to go and will take you miles in another direction unless you are able to check them. You lose hours; you fume; you have seen others kick their pullers for going the wrong way, or may have seen a lady strike her man with an umbrella. Your temper gets the best of you and you smack your foolish puller. Of course, it is only an ass that goes so far as to knock a Chinese out of his path or push the lighted end of a cigarette in his face for sheer devilment. But for the rest I have simply described what happens commonly. Few foreigners who have lived in China for years can claim innocence. I have even seen a missionary err to the point of using his boot. It is so easy to glide into such habits, even though you may originally have objected to riding in a ricksha, with a human being for a traction beast.

THE HUSH POLICY

When the sojourner in China goes home, he usually does not talk about these little affairs. People in the homeland don't understand that east of Suez things are different. So also when Chinese are killed by foreigners very little is said about it. About three years ago a Chinese was killed near Peking by a member of the American garrison. Though I was reading the China papers regularly, I saw no mention of the affair except a very brief paragraph recording that the soldier had been sentenced to a term of imprisonment for the crime. I suppose the fact of the murder was never mentioned at all in the American press. Yet if it had been an American murdered by a Chinese

soldier, it would have been made the subject of large headlines. About the same time there occurred an attack on a foreign overseer during a strike near Peking. The Chinese strikers tied him up and spat on him. For weeks afterwards an English paper in Tientsin printed the report of the incident every day in black type in the most prominent position in the paper, crying out to the Powers to take vengeance. To spit on a foreigner—that is an outrage. To kill a Chinese—an unfortunate affair, but nothing to make a fuss about. Such is the attitude of the paper mentioned, I believe, and of most of the foreign newspapers of China.

The murder above-mentioned was remarkable in that the perpetrator was punished. I have known of a great many killings of Chinese by foreigners, apart from the numerous judicial executions and military punitive measures, but in every other case that I can remember the foreign authorities have found that the homicide was not culpable—and the Chinese authorities are not allowed to have any say in the matter, if an American, Briton, Frenchman or Japanese or any other with "extra-territorial" privileges is concerned.

Last year at Tientsin five Chinese were murdered by a French soldier. The explanation was that he had run amok. Probably true. Probably the murderer was sent home. Probably a few dollars were paid by way of solace to the families of the victims. But nobody has a legal right to question what was done or what was not done. It was a matter to be dealt with in the private rooms of the French garrison commanders.

A few months ago a Chinese soldier, disarmed, was killed by an American marine at Shanghai. The victim was one of about ten thousand troops who, having been defeated in the civil war, had taken refuge in Shanghai and had been interned by the foreign authorities there. They were forbidden to leave the internment camp, though it was admitted that the conditions in the camp were vile to the extreme. Four Chinese were seen trying to escape. The American marine on guard fired and killed one. The shooting may have been necessary in a military sense. But whether or no, no one in this part of the world has a right to ask, and in America probably few people outside the war Office at Washington know that such a thing happened. Probably many Shanghai people would deny that it happened, for the local

papers said hardly a word about it. For instance, the leading British paper at first reported under the heading "Attempts to escape" that three of the Chinese internees had been wounded. Then in the next issue there was a sentence repeating the report of the attempt to escape, and the following:

One, we understand, was shot dead, two were wounded, it is a sad occurrence. But we can see no reason to get hysterical about it.

There followed a few sentences excusing the act, but not a word of the necessity of holding a strict inquiry as to whether the killing was necessary. And the very fact of the killing hidden away in a corner, with a polite "We understand"! It is only from another news agency that I know the killing was a fact.

Another example of the tendency to discount or hush up every incident in which a Chinese suffers at the hands of a foreigner is the report in the same Shanghai paper of March 25th this year telling of the killing of a Chinese who was run down by an automobile. It was a brief paragraph, without a heading, and ended thus: "The Chinese is stated to have run out suddenly in front of the car, which was driven by a foreigner." Quite likely nothing more will be heard of it. It was an accident. The foreigner says it was the victim's own fault. Unfortunately, but "no need to get hysterical about it." Of course, if it had been a foreigner killed by a Chinese driver, it would be quite a different matter.

POLICE VIOLENCE

I call to mind three instances of Chinese being killed and foreign police officers being blamed. In these cases there was plenty of publicity—necessarily, as the Chinese populace became excited. One was a recent case at Shanghai. The police officer admitted having thrashed his coolie but brought medical evidence to show that death was not due to the thrashing but to some internal weakness. In another case of some years ago the Chinese alleged that a foreign policeman had poked his stick into the ribs of a resting ricksha-puller and caused his death. The officer publicly denied it, but I have it on the best authority that he privately admitted having done so, though not maliciously. A fierce riot followed, in the course of which several Chinese were shot dead by foreign bluejackets. However, after an autopsy the

Chinese authorities and the victim's relatives themselves accepted it as proven that the man had died of natural causes. Of another case (pre-war) I have a less distinct recollection, but if I remember rightly, the fact of violence on the part of a foreign policeman was admitted, but again the death of the Chinese was attributed to natural causes.

In none of these cases have I anything to show that the foreigner concerned was guilty of culpable homicide, but a Chinese would have doubts about the facility with which "natural causes" were found to explain all deaths in such circumstances.

SHOOTING OF HONGKONG STRIKERS

Turning to the execution of Chinese by the foreign legal and martial forces, we have a long list. The shooting of the Hongkong strikers by the British authorities in March, 1922, is the outstanding case of recent years. The authorities had ordered that the strikers should not be allowed to leave the British territory, though most of them had their homes on Chinese soil. Large numbers of them were trekking peacefully homeward, when a British armed corps fired upon them with mortal effect. Of course, those who did the shooting simply obeyed orders, but it has yet to be explained by what right the rulers of Hongkong made it a capital crime for those servants and others to leave.

At Changsha two years ago Chinese leaders of the anti-Japanese boycott were interfering with the operations of a Japanese merchant steamer. Japanese bluejackets were landed and fired upon the Chinese, killing several.

As for the "Cockchafer affair," I am not inclined to criticise the action of the British gunboat commander on the upper Yangtse who ordered the execution of two Chinese because an American (manager of a British Company) had been murdered by junkmen. If foreign gunboats are to be maintained in China waters, a wide discretion must be allowed to their commanders. Gunboat justice is crude, of course, and the excuse given in the British Parliament that the victims were condemned after proper trial is absurd to anyone who knows the facts and knows China. But the act was no worse than the recent bombarding of positions on the river banks with the slaughter of large numbers of armed marauders by foreign naval forces. In all such punitive

operations innocent people are sure to suffer with the guilty. And the Cockchafer incident is certainly not to be compared with the cold-blooded shooting of the Hongkong strikers.

The punitive measures—for which, by the way, the American Government has ordered six new gunboats and for which Britain also is preparing a stronger river fleet—are by way of retaliation against the acts of piracy and brigandage. It is open to question whether retaliation serves any good purpose, but it is not simple bullying. Truth to tell, gunboat justice is in some ways less appalling than the campaign of severity with which the the police and courts of the foreigners at Shanghai are attempting to stamp out crimes of violence. There were fifty-seven executions last year carried out by order of the courts of the International Settlement alone not including the French Concession. Comparatively few of those sent to death had been guilty of killing.

Perhaps the few incidents here recorded will serve to show that foreigners in China are tempted to bully the Chinese, not only with their boots but with their guns and their lawcourts. I am not attempting to minimise the provocation that has been given but I take it that the other side of the picture—the series of acts of violence committed by Chinese upon foreigners—has been held before the readers of the world fairly constantly. What should be emphasised is that when foreigners suffer, there is a great outcry and the Powers are able to exact indemnities and other retribution. When Chinese are the victims of foreigners' violence, a wonderful facility is shown in finding excuses if the affair cannot be hushed up entirely.

All of which helps to convince the people across the oceans that it is necessary to keep the Chinese under the heel of repression.

BULLYING THE WEAK NATION

The bullying of China as a nation, like the individual bullying, has become a habit. It is obviously out of all reason that nations which themselves have very high protective tariffs should refuse to allow China to collect more than 5 per cent. or the 7½ per cent., the promise of which is held out to China as a great favour—and should also refuse to allow her to impose other taxes on foreign goods. Of course, from the free-trade point of view this restriction is a kindness to the

people, as distinct from the Government, of China. But where is the justice? Most nations have very high taxes on tobacco. Yet there is quite a battle on at present in China because various provincial Governments want to collect a consumption tax on cigarettes and other tobacco products. Of course, the Powers can quote treaties to show that China is not permitted to impose this tax on foreign goods. But that makes the bullying none the better. To keep a nation in a treaty-made prison is no better than to smack it in the face with martial violence.

Nationals of the great Powers, with the exception of Germany and Russia, are exempted from several Chinese taxes to which the Chinese are liable. I have heard a British Consul declaim publicly against this injustice.

These foreigners, furthermore, are not amenable to the laws of China, though Chinese in the foreign settlements, as well as abroad, are amenable to foreign laws. There is much to be said for the contention that it would be unfair to bring Westerners under Oriental processes of justice. But should there not be some reciprocity in this regard? I have known Chinese in San Francisco to complain bitterly of alleged injustices suffered by their countrymen at the hands of the American police and other authorities. In a recent case at Shanghai it was proved that a Chinese had been tortured in the foreign police station, and no one was punished because the crime could not be sheeted home to any individual police officer. This subject of extra-territorial privileges has been much discussed. It seems strange that the idea of reciprocal arrangements for international trails in cases where persons of more than one nation are concerned has been so little developed.

It remains to be mentioned that under the shelter of their immunity from Chinese law some foreigners in China are carrying on illicit traffic in drugs arms and so forth.

Because of their immunity from Chinese law foreigners are necessarily restricted as to the right of living, holding land and trading in the interior of China. There is at present some inclination to set off the gain of increased freedom for foreigners against what they would lose by abandoning their one-sided privileges of immunity.

In favour of the "concessions"—areas of land held by the various Powers at the treaty ports—it has to be said that they provide China with good examples of Western

municipalities besides making life easier for the foreign residents. It would be all to the good if these settlements could retain their international Character without offence to China's independence. In the Russian Concession at Hankow and in the foreign settlement at Tsingtao—which among other concessions, have reverted to Chinese possession—arrangements have been made for International representation in the municipal government. Probably China would gladly make similar provision in regard to the other foreign settlements.

As to the retention of foreign garrisons and navies in China, one may ask, first, whether they really protect foreign lives and property; there are evidences that they actually increase the danger of those missionaries and others leaving far from the points where the forces can be brought into action. Further one may ask whether the doctrine of "*Civis Romanus sum*"—that the citizen of a powerful nation should be given military protection wherever he may travel—is sound. Should not those who choose to go where there are risks accept the risks? Is it fair to ask the homeland taxpayers to meet the very heavy cost of maintaining troops and fleets abroad for their benefit? Only the strong and wealthy countries can do so in any case. Besides, I have heard people—including a missionary in the far interior of China—declare that they feel safer where no such "protection" is provided!

The foreign control of various sources of revenue in China in the interests of foreign creditors should be mentioned. It would be rank heresy to suggest that "dollar diplomacy" should be abandoned, but the world might be a happier place if financiers were left to invest money only where they could trust the borrower to repay, without the threat of armed intervention and without the invasion of the borrowing country's independence.

TOWARDS EMANCIPATION.

During the war Germany and Russia lost their one-sided privileges in China—their territorial concessions, their immunity from Chinese law and so forth. They no longer maintain garrisons and navies in China. They show no inclination to revert to the old way. They have liberties under the new arrangements that were denied to them before. Some Japanese leaders are advocating that Japan should voluntarily give up some of her privileges in like manner, and a recent

speech by the American Minister at Peking showed that the United States was half inclined to consider China's claims to liberation. The Minister made it a stipulation that China should first provide herself with a strong, united Government. If China had

such a Government, she would demand and take, not ask. If the great Powers have anything to give to China, out of friendliness and for the sake of the right, can there be any time better than the present?

Kobe, Japan, April 10, 1925.

BRITISH EXPANSION IN TIBET

By DR. TARAKNATH DAS

CHAPTER VI

The Washington Conference and Tibet

THE Conference on the Limitation of Armaments, held in Washington in 1921-1922, devoted a large portion of its time to the solution of the Chinese question. Its results have been hailed as a highly successful step towards the preservation of the territorial and administrative integrity of China. The Nine Power Pact is one of its great achievements. The Nine Power Treaty on Chinese Integrity signed by the United States of America, Belgium, the British Empire, China, France, Italy, Japan, the Netherlands and Portugal, at Washington, on February 4, 1922, contains the following provisions:—

Article I. The Contracting Powers, other than China agree (1) To respect the sovereignty, the independence and the territorial and administrative integrity of China (2) To provide the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable government. (3) To use their influence for the purpose of effectually establishing and maintaining the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China. (4) To refrain from taking advantage of conditions in China in order to seek special rights or privileges which would abridge the rights of subjects or citizens of friendly states and from countenancing action inimical to the security of such States.

Article II. The Contracting Powers agree not to enter into any treaty, agreement, arrangement or understanding, either with one another or individually or collectively with any power or powers which would infringe or impair the principles stated in Article I.

Article III. With a view to applying more effectually the principles of the Open door or equality of opportunity in China for the trade and industry of all nations, the contracting powers,

other than China, agree they will not seek, nor support their respective nations in seeking: (A) Any arrangement which might purport to establish in favor of their interests any general superiority of rights with respect to commercial or economic development in any designated region in China: (B) Any such monopoly or preference as would deprive the nationals of any other power of the right of undertaking any legitimate trade or industry in China, or participating with the Chinese Government or with any local authority, in any category of public enterprise, or which by reason of its scope duration or geographical extent is calculated to frustrate the practical application of the principle of equal opportunity.

It is understood that the foregoing stipulations of this article are not to be so construed as to prohibit the acquisition of such properties or rights as may be necessary to conduct of a peculiar commercial, industrial or financial undertaking or to the engagement of invention and research.

China undertakes to be guided by the principles stated in the foregoing stipulations of this article, in dealing with applications for economic rights and privileges from Governments and nationals of all foreign countries, whether parties to the present treaty or not.

Article IV. The Contracting Powers agree not to support any agreements by their respective nationals with each other, designed to create spheres of influence or to provide for the enjoyment of mutually exclusive opportunities in designated parts of Chinese territory.

Article V. China agrees that, throughout the whole of the railways in China, she will not exercise or permit unfair discriminations of any kind. In particular there shall be no discrimination whatever, direct or indirect, in respect of charges or of facilities on the ground of the nationality of passengers or the countries from which they are proceeding, or to the origin or ownership of goods or the country from which or to which they are consigned or the nationality or the ownership of the ship or other means of conveying such

passengers or goods before or after their transport on Chinese railways.

The Contracting Powers, other than China, assume a corresponding obligation in respect of any of the aforesaid railways over which they or their nationals are in a position to exercise any control in virtue of any concession, special agreement or otherwise.

Article VI. The Contracting Parties, other than China, agree fully to respect China's rights as a neutral in time of war to which China is not a party; and China declares that when she is neutral she will observe the obligations of neutrality.

Article VII. The Contracting Powers, agree that, whenever a situation arises which, in the opinion of any one of them, involves the application of the stipulations of the present treaty, and renders desirable discussion of such application there shall be full and frank communication between the contracting powers concerned.

Article VIII. Powers not signatory to the present treaty which have governments recognized by the signatory powers and which have treaty relations with China, shall be invited to adhere to the present treaty. To this end the Government of the United States will make the necessary communications to the non-signatory powers and will inform the Contracting Powers of the replies received. Adherence by any power shall become effective on receipt of notice thereof by the Government of the United States.

Section 3 of Article I of the Nine Power Treaty was a subject of considerable discussion and deliberation. The provision of section 3 is the contribution of Mr. Balfour (now Lord) of the British delegation, in the form of an amendment to the original proposition of Mr. Root of the United States delegation. Mr. Root's original proposition was: "To safeguard for the world, so far as it is within our power, the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China." Mr. Balfour presented his amendment after the discussions of Senator Schanzer of Italy, who wanted to have a clear distinction made between "demands which might abridge rights already existing and demands for new concessions." Senator Schanzer also expressed himself to the effect that the phrase "so far as it is within our power" weakened the expression of the will of the Powers for perfect, equal opportunity, and suggested that it be omitted.

Mr. Root answered that the expression "so far as it is within our power" was intended to limit the expression of intention strictly to the individual competency of each of the Powers; to make it certain that no nation was attempting to do anything outside its competency. Continuing, he stated that the series of declarations begun with different

Powers having spheres of influence in China, in response to the appeal of Secretary Hay, in 1899, asking these Powers having spheres of influence to agree (1) that each Power having spheres of interest would not interfere with the treaty rights of others on leased territory; (2) that the Chinese tariff of the time being should apply to all ports within such spheres, and to all commodities; (3) that each Power should agree to equality of harbour dues and railroad rates in all such spheres of interest. The phrase questioned by Senator Schanzer did limit the expression according to Mr. Root, but he believed rightly so, and approved of it.¹ To this explanation Mr. Balfour added to the effect that "*he also gathered that the idea was to prevent any Power from interfering with any rights already given to individuals or States. If it were so the language was accurate and adequate*".² However at the fourteenth meeting of the Washington Conference, on December 8, 1921, after making necessary provisions for preserving special interests already acquired, Mr. Balfour, on behalf of the British Empire Delegation, made the following pronouncement:—

"The British Government had not the slightest wish to prolong a situation which, so far as they were concerned, had been explicitly abandoned. A better way of dealing with the matter was to make it clear what had already been implicitly, if not explicitly indicated; namely, to declare that no one wished to perpetuate either the system of spheres of interest or the international understandings on which they depended".³

On January 16, 1922, at the eighteenth session of the Washington Conference, Mr. Balfour made a further declaration to the following effect:—

"The British Empire Delegation understood that there was no representative of any Power around the table who thought that the old practice of "sphere of influence" was either advocated by any Government or would be tolerable to this Conference. So far as the British Government were concerned, they had in the most formal manner publicly announced that they regarded this practice as utterly inappropriate to the existing situation."⁴

In spite of the flattering declarations, quoted above, regarding the abolition of spheres of influence in China, because the Nine Power Agreement does not apply to territories ceded or leased or to the interests

1. Reports of the Conference on Limitation of Armaments (Washington) 1922 page 896.

2. Ibid, page 898.

3. Ibid, page 1108.

4. Ibid, page 1220.

already acquired, Great Britain has not in any way relaxed her hold in Tibet. However, it is interesting to note that an American authority in Far Eastern affairs, Prof. Edward Thomas Williams, formerly American Charge d'Affaires at Peking, recently Chief of the Division of Far Eastern Affairs of the Department of State, has, in his discussions on "What is China?" raised the question of the actual status of Tibet after the Washington Conference. He writes:—

"The Nine Power Treaty, signed at the Conference on Limitation of Armaments in its first article stipulates that the Powers other than China shall respect the sovereignty, the independence and territorial and administrative integrity of China...Does it mean that these Powers recognize Tibet as an integral part of China? The question is important, for, although Tibet has belonged to China for many centuries, during recent years both Russia and Great Britain have manoeuvred for the position to control the future of this forbidden land, which a British writer describes as rich in gold, enormously rich, possibly far richer than any other country in the world."⁵

To-day Tibet is a closed country. Britain enjoys her special rights which she has succeeded in imposing.⁶ Chinese sovereignty

in Tibet is the acid test of the Nine Power Treaty. If its provisions are not applied to

apparently felt all along the northwestern borderland of India. Lhasa is the stronghold of Lamaistic Buddhism, a debased form of Buddhism, and the many-storied Po-to-la on the hill to the west of the city is its Vatican whence its influence radiates throughout innumerable Lamaseries or Buddhist monasteries, not only into Turkestan and Mongolia and Western China, but across the Himalays into the frontier states of our Indian Empire. Corrupt and degraded as it is, it is still unquestionably a power, and just because it is corrupt and degraded, it might lend itself more readily to become, for a consideration, the tool of Russian ambitions. Tibet as a Russian dependency would no longer be a *quantite negligeable*, and our north-eastern frontier, naturally formidable as it is, would require watching, just as every civilised country has to watch its frontiers, whatever they may be, where they march with a powerful neighbour, and most of all in India, where our frontier is fringed with semi-independent Native States, over which our authority is conditioned mainly on the hitherto unrivalled prestige of our Imperial Power in Asia."

India Year Book, 1922, p. 178.

"The assault against the Chinese sovereignty was made by Great Britain in 1904, when the British Government despatched an expedition to Lhasa, the capital of Tibet, under Colonel Sir Francis Younghusband. Yielding to the pressure thus brought to bear, the Dalai Lama was forced to sign a treaty which provides (1) that no portion of Tibetan territory shall be ceded, sold or leased or mortgaged to any other power without the previous consent of the British Government. (2) that no representative of any other country may be admitted (3) that no concessions for railways, telegraphs, mining or other rights shall be granted to any other Power; and (4) no Tibetan revenues shall be pledged or assigned to any other Government. This treaty which the Tibetans were forced to sign literally at the mouth of British guns, constituted a flagrant infringement of Chinese sovereignty, for from time beyond reckoning Tibet had formed an integral part of the Chinese Empire, and its rulers had acknowledged the suzerainty of Peking. Under the circumstances, however, there was nothing for Peking to do but submit with the best grace possible, the Chinese Government confirming the treaty in exchange for Great Britain's pledge not to annex Tibet or to encroach upon its internal autonomy. Since then Great Britain has steadily strengthened her position in Tibet, demanding and obtaining new privileges and pursuing a policy which has for its object, apparently, the eventual alienation of Tibetan territory. For example, a recent agreement provides that China may not dismiss officials in Tibet, or appoint new ones without first obtaining British permission. In short, the Chinese Government was warned by Great Britain that the acknowledged sovereignty of China in Tibet must not be allowed to lead to the exercise of actual sovereignty. Yet Tibet is represented by five deputies in the Chinese Parliament."

Powell, E. Alexander: *Asia At the Cross Roads*. New York 1922 Pp. 225-227.

⁵. Williams, Edward Thomas: *China Yesterday and Today* (New York, Thomas Y. Crowell Company). 1923. pp. 2-3.

⁶. As early as 1899, when the questions of Open Door and Spheres of Influence were being discussed and applied in practical politics in China, Tibet was marked for British occupation and control in the true sense of the expression. A well-known American authority writes:

"It is interesting, in this connection, to recall the situation in China at that time. It was generally agreed that, should dismemberment take place, Russia expected to get Manchuria, Pechili province and the greater part of Mongolia; Germany laid claim to Shantung and territory directly westward, including Shansi, Shensi and that part of Mongolia adjoining Tibet on the north, France had staked out the provinces contiguous to her Tongking possessions and probably would have been contented with Yunnan, Kwansi and Kweichau and the island of Hainan. Japan had her desires fixed on Fukien, Chekiang and Kiangsi provinces. *This left for England, Tibet and the provinces of Kiangsu, Nganhowai, Honan, Hupeh, Hunan, Kwangtung and Szechuan, embracing the entire Yangtse Valley, and an outlet from it to the south through Hunan and Kwangtung to Canton.*"

—Millard, Thomas, F.: *The New Far East* (New York, Scribner's Sons) 1906. Pp. 182-183.

Sir Valentine Chirol gives the British view on the need of British control of Tibet. He says:—

"What would be impossible to view without some concern, would be the ascendance of a foreign and possibly hostile Power at Lhasa, controlling the policy of a great political-religious organization whose influence can and does make itself

Tibet as a part of China, then it will mean that they are not to be applied in those parts of China which are regarded as spheres of influence or interests of some of the Great Powers. In that case the Nine Power Treaty has done more harm than good to China, because China will be forced to recognise that she has lost her sovereignty in such regions as Tibet, and Great Britain claiming "special interests in Tibet" has become the real beneficiary of the benevolent treaty executed at Washington.

One of the real achievements of the Washington Conference was that China recovered Shantung from Japanese control by the Sino-Japanese Agreement on Shantung signed at Washington on February 1, 1922. By this China fully recovered her territorial sovereignty over this region. In this connection, it would not be out of place to emphasise the fact that China sought the aid of the United States and Great Britain to oust Japan from Shantung, which was given to her by the Versailles Treaty. In one sense Japan was brought before the bar of international justice in the Washington Conference. The Governments of the United States and Great Britain used their polite but effective pressure on Japan on the matter and allowed Japan to save her face by settling the question through direct negotiations between China and Japan. But who is going to ask Great Britain to disgorge all that she has taken from China?

According to Article VII of the Nine Power Pact any one of the signatories has the right to call for frank discussions of any point involving the applications of the treaty by all the signatories of the treaty. The existing Anglo-Tibetan Agreement confers on Great Britain exclusive economic, diplomatic and territorial control over the country in contravention of the equal opportunity for all nations principle. China has the right according to sections 1, 2, 3, and 4 of Article 1 of the Chinese Integrity treaty, to call upon the United States and other powers to use their influence to make the obligations of the treaty effective. If China, America and other nations fail to make effective protests against the virtual control of Tibet by Britain, then it would mean that they agree to the fact that the Spheres of Influence may any time become spheres of domination, and there is nothing to stop it but the strength of the sword of the nation whose territory is being diplomatically stolen. Unless there is a

double standard of international morality, one to be applied for the Asiatic nations and the other for Europeans, the United States Government, which took a definite and defiant stand against Japanese encroachment in Shantung, should take the leadership to aid China to regain her sovereignty in Tibet from British encroachment.

The Washington Conference has also gone on record and signed a treaty to the effect that the Chinese should not be supplied with arms. The professed purpose of it is to see that there is peace in China and the civil war is stopped; but the real motive behind it is to disarm China indirectly as much as possible, so that she would not be able to assert her strength. The plan is urgently advocated by the British side of the League of Nations regarding the control of the sale of arms, for no other purpose than to preserve the *status quo* in all parts of the world where Britain keeps millions under subjection. However, it is very interesting to note that, according to the latest information, while Great Britain is very anxious that China, particularly South China, does not secure any arms from outside, Britain is supplying arms to Tibetans and training Tibetans so that they would be able to oppose China in her efforts to reassert her sovereignty in Tibet.

If Great Britain is allowed to detach Tibet from China, and all other powers remain as passive observers, then the natural result of this British expansion in Tibet will be, (on the ground of seeking a secure frontier for the British Empire in India and Tibet), that Britain will move on towards Chinese Turkestan and Mongolia and also the Chinese provinces adjoining Tibet, and make them as parts and parcels of the British Empire. This is not imagination on the part of the writer, but is the conclusion that should forcefully appeal to all who know the history of British expansion in India and Southern Asia. In fact to-day there is a movement for British expansion towards Turkestan, and because it is a remote region, very little attention is paid to British activities there by the outside world. The political and economic imperialism of Britain increases its scope in Asia, supported by the conspiracy of silence of the Great Powers of the world,

It is natural to expect that the policy which rejuvenated China would follow would be the policy of recovering all

territories that she has lost, and at the same time of asserting her sovereign position, with equality and dignity among all nations. Although the question of Tibet seems to be kept in the background and from the public eye and discussion, for some special purpose, by western scholars, particularly by the apologists of British Imperialism, there is not the least doubt that it will be a vital factor in Chinese foreign policy, leading to Chinese territorial sovereignty.

The signatory Powers of the Chinese Territorial Integrity Treaty (except China) are nations which are holding other peoples in subjection. It is too much to expect that they would take the initiative to aid China to regain all her lost territories, unless they can gain something by doing so. The United States and other nations will not fight for China, but they will aid China, if by doing so they can gain some advantage in winning the goodwill of the Chinese people and thus a fair share of the Chinese market. In this connection it may be noted that the virtual annexation of Tibet, which is as rich in mineral wealth as Mexico, by Great Britain, will not be to the interest of the United States and other nations which have surplus capital to invest, and which seek world markets. So it is expected that China would seek the co-operation of the United States and other interested nations to recover her own territory of Tibet.

Although Japan is generally accused, by Western scholars and some Chinese scholars, of deliberately plotting to make China her dependency, the fact is, Japan is in no position to alienate the good will of the Chinese people. Any attempt to extend Japanese supremacy in Chinese territory, would mean that Japan would incur the hostility of China, the United States of America and other nations, which may mean political suicide for Japan. Impartial students of Far Eastern politics will agree that the Japanese policy has been the elimination of western domination from China and the neighbouring region. To Japan,

Siam and India, any loss of territorial integrity of China should mean a step further towards the extinction of that of their own. A free strong China would be a source of security for all Asia from unjust European domination; therefore all the Asian Powers should be directly interested in China's recovering her sovereignty in Tibet.

Whether China succeeds in recovering her sovereignty in Tibet, in the near future or not, Chinese emigration in Southern Asia will be a source of strength to her. The Chinese are already spreading in the Malaya Peninsula and the islands of the East Indies. "The natural outlet for Chinese expansion (population) is in Tibet, Burmah, Cochin and Siam".⁷ In the history of all nations the population movement has a tremendous bearing on international relations and national expansion. There is not the least doubt that the Chinese people will migrate into territories touching China's borders; and this expansion will proceed in the north as well as in the south, although the southward march is more possible because of climatic and economic reasons.

In conclusion, it is my conviction that Tibet as well as Mongolia are bound to be significant factors of larger aspects of Chinese politics. The future of China is intimately bound up with the rest of Asia. All Chinese statesmen of vision realise that Asian Independence is the surest guarantee of Chinese Independence. In the solution of the vast problem of Asian Independence, Eastern Asia—the vast region of India, Burma, Siam, China and Japan—with the vast population of more than 800,000,000 souls, will play the most important part. Thus those who believe in Asian Independence will be forced to formulate a policy which will lead to Indo-Chinese-Japanese understanding guaranteeing mutual territorial sovereignty. In that case it will be the duty of India to support China to regain her sovereignty in Tibet.

The end.

⁷ Ireland, Alleyne: *China and The Powers* (Boston), 1902. Page 18.

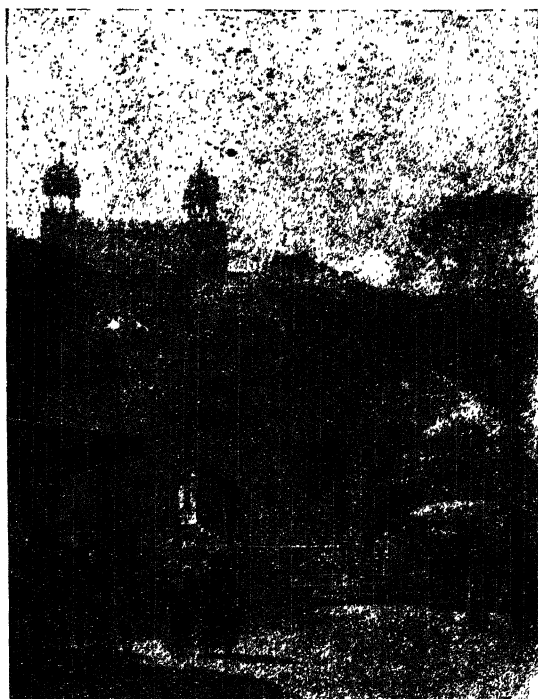
SOME OF INDIA'S MUHAMMADAN SAINTS

By REV. ARTHUR R. SLATER, F.R.G.S.

TO "put on wool" which is the underlying meaning of the word *sufi*, or professional ascetic, was the Islamic equivalent of entering the monastic life, a course taken by many in the past. Some were fitted for the life by natural aptitude, while others were men who had enjoyed the world, and became tired of it. There is a whole literature in the Islamic languages relating to the lives of these ascetics and saints, and there is probably no feature of their worship more prominent among certain classes than the worship of tombs in which they rest. These saints are credited with a long array of miracles. The dates and places on which they occurred being recorded with strict fidelity. The miracles include restoration to life not only of dead men, but of dead animals, telepathy of various sorts, materialisation, knowledge of mysteries, healing of disease, thought reading etc. "Those who put the powers of the saints to the test, simply out of incredulity are seriously worsted in the process; whereas belief in them is rewarded by granting of what is required." The sanctity of these ascetics becomes an asset to the community and whether living or dead, the people feel they afford a strong and adequate protection against all kinds of evils: those whom they bless prosper, those whom they curse are doomed. In death their bodies discharge the same function as those they discharged in life. "Their graves are their oratories where they continue their devotions. There are days, ordinarily Fridays, whereon they receive visitors, whom sometimes they entertain with food and drink: if visits are not paid them, they appear at times in dreams to complain of this neglect." In this brief account of a few of the famous saints in India, connected with the Muhammadan faith, we cannot attempt to cover anything like the whole ground, but the selected cases may serve to give some idea of the place they occupy in the lives of the Muhammadan worshippers and also some idea of the type of miracle they are credited with performing. The hagiology of Islam includes men who

have lived as brigands before conversion. While men who were famous as courtiers and poets at last found themselves in this important class of saints.

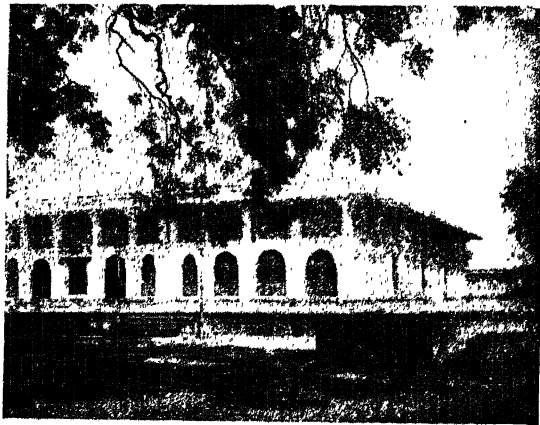
Saint Mu'in-uddin Chisti Khawaja, the celebrated saint of Ajmere, holds a very high position in the affections of the followers of



Tomb of Chisti Khwaja at Ajmere

this faith, and his tomb there is the centre of attraction to the visitors of that city. He was born at Sistan in 1142 A. D. or 537 A. H. and came to India. He came under the influence of one Ibrahim Qandoze while living in Afghanistan, and later became a disciple of Hisa Mu-ud-din Bokkari. He made many long journeys as a Fakir, visiting Mecca, Bagdad and other places, but finally settled down at Ajmere, living in a small cave on a neighbouring hill. Seven years

before his death he married the daughter of a Sayid by whom he had three sons and a daughter whose tomb is to the right of the southern entrance to his mausoleum. His death took place in March of the year 1236 at the age 97. The Kwajah is said to have lived a life of simple piety, living on a small diet with very spare dress, which consisted only of a simple tunic, which he himself repaired when it was torn. Sometimes he ate only one chappati every eighth day. He was a man of good-will, and earned the respect of the people around. Yet he was not famous in the sense he is to-day. He was buried in the little cave in which he had lived, no care being taken to preserve it. He appears to have been altogether forgotten in the city, but two hundred years later Sultan Ghaïass-ud-din built a "pucca" tomb over him. In 1570 A. D. Akbar, having been



Tomb of Ganj Bakhsh at Sarkhej

greatly interested in this saint, built the beautiful masjid in the Dargah in his memory and every year made a pilgrimage to the tomb. The dome was added to by Shah Jehan. The story of Akbar's introduction to the story of the saint is interesting. One night he left his palace in Agra on a hunting expedition, and while at Mandakhori, a place between Agra and Fatehpur Sikri, he fell in with some singers who were chanting in Hindu ballads the praises of this saint. The songs inspired him with a desire to visit the tomb, and within that same year he accomplished his journey in spite of the remonstrances of his courtiers. This saint to whom many miracles are credited and who is held in the highest honour by Muhammadans through-

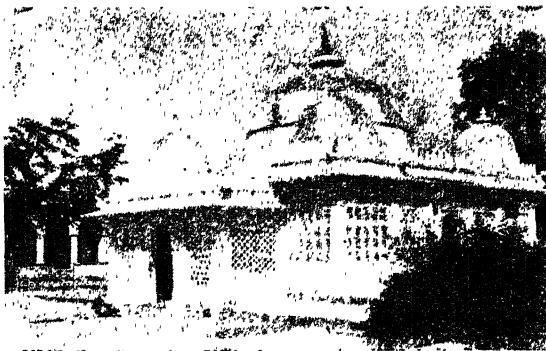
out India, high and low, now rests in the Dargah a mausoleum which is both magnificent and solemn. The floor is paved with pure marble the walls nicely latticed, the ceiling beautifully white and smooth. In the centre stands the tomb, covered with very valuable brocade. At the head of the tomb is placed a large silver censer from which the smoke of the burning incense diffuses its fragrance all over the place night and day.

The story of Syid Mauls, a venerable saint who lived in Delhi in the thirteenth century is worth relating. He set up a great academy and house of entertainment for travellers and the poor of all faiths. He kept no woman nor slaves for himself, and lived on rice only. His expenses in charity were so enormous that men could not but be astonished for he accepted no presents. He thought nothing of bestowing two or three pieces of gold to relieve the wants of any noble family in distress. He displayed more magnificence in his feasts than did the princes themselves. He expended daily on the poor 1,000 maunds of flour, 500 maunds of meat, 80 maunds of sugar, besides oil, rice, butter, and other necessities in proportion. Such wealth could be got in only one way and we are not surprised that this saint was credited with possessing the art of transmuting other metals into gold. Latterly he began to bestow titles and offices upon his disciples, and gave signs of being desirous of ascending the throne. One of his followers disclosed the plot to the king who caused the saint to be apprehended and trodden to death by an elephant. This happened in 1291 A. D. and is considered one of the greatest events in the reign of Talal-uddin Firoz Khilji. Some writers do not believe the king was guilty of this deed and it is indeed difficult to understand how such treatment could be meted out to a saint, however great his sin may have been.

Ganj Bakhsh, or to give him his full name Saint Shaikh Ahmad Khatu Ganj Bakhsh, lies in a massive and stately tomb at Sarkhej not many miles from Ahmadabad. He belonged to an austere mendicant fraternity and tradition asserts, says Briggs, that no circumstances would induce him to alter his mode of life, though wealth and every subliminary honour within the gift of the powerful Muhammadan potentate were offered. There are many stories told of the Fakir, and one may be quoted. "He was a saintly mortal, Ganj Bakhsh, he was free from

sensualities to which our race is prone; his heart was ever for Alla and his thoughts for Muhammad; his life was one of virgin purity; his death that of the beautified; kings of the earth were admonished by him; the holiest found him a friend. Wealth was profusely scattered at his feet, but he saw it not, he received it not. Alla was his all. Before he passed from this world to the paradise of our hopes, he built this Roza. The labourers and artificers employed by him were daily paid their hire and the good genii who supplied the funds deposited the exact quota to be appropriated beneath the carpet of the holy Ganj Baksh. Thus was built this delightful mausoleum to the memory of the saint whose virtues we can still revere if our sins prevent a close pursuit upon his footsteps etc." Of course, Ganj Baksh did not erect the Roza for it was begun the year he died 1445 by Sultan Ahmed's son Muhammad II and completed six years later by Ahmed's grandson. The trellis work which encloses the tomb is wrought with lavish luxuriance of imagination and incredible perfection of detail. The brass lattice windows around the shrine also bear testimony to the powers of the Hindu designer.

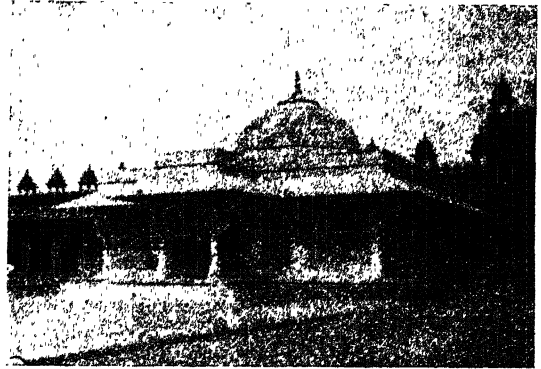
Not far from this tomb is the Tomb of the Baba Ali Sheer a saint even more revered than Ganj Baksh. It is small ugly, and whitewashed but it is surprising how many pilgrims make their way to this shrine where they believe they may obtain many blessings.



Tomb of Baba Ali Sheer

The tomb of Salim Chisti Shaikh of Fatehpur Sikri is well known because it is certainly one of the most exquisite buildings in the whole of India. This saint was

greatly revered by the great Akbar. His father Baha-uddin was a descendant of Shaikh Farid Shakarganj and he was born at Delhi in 1478 A. D. He resided on a hill close to the village of Sikri and by the liberality of Akbar he built a mosque on the hill.



The Marble Tomb of Saint at Fatehpur Sikri

He died a few months after its completion in 1572. He was one of the chief saints of Hindustan, and his sayings are greatly treasured. He is said to have made the journey to Mecca no less than twenty-four times. Legend says it was owing to the fact that this saint prophesied the birth of a son to Akbar that the monarch decided to build the city of Fatehpur as his capital. The beautiful tomb has often been described and it will be sufficient to quote from the cenotaph near by. "May God hallow this tomb. The beloved helper of the sect and its saint Shaikh Salim, whose miraculous gifts and propinquity to the Divine Being are celebrated and by whom the lamp of the family of Chisti illuminated."

The case of Sari Saktis describes another Mussalman Saint who is said to have died on the 9th of August 870 A. D. and is buried in Bagdad. It is told of him that for thirty years he never ceased imploring Divine pardon for having once exclaimed "praise be to God" and on being asked the reason he said, "a fire broke out in Bagdad and a person came up and told me that my shop had escaped on which I uttered those words, and even to this moment I repent for having said so, because it showed that I wished better to myself than to others." Certainly a very high ideal of conduct and thought.

Not seldom in the records of the lives of the saints do we come across some story of

how they miraculously afforded assistance to the ruling princes. Shah Sufi was a Muhammadan Saint whose assistance was greatly appreciated, so we are told, by Akbar on the occasion of his prosecuting a siege against a certain recalcitrant Rajah who was the lord of the fort of Chandwar. Akbar commanded his forces, but the siege was long and apparently unsuccessful. In the language of the oriental metaphor, the emperor is said to have planted a mango tree on the commencement of the siege, and to have eaten the fruit of it ere his success was secured. This success he owed to Shah Sufi an anchorite in the ravines of the neighbourhood. During a severe land storm, the lamps of the entire camp were put out, and the light of Shah's hut alone glimmered in the darkness. The extraordinary feat led



The Tomb of the Saint at Gulburgah

to the Shah being visited by the king's courtiers and the saint acknowledged his special relationship with Heaven. Akbar invited his assistance in completing the siege. The Shah promised that the siege should be over by a certain day. The Saint worked on the fears of the Rajah, and proffered his miraculous powers to obtain a safe and honourable retreat for him. This was accomplished and the Rajah escaped. For this valuable service the Emperor bestowed half of the hamlet of Chandwar on the saint, and this has since been inhabited by his descendants. The saint was buried on the brow of the ravine in which he had lived and a handsome tomb has been erected over his remains.

Just outside the Gwalior fort there is a very beautiful tomb, containing some of the most exquisitely carved buildings with windows in the country. It is the tomb of Muhammad Ghaus. This saint was descended

from Shaikh Bayarqid Bistami and is thus connected with the Shattana dynasty. He spent his early life in austerities at the foot of the Chunar Hills "perfecting himself in the art of incantation and recitation of both ulvi and sifli" He is said to have obtained the power of communing with the higher and the lower powers of spirits. In 1558 he went to Agra, but was not treated with respect, so he returned to Gwalior. The record tells us that he left Agra because of the deep jealousy of another saint who rather objected to the high claim made by the Gwalior saint that he had had an interview with God "who assigned him a superiority over the prophet Muhammad." Muhammad Ghaus appears to have been a very charitable man, for his charities were unbounded, and even extended to infidels. He died in Agra of dysentery in 1562 at the age of 80. His countenance, at that advanced age, was fresh and showed no sign of debility. His eldest son entered the Emperor's service and the youngest became a follower of his father. The splendid tomb over the remains of the saint, was built by Akbar. It is a square of 100 feet, with hexagonal towers at the four corners. The tomb is a hall 43 feet square, with the angles cut off by pointed arches. The walls are five and half feet thick. There are few buildings in India which possess so many windows of such chaste design.

In the whole of Hyderabad State there is no more sacred place than the tomb of the famous saint Muhammad Geesoo Diraz, whose remains rest at Gulburgah. It is the custom of every Nizam on ascending the throne to pay a visit to the tomb and seldom does any considerable period pass without the ruling prince paying his respects in person. The saint is highly venerated by all Mussalmans of the Deccan, and innumerable pilgrims visit the place. Muhammad Geesoo Diraz came from Delhi to Gulburgah in the 15th century and was received with considerable favour by Sultan Feroz Shah but ere long there was a diminution in the attention paid to the saint. The brother of the Sultan, however, paid unusual respect to him and sought to express his affection by a constant attention to his needs. Ahmad thus gained high place in the Shaikh's favour. The Sultan later sought the blessings of the saint on his son Hassan, whom he had designated as his successor. His request was met with a refusal on the ground that the saint was convinced that Ahmad's son was the God-appointed successor to the throne. The

anger of the Sultan was roused and an order was given forbidding the saint to live in the town. On the place where the tomb now stands he resided for many years, and gained considerable fame by his holy life. The mausoleum is kept in good order and the Nizam spares no expense to keep the tomb worthy of the saint whose blessing is so desired.

On the Bababudan Hills in the Mysore State there is an interesting shrine associated with the life of the Saint Hazarat Dada Hayat Mir Qalandar. It is a small low cave, and visitors are permitted to pass inside and are shown the silverplated sandals of the saint; also the platform where a Muhammadan prince used to distribute cakes among Fakirs unseen. This story, as related by the Director of Archaeological Research in Mysore is as follows:—"The Hoyasal King Vira Ballala, who lived in the fortress on the mountain, having heard of the beauty of a Muhammadan princess, named Mauajuni, daughter of Jan Pakusayi who had been betrothed to the Badshah of Delhi, wanted to get possession of her, and with this object sent some men to bring her away while asleep on her couch. The cool breeze of the mountain awakening her, she learnt from the men the purpose for which she had been brought there and prayed God that she might be made to look an ugly creature when seen by Vira-Ballala. Her prayer was granted and the king ordered the ugly creature to be given away to the fakir of the mountain namely the Saint Dada Hayat Mir Qalandar. The latter took her under his care and directed her to distribute the cakes among the fakirs unseen. On one occasion one mischievous fakir seized her outstretched hand whereupon his head became severed from the body by the curse of the saint." This cave is visited by thousands

of Muhammadans and Hindus every year.

Not far from Aurangabad is the town of Roza, and here lie the remains of a saint known as Sayyad Huzyat Burhabuddin who died in 1344. He is said to have come down from the north at the end of the thirteenth century for the purpose of spreading the Muhammadan faith among the Hindus. The shrine boasts of a remarkable treasure. For some years after its erection the disciples of the Sayyad were without means to keep it in repair or to provide themselves with the necessaries of life. Supplication to the deceased saint, however, produced, the following remarkable phenomenon. During the night small trees of silver grew up through the pavement on the south side of the shrine and were regularly removed every morning by the attendants. They were broken up and sold in the bazars, and with the proceeds thus realised the Sayyad's disciples were able to maintain the shrine and themselves. This remarkable production of silver is said to have continued for a number of years until a small jaghir was allotted to the shrine since which time the pavement has only yielded small buds of the precious metal which appear on the surface by night and recede during the day.

In many other parts of the country are to be found the tombs of these Muhammadan Saints and they are all visited by devotees in the hope that they may obtain special blessings. The worship of these saints is deprecated by some, but there is little evidence of any diminution in the respect with which they are held by the followers of this faith. They have a strong belief in their powers over the evil one and are confident of their readiness to grant blessings to all who offer their devotion in the right spirit.

DENMARK'S CREATIVE WOMEN

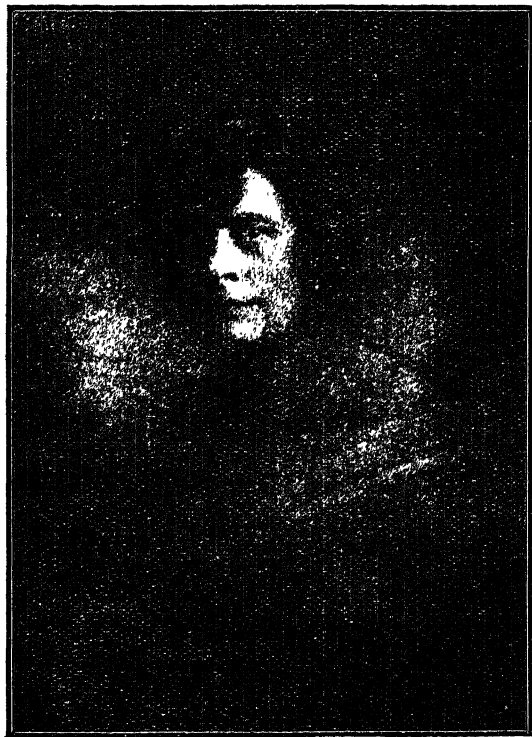
II. BETTY NANSSEN

By AGNES SMEDLEY

EVERYONE in contact with the world of literature and the theatre—they are intimately connected in Europe—knows of Betty Nansen in Denmark. Betty Nansen is Denmark's leading actress, the leading

Ibsen actress of the Continent—which means of the world,—and one of the most creative women in Europe. For years I had heard of her, of her theatre in Copenhagen, of a book she had written, of her remarkable

reception in Norway and Sweden when she went there to receive the laurels that were hers by right. The King of Sweden decorated her; and the King of Denmark created a medal especially for her; at that time there was no Danish decoration for art. Then the Republic of France decorated her twice, first for social service, and again for art in April of the present year after she had played for a month at the Ibsen Theatre in Paris.



Betty Nansen

Betty Nansen is today a woman of 52, and she is at the height of her power. By the time she had reached the age of 35 she was recognised as one of the six greatest European artists of the theatre. Hermann Banj, the celebrated writer and critic on the theatre, who died some ten years ago, has written a book on the great artists of the theatre in Europe. This book includes the life and art of Eleanora Dusa of Italy, Sarah Bernhardt, the incomparable French tragedienne who died but a few years back, Betty Nansen of Denmark, and three others. From the age of 35 this Danish actress has been

known as the incomparable interpreter, particularly of Ibsen. Then in 1917 she built the Betty Nansen Theatre in Copenhagen and founded at the same time a school for the training of young actors and actresses. She drove a wedge into the theatrical world of Scandinavia by revolting against the old manner of acting, and she introduced the art theatre to Denmark. Without being in personal contact with the Moscow Art Theatre and the work they had been doing for years, she began a development in her theatre that was along practically the same lines. The name of Stanislavsky and of the work he was doing were, of course, known to her for she was a learned woman who read and studied much and travelled broadly. Her own theatre however, did not come from outside influence, but sprang instead from her own experience as an artist and thinker.

Now I have met this woman whose name is known to all Scandinavians: a calm, self-possessed, intellectual woman; not beautiful but something of far more value, a handsome, dignified woman with a thoughtful face showing ability and strength of character; an actress admirably suited for Ibsen roles; a woman with the detached, watchful manner of the true artist that has made it possible for her to remain unmoved alike by the applause or the criticism of the public. I met her not in a superficial manner for a short interview in her dressing room behind the stage, but instead in the home of a Danish writer where we were both guests for weeks.

Betty Nansen says she has been able to be the interpreter of the dramas of Ibsen, especially, because his themes lie so close to her own heart; they are a part of her consciousness and her life. His women—and it will be remembered that Ibsen's chief characters are always women and that he is the great champion of the freedom of women—are women struggling for, and achieving, freedom. And freedom is, as she says, the fundamental principle of life. When she interprets an Ibsen character, she is able to live the thoughts, emotions and experiences of the woman with not only the genius of an artist, but with all the conviction of her own soul. Never, she says, has a more significant line been written than the last words of the woman in Ibsen's "Lady from the Sea"—"I shall live my life in freedom—and in responsibility." Freedom and responsibility, says Betty Nansen,

must be the foundation pillars upon which a woman's life is built. She, in her own life, came to this realisation rather late. At first when she was a young actress, married to a wealthy man and a writer, and receiving attentions of the world that fell at the feet of so celebrated a woman as she, she thought of little but herself. But then through the years she came to believe that her art must be a contribution to society, that she must give the best in herself to beautify, enrich and brighten the lives of others. She began to develop her universal consciousness.

She has not consciously tried, she says, to read her own philosophy into her art, to use her art as a vehicle to interpret her particular viewpoint of life. That is impossible—the true artist she believes to be “possessed”; he creates because he *must*, whether he wills it or not. He is in the grip of unconscious forces that he does not understand. That, she says, is creation, that is art. Ibsen created—yes, but it was not Ibsen the man, nor the Ibsen that she herself met when she was a young actress; it was Ibsen the universal thinker, in the grip of unconscious forces within himself, who expressed some of the deepest truths that have been written in modern times. What those unconscious forces are she does not know; she only knows they are unconscious and before them the true artist is as clay, in the hands of a potter. Because of this belief she says she is a bit religious—but of that she will not speak.

This Danish artist for all her religious tendency is by no means “other worldly” in her art; instead she is very realistic. She combines her art with a very clear social vision rare in an artist. To her, “art for art's sake” is a watchword of the dilettante, and has no meaning. Art is, and must remain, a part of life, intimately and irrevocably connected with it; it must be the *highest* expression of life, whether it be acting, writing, music, or other forms of expression. Some years ago she wrote a series of articles in the Danish press expressing this viewpoint: the art of the theatre she wrote, must be brought to the common people who could profit by it, and to whom it has a meaning. The theatre must be free and must be maintained by the State; no admission fees must be charged; the masses must be able to witness the dramas of great thinkers without cost.* These

ideas shocked the upper classes and the intelligentsia of which she was a part. “She has gone crazy—she has turned Socialist, Bolshevik, Anarchist!” they said. But she continued to be “crazy” and she continues to be so today.

Her opinion she says is based upon the experience of a long stage career and the stage careers of her father and mother, and grandfather and grandmother. She has learned that people who can afford to pay for tickets for the theatre are not as a general rule the people who can profit the most by it. They come from a big heavy dinner, listen in self-satisfaction to the words of a writer who wrote with his life's blood, and to an artist who gives the best in her soul. Then he leaves, goes to an after-theatre restaurant and eats some more, then to a reception, a party, or a ball, and dances the rest of the night. What he has heard and seen is the theatre where serious thought is presented, remains but a vague memory. But if a working man or woman or peasant is able to pay even a crown for the theatre ticket, it is a great event in his life. He goes home; he thinks; the wonderful ideas he has heard leave an impression upon his mind. For him the theatre has a purpose and a meaning.

Of course, she said, she could not carry out her ideas in this respect in her own theatre. She did not have the money. She applied to the Government, but was refused. She is in advance of her time.

The Betty Nansen Theatre in Copenhagen is a small theatre with simple, artistic colour effects. When you sit in the huge upholstered chairs you feel a part of the drama rather than of the audience; steps lead from the auditorium to the stage. This theatre she has now rented for two years while she tours various countries. In her school for the training of players, she taught not only the art of acting, but there were teachers for world literature, social and cultural history, the history of the theatre, the Danish and other languages, and such subjects. These students made up the cast in her theatre. There were noted artists among them.

Her own acting and that of her students followed the cultural currents in the theatrical world which are now recognised

theatricals, called *jatras*, has always been free, the players being paid either by public subscription among caste brotherhoods or by some local rich man. Editor, *The Modern Review*.

* In Bengal admission to the indigenous

by all serious cultural theatres as the highest form of expression. They developed a simple, natural manner of acting. The old style of acting in which an actor or actress strode to the centre of the stage and stood talking to the audience, or in which he raved, ranted, made faces, and spoke in a deep, hoarse, eloquent voice, she cast aside as so much trash, out of harmony with real art and out of harmony with life. Her players acted as if they were standing in the centre of real life and living their roles there. "Dramatics" and "acting" were rigidly cast aside.

In the use of scenery she followed a similar idea; in many of her plays she used only the essential furniture and nothing more. When she presented "Hamlet", her only scenery consisted of curtains and the few necessary benches.

Although she is the leading Ibsen actress, still she does not confine herself to Ibsen alone, although it is true that in her theatre one could see the finest interpretation of Ibsen on the Continent. She produced dramas by many of the new writers. Apart from a few of the plays of Shakespeare, everything she did or does is modern—Strinberg, Sudermann, Hauptmann, Shaw, O'Neill, and many younger playwrights.

But still her greatest roles are Ibsen

characters. She played in Paris in April of this year, for one month. There she gave a special performance for all the actors and actresses of Paris. When she had finished, they wept, laughed, and swept on to the stage, embracing her and kissing her hands.

Just now she has returned from a triumphant tour of Sweden, and is preparing for a tour of Norway. In the later winter she plays in London, and in the spring in New York.

What has she achieved in her life? It is true that she has created no new dramatists in Denmark. But she has greatly influenced the art of acting, and she has helped to make the theatre a place of culture and thought instead of a lounging room for tired businessmen. She has demonstrated to what heights of perfection the art of acting can be brought. She has further been one of the forces that made the ideas of Ibsen a part of the consciousness of Europe. But like all people who really feel their own creative power, she is humble; she says that art is a pyramid, built of countless blocks of stone, one on top of the other. She is not the pyramid—no, she does not think of such a thing—it takes decades to build a pyramid of culture. She is but one of the blocks in the great edifice.

REORGANISATION OF THE INDIAN ARMY AFTER THE MUTINY

By MAJOR B. D. BASU, I.M.S. (RETIRED)

THE French showed the way to how easily European Power could be established in India by training Indians in the art of European warfare. The natives of India were intelligent, brave, honest and amenable to discipline, but they lacked "Patriotism." This was the great discovery of the French and one of the adventurers of that nation, named Dupleix, tried to act on it.

Following the example of the French, the English also raised corps of Indian Sepoys and fought battles to establish their political supremacy in India. The loyalty of the

Indian Sepoys to their foreign military commanders was borne testimony to by many a Westerner.

But notwithstanding all his loyal services to his European masters, the Sepoy did not receive fair treatment at their hands. Never, during the East India Company's rule was anything suggested or done to ameliorate his miserable condition or hard lot. He was made to work harder than his foreign comrades who were pampered, well clothed, well housed and sumptuously fed at the expense of his poor countrymen. In the Minute

which Lord Dalhousie wrote when retiring from the governor-generalship of India, it was stated :

"The lodging of the Soldier has been greatly improved, and no nation can show better or more appropriate quarters for its troops than the Government now provides for European troops in the East."

His Christian Lordship mentioned in detail the many improvements made by his orders in the barracks of British Soldiers. But he did not find it necessary to do anything for the non-Christian Sepoy, for he wrote in the same minute,

"The position of the Native Soldier in India has long been such as to leave hardly any circumstance of his condition in need of improvement."

The 'heathen' Sepoy felt the humiliation to which he was subjected by his foreign Christian masters. The colorless foreign Christian Soldiers were mostly recruited from criminals, paupers and other disreputable people of Great Britain and Ireland.

Regarding the British Soldier and the Indian Sepoy, Sir John Kaye, in his History of the Sepoy War, writes :—

"It is difficult to conceive two conditions of life more dissimilar in their social aspects than soldiering in India and soldiering in England. In England, few men enlist into the Army as an honourable profession, or seek it as an advantageous source of subsistence. Few men enter it with any high hopes or any pleasurable emotions. The recruit has commonly broken down as a civilian. Of ruined fortune and bankrupt reputation, he is tempted, cheated, snared into the Army. Lying placards on the walls, lying words in the pot-house, the gaudy ribbons of Sergeant Kite, the drum and the fife and the strong drink, captivate and enthrall him when he is not master of himself. He has quarrelled with his sweetheart or robbed his employer. He has exhausted the patience of his own people, and the outer world has turned his back upon him. And so he goes for a soldier. As soon as he has taken the shilling, he has gone right out of the family circle and out of the circle of civil life. He is a thousandth part of a regiment of the line. Perhaps he has changed his name and stripped himself of his personal identity. Anyhow, he is as one dead. Little more is heard of him! And unless it be some doting old mother, who best loves the blackest sheep of the flock, nobody much wishes to hear. It is often, indeed, no greater source of pride to an English family to know that one of its members is serving the Queen, in the ranks of her Army than to know that one is provided for, as a convict, at the national expense."

"But the native soldier of India was altogether of a different kind. When he became a soldier, he did not cease to be a civilian. He severed no family ties; he abandoned no civil rights. He was not the outcast, but the stay and the pride of his house. He visited his house at stated times. He remitted to it a large part of his pay. *** The

Company's Sepoys had a genuine pride in their colours, and the classes from which they were drawn rejoiced in their connexion with the paramount State. It was honourable service, sought by the very flower of the people, and to be dismissed from it was a heavy punishment and a sore disgrace.

"In this connexion of the soldiery with hereditary rights in the soil, there was an additional guarantee for his loyalty and good conduct. He was not merely a soldier—a component unit of number two company, third file from the right; he was an important member of society, a distinct individuality in his native village, no less than in his cantonment lines. He retained his self-respect and the respect of others; and had a personal interest in the stability of the Government under which his rights were secured."

The sepoy was also most inadequately paid. Sir Henry Lawrence predicted, as it were, the Mutiny, when a year before that event, he wrote:

"Those who have watched events or have studied Indian Military History can distinctly trace almost all past murmurs and mutinies, we might indeed say *every one*, to some error or omission, trivial or great, of our own. Pay has been the great stumbling block. Whether in Bombay, Madras or Bengal doubts as to the intentions of Government in regard to pay have been at the bottom of most mutinies."*

It was but natural for the Sepoy to feel strongly the undue preference that was being shown to his foreign comrade, to whom he was positively superior in many respects.

After the Indian Mutiny a Royal Commission was appointed which resulted in still greater degradation and humiliation of the Sepoy.

In a paper written in April 1858 by one Mr. J. Caulfield, F. R. G. S., entitled "India as Connected with a Native Army" it was said that

"In the formation of our Indian Army, our mistake has consisted in attempting to bring the Sepoy up to the level of the British soldier, by giving him the same discipline, the same clothing, the same arms, and a large portion of European officers, and it has been equally as great a mistake to suppose that the Sepoy army, organised as ours is, and carried to the extent we have done, is an economical force as compared to an European one. On the contrary, it is a very costly one, and this it is not difficult to demonstrate."

Hence arose the necessity of what was euphemistically called "the re-organization of the Indian Army."

The military reconstruction deprived Indians of the right of serving in the Artillery. This branch of the military service was closed against the children of the soil,

* The *Calcutta Review* for March 1856.

because, as wrote, Mr. Caulfield in the paper already referred to before it was "in this arm that the Indians acquire the greatest proficiency."

The "efficiency" of the Native Indian regiments was to be effected by organising them on the principle of "Divide and Rule" and never encouraging the Sepoy to take the initiative in any matter but to depend always on his colourless Christian officers. The arms and ammunitions supplied to him were not the same with which his foreign Christian comrade was equipped.

The grievances of the Sepoy were many and various and never any attempt was made to ameliorate his lot. He was made to feel his inferiority in every respect. Yet with all these, he was expected to make bricks without straw.

Lord Shaftesbury asked:—

"Who, then, were the mutineers, and from whom arose this fugitive rebellion?"

The Christian Lord found no difficulty in answering the question to his satisfaction when he declared that the rebellion

"Arose from a monster of our own creation; it arose from an army pampered, flattered, and under-worked."

Hence it was suggested to do away with this army altogether and to replace it with European troops. In a pamphlet on "Indian Policy," published anonymously from London in 1858, it was stated

"A main feature in the scheme of the simple solutionists is the employment of the European Army alone. The advantages of this plan are obvious, but there are two objections considered severally fatal: 1st, we cannot afford the men; 2nd, the expense."

After demolishing these objections, the Christian writer proceeded:

"After the discussions of the last year in the public prints, I think I need hardly say much about the general impolicy of keeping any native army whatever. We have been practically shown that the more natives we keep, the more Europeans we must keep to watch them;.....

"One great advantage of my scheme is that it would enable the Indian executive to act rightly by the people of India when it knew its duty, without fear. It would enable it to substitute an Income tax (or some other tax on the rich) for the cruel salt monopoly; it would enable it boldly to profess Christianity; it would relieve it from cringing to caste—no more subscriptions to idolatrous rites, no more deference to pretended Sepoy scruples. In fine, with a solely European army, we have the power to do right if we have the knowledge and the will;.....

"Another objection to a European army solely is that we should be in a manner robbing the

natives of their birthright in taking their countries' revenue and paying it wholly to strangers. But if a purely European army is cheaper than a mixed one India will gain the difference of the expense.....

"Another objection to the European army in conjunction with the absolute Governor-General, is that the said Governor-General might manage a *coup d'état*, and set up as a kind of Louis Napoleon in India. This idea..... is, to my mind, perfectly laughable."

This English writer preferred Eurasians to pure-blooded Indians in the Indian Army for he said:

"As regards Eurasians, it is part of my general Indian policy to conciliate them in every way, and admit them to all the services on liberal terms. All should have a fair opportunity to enter the army whose native blood did not exceed eight annas in the rupee."

But it was not possible, feasible or politically expedient to have an exclusive European Army in India. So the next best thing suggested was to have an Army of men recruited from the other tropical countries of the World. Thus wrote Mr. Caulfield:

"A certain proportion of the natives of warm climates must always form a portion of our Indian army for the performance of certain fatigue duties for which we ourselves, the people of a temperate region, are unfit; but the number of such troops ought to be as small as possible, and they ought to be considered as mere auxiliaries."

The mercenaries from other warm climates who were considered desirable for the Indian army were the Arabs, Burmese, Malayas, and African Negroes. The descendants of the Arabs known as Mopla were recruited in the Indian army after the Indian Mutiny and were formed into several regiments.

Regarding the Negroes, the above-named writer said:—

"African Negroes of the East and West coasts have been repeatedly mentioned as likely to afford a suitable material for our Indian army, but the objections to their employment are insuperable. They must be imported into India at a cost as great as that of Europeans, and they must be officered by British officers, or they would be good for nothing..... We had at one time a small corps of them in Ceylon but they were found dull and deficient in intelligence, and as soldiers much below the Malayas serving with them."

Regarding the Malayas, he wrote that they "are everywhere a scanty population, and more a maritime than a land or terrestrial people. We have a corps of them called the 'Ceylon Rifles,' but even this small one, with the help of the Malaya colony

settled in the island by the Dutch, it is difficult to keep up."

The Burmese, at that time, were not considered good enough for the Indian Army.

So, the circumstances were such that natives of India had to be recruited for the rank and file of the Indian Army. But henceforth, preference was not to be given so much to those who had been British Indian subjects for generations, but to those who were subjects, of the Native States and in a sense foreigners. The Gurkhas of Nepal, the Pathans of Afghanistan, the Dogras of Jammu, the Rajputs of Rajputana, the Marattas of the Maratha States in the Deccan, the Sikhs from Patiala were enlisted in large and larger numbers, with a sprinkling of recruits from other races classified as "fighting" inhabiting British India.

But the question naturally arises whether the Sepoys deserved the severe punishment that was inflicted on them after the suppression of the Indian Mutiny.

The Duke of Argyll when in office as Secretary of State for India writing his brochure on "India under Dalhousie and Canning," said :

"Lord Canning did not believe in a conspiracy of the whole native army ; ...when the Mutiny began he had, in the whole extent of the Lower Provinces, only about 2,400 European troops. The Native Army within the same limits exceeded 29,000 men. Yet these are the provinces in which alone the Mutiny never assumed dangerous proportions." (p : 94),

Again, he wrote.

"There was hardly one of the battles we fought and gained in which we did not depend largely on native troops...At no period of our rule did we trust them more, at none did they better justify our trust." (*Ibid.*, Pp : 100-101.)

If there was no conspiracy of the whole Native Army—or, even of the majority of the same, why was the whole of that Army indiscriminately punished? The Native Sepoys had just grievances against their Christian masters who were guilty of "bad faith" towards them. Colonel Malleeson writes :—

"It was bad faith to our Sipahis which made their minds prone to suspicion :....."

"The bad faith towards the Sipahis goes back so far as the period immediately succeeding the first Afghan War."

Then Malleeson refers to the breach of faith towards the Sipahis in the double batta question.

"The Government punished the Sipahis for declining to fulfill a contract which the Government had broken."⁴

Thus, according to Malleeson, the Sipahis had grievances against the Government guilty of "bad faith" towards them. Where was the necessity then of reducing their number and replacing them as far as possible by foreign Christian mercenaries? Sometime before the outbreak of the Mutiny, the authorities were considering the question of making India the training ground for British soldiers. In the *Calcutta Review*, Vol. XXVI, p. 177, Sir Henry Lawrence quoted a French Baron, named Bazencourt who, in "Five Months in the Camp before Sebastopol," wrote :

"The English,...experienced a great misfortune at the commencement of the expedition. A defective internal administration decimated their forces more effectually than war. There was amongst them an amount of demoralization of which I cannot give the terrible account.....It is the war in Africa which preserved us. We owe our safety to our habits of encamping, and to our expeditions into the interior of countries. The necessity thus incurred of making provision for the smallest details has been of the greatest utility to us in the Crimea."

Then Sir Henry Lawrence wrote :—

"India is England's Africa, if she knew how to avail herself of its opportunities. But such is not the case. Here we have our camp life, and our expeditions : how many benefit thereby?" *

The occurrence of the Mutiny afforded them a pretext to carry into execution their long meditated proposals of flooding India with British troops and depriving the children of India from serving in the Artillery.

India was made to pay the cost of the Mutiny and bear all expenses connected with the recruiting and training of British soldiers in England and their transit to India. Major Wingate writes in his once celebrated pamphlet, "A few Words on Our Financial Relations with India." †

No inconsiderable portion of the public debt and military expenditure of this country, has been incurred for colonial wars, and other objects connected with our foreign possessions; § but even the great mutiny and revolt of 1857, which imperilled our Indian empire, and our standing as a first-rate European power, failed to induce us to

* See the article "Who Should Pay the Piper" in the *Modern Review* for October 1908, p. 332.

† This pamphlet has been reprinted by the present writer.

§ Some authorities estimate that as much as two hundred millions of our national debt, is traceable to war and other expenditure incurred through our having colonies, besides incalculable sums contributed by the mother-country, through the operation of differential duties imposed on foreign produce for the protection of the colonial producer.

bear any portion of the cost of restoring our shaken supremacy. If ever there was an occasion which called for great sacrifices on the part of the British people, it was certainly this, when the brightest jewel in the British crown was in danger of being torn from our grasp; but even in this crisis of our history, the selfish traditions of our Indian policy prevailed, and with unparalleled meanness, we have sought to transfer the entire cost of a perious struggle to uphold our own empire, to the overburdened finances of India. The attempt will fail but the spirit which dictated it, is not the less evident or blameable on that account. How strange that a nation, ordinarily liberal to extravagance in aiding colonial dependencies and foreign states with money in their time of need, should, with unwonted and incomprehensible penuriousness refuse to help its own great Indian empire in its extremity of financial distress!

In order to bring more clearly into view the extent of our national delinquency in this matter it will be desirable to place before the reader more specific information in regard to the burdens so unscrupulously heaped on the previously overloaded finances of India. It appears from the Army Estimates lately presented to the House of Commons, that there were then, 91,897 men of all ranks of her Majesty's regular army, serving in India, who were all paid by the Indian Exchequer. Of this there may be not much reason to complain, though if stationed in the colonies these troops would all be paid by the British Exchequer; but, over and above the men serving in India, there were on the 1st of February last, no less than 16,427 men at various depots of the Indian regiments, who, though stationed in this country, are also paid by the Indian Exchequer. That is to say, upwards of sixteen thousand men of the garrisons of the United Kingdom, available for any emergency that might occur in this country, are, on the trivial pretence of their belonging to depots of Indian regiments, transferred to the Indian establishment and paid from the Indian revenues!* Thus when regiments are transferred to the Indian establishment, the entire disbursements on account of the officers and men of such corps, even when they are serving in the United Kingdom, is charged upon the revenues of India. Nothing of the kind is done in the case of British troops serving in any other dependency, and a regiment stationed at Ceylon, for instance, almost within sight of the shores of India, would be paid by the British Exchequer.

The worst, however, is not yet told, for it would appear that when extra regiments are dispatched to India, as happened during the late disturbances there, the pay of such troops for six months previous to sailing is charged against the Indian revenues and recovered as a debt due by the Government of India to the British army pay-office.

The money due from the Indian Government was the debt incurred for the cost of the drill, rations and clothing of the extra regiments sent

to India, which for six months was charged against the Indian revenue.

In the crisis of the Indian munity, then, and with the Indian finances reduced to an almost desperate condition, Great Britain has not only required India to pay for the whole of the extra regiments sent to that country, from the date of their leaving these shores, but has demanded back the money disbursed on account of these regiments for the last six months of their service in this country, previous to sailing for India. There may be good reasons for the adoption of a course that reminds one of Brennus throwing his sword into the scale, which determined the ransom of the vanquished Romans; but as we had the services of the men, and as their pay for the period in question was spent in supporting the industrious classes of this kingdom, and could have been of no benefit to India, we are laid under a moral obligation to explain the principles of justice or of honest dealing, by which we have been guided in throwing this additional heavy charge upon the overburdened finances of India.

The reorganisation of the Indian Army not only increased the amount of tribute of India to England but it emasculated the people, made Indian Sepoys inefficient and unfit for leadership. This state of affairs gave great satisfaction to Britishers. So much so, that Lord Roberts did not feel ashamed to write in his "Fortyone Years in India" that "Indian soldiers, like soldiers of every nationality, require to be led; and history and experience teach us that Eastern races (fortunately for us) however brave and accustomed to war, do not possess the qualities that go to make leaders of men, and that Native officers in this respect, can never take the place of British officers."

Lord Roberts should have mentioned that this was the effect of changes introduced by the East India Company's Government.

How this came to pass can be learnt from Kaye and Malleon's *History of the Indian Mutiny* of 1857-8 vol. I, pp. 148 *et seq.* The authors write of the first Sipahi levies and their native commandants:—

"How they fought in the attack of Madura, how they fought in the defence of Arkat, how they crossed bayonets, foot to foot, with the best French troops at Gudalur, historians have delighted to tell. All the power and all the responsibility, all the honours and rewards, were not then monopolised by the English captains. Large bodies of troops were sometimes dispatched, on hazardous enterprises, under the independent command of a native leader and it was not thought an offence to a European soldier to send him to fight under a black commandant. That Black commandant was then a great man, inspite of his colour. He rode on horse back at the head of his men, and a mounted staff-officer, a native adjutant, carried his commands to the Subadars of the respective companies. And a brave man or a skilful

* General Peel, in his speech on the Army Estimates made in the House of Commons on the 4th of March last, enumerated these 16,427 men, forming the depots of regiments in India, as part of a total force of 105,685 men, which he took credit for having available for the defence of the country. See General Peel's speech in "Times" of March 5th, 1859.

leader was honoured for his bravery or his skill as much under the folds of a turban as under a round hat."

The authors have also described the process of the native commandant's degradation and consequent deterioration.

"The founders of the Native Army had conceived the idea of a force recruited from among the people of the country, and commanded for the most part by men of their own race, but of higher social position—men, in a word of the master-class accustomed to exact obedience from their inferiors. But it was the inevitable tendency of our increasing power in India to oust the native functionary from his seat, or to lift him from his saddle, that the white man might fix himself there, with all the remarkable tenacity of his race. An Englishman believes that he can do all things better than his neighbours and, therefore, it was doubtless with the sincere conviction of the good we were doing that we gradually took into our own hands the reins of office, civil and military, and left only the drudgery and the dirty work to be done by the people of the soil. Whether if we had fairly debated the question, it would have appeared to us a safer and a wiser course to leave real military power in the hands of men who might turn it against us, than to cast upon the country a dangerous class of malcontents identifying the rise of the British power with their own degradation, it may now be difficult to determine. But any other result than that before

us would have been." Utterly at variance with the gains of the English nation and, theorise as we might, was not to be expected. So it happened, in due course, that the native officers, who had exercised real authority in their battalions, who had enjoyed opportunities of personal distinction, who had felt an honourable pride in their position were pushed aside by an incursion of English gentlemen, who took all the substantive power into their hands, and left scarcely more than the shadow of rank to the men whom they had supplanted. An English subaltern was appointed to every company, and the native officers then began to collapse into something little better than a name.

"As the degradation of the native officers was thus accomplished, the whole character of the Sipahi army was changed. It ceased to be a profession in which men of high position, accustomed to command, might satisfy the aspirations and expend the energies of their lives. All distinctions were effaced. The native service of the Company came down to a dead level of common soldiering, and rising from the ranks by a painfully slow progress to merely nominal command. There was employment for the many, there was no longer a career for the few. Thenceforth, therefore, we dug out the materials of our army from the lower strata of society, and the gentry of the land, seeking military service, carried their ambitions beyond the red line of the British frontier, and offered their swords to the Princes of the Native States."

THE ROUND TABLE CONFERENCE IN SOUTH AFRICA

A Preparatory Study

By C. F. ANDREWS

BEFORE the Round Table Conference on the Indian Question in South Africa begins on December 14 at Capetown it is of very great importance that thoughtful students of modern politics and Indian national concerns should get their minds quite clear and well-informed concerning some of the main issues. For the subject is very complicated and the situation is like nothing else in the world.

In this article, I propose to deal specially with the direct relation of the Indian question to what is called General Hertzog's 'native policy'. For there is a close and intimate connection between the Bantu problem and the Indian problem. The racial issue is the most important one all along

to consider: the economic consideration only comes in to reinforce the race prejudice. Even if it could be proved by demonstration that South Africa would be economically the poorer by the repatriation of all the Indians who are domiciled there, it would hardly alter the minds of the great majority of white South Africans who object to the presence of the Indian community in South Africa on racial grounds.

Before leaving again for South Africa to prepare for the Conference I propose to explain in the *Modern Review* the three following points:—

(i) The nature of the anti-Indian propaganda in India itself and its ultimate object.

(ii) The much larger and more ambitious propaganda against the Indians emanating from Kenya and reaching South Africa, by which it is hoped to drive the Indians out of Africa altogether.

(iii) The daily relationship, due to intimate contact, between the Indians and the Bantu races.

I

The Indian Question in South Africa is from one point of view only a minor issue to white South Africans. To most of them its importance lies in the fact that it is an appendage to the far greater issue called by them 'native policy'.

It was a genuine surprise both to General Hertzog and to Dr. Malan when they were told authoritatively at last from India that the Asiatic Bill if passed would be regarded as an insult and a humiliation in India itself. For it has to be always remembered here in India, that there is hardly any conception in South Africa, how vast in extent, population and resources India is. The whites have become accustomed to treat the Indians in exactly the same way as they treat the Bantus, whom they call the 'natives.' With very few exceptions, they regard the Indians as belonging to an inferior race with whom it is impossible for the white man to have any intimate social contact. Holding Indians in such contempt, they naturally imagined that whatever Bill was passed against the 'Asiatics' would be acquiesced in and that by one short and sharp Act of Parliament they could induce Indians by pressure to leave the country. The memory of the general public, in any country, is proverbially short; and the long test of strength in the passive resistance struggle of 1907-1914 where Indians proved victorious, has already become a thing of the past. The Indians with whom the whites in South Africa have to deal to-day are a new generation; and I found everywhere little evidence given to their powers of passive resistance for any length of time. I believe myself that this estimate is wrong, and that if driven to extremes the Indian community, especially among its poorer members, would put up a gallant fight. But white South Africans do not think so. They still, every day of their lives, look upon India as the land where the 'coolies' come from and judge it accordingly. Only among a small proportion of the

Europeans is there a different estimate of India, based on a larger view of the world.

Let us look at the whole matter for a moment from the South African 'white' man's point of view. As I explained in my former article, the white man is now overwhelmed by the thought of the vast preponderance of the Bantus, in the future. The intensive campaign carried on against the Indian community by the South African's League has gained ground rapidly in recent years chiefly owing to their fear of the increasing number of the 'natives'. The census of 1921 gave such a shock to the Europeans that they have continued to talk about it ever since. Where from time to time I was able to engage in a quiet conversation with the more intelligent members of the South African public, they acknowledged to me their great fear concerning the future. The talk would, sooner or later, inevitably come round to the question of the alarming increase of the native population and the way to counteract it, while 'maintaining Western standards of living' and high wages for the European.

Therefore, if the Indian public are to have a correct appreciation of the main issues which will be discussed at the coming Conference, they must remember that neither in theory nor in practice can the Indian question be separated from 'native policy'. My friend and fellow-worker in South Africa, Syed Raja Ali, in a communication to the Indian Press deprecated such a confusion of the two questions, but a larger experience of South Africa would have convinced him that there is no possibility of keeping them separate; for the anxiety of a very large number of the white people with regard to the Indians is, as I have shown, in a great measure due to an instinctive fear concerning the Bantus. They do not wish the Bantus to come forward politically and they fear that any concessions made to the Indians will encourage the political ambitions of the Bantus. For the whites in South Africa regard it as an axiom that no privileges can be given to the Indians and yet at the same time be refused to the Bantus. Therefore, it always comes round to the same point, that the ultimate desire on the part of the whites to get the Indians to leave the country springs from a fear of being swamped by the increasing numbers of the Bantus together with an unwillingness to give the Bantus any political privileges.

Let me not be misunderstood. There is

a considerable minority of whites in South Africa who are 'pro-native.' The champions of the Indian cause have to rely on them for their support at every term. For every European sympathiser with the native from humanitarian motives is a supporter also of the Indians, indeed, a considerable amount of pro-native European opinion was actually in favour of protesting against the disabilities of the Indians and Bantus together as one issue. In principle, I do not think that any European member of the different 'native welfare' societies would object to this : but in practice it is still found better to work on parallel lines without amalgamating organisations.

For instance, with regard to the Asiatic Bill, which specially was directed against Indians, the Indian community bore the brunt of the attack while the Bantu organisations passed sympathetic resolutions and joined us on a common platform in our protests. In the same way, with regard to the Colour Bar Bill, which specially attacked the Bantus, the Bantu organisations and the European 'native welfare' societies bore the brunt of the conflict, while the Indian community passed sympathetic resolutions and joined the Bantus on a common platform wherever they made their protest. In face of the common danger, perfect unanimity then existed and still exists between the Bantus and the Indians. Some of the finest speeches I have listened to at our public meetings in South Africa, condemning the Asiatic Bill, were made by the Bantu leaders who joined our meetings out of direct sympathy with the Indian cause.

For my own part, it hardly needs stating here in India that I am sincerely and wholeheartedly glad that these two questions cannot be separated from each other. For this aspect of the great struggle, in which we are now engaged, raises it at once to a higher plane and gives to it a universal character. It takes away from it any semblance of national self-seeking. In his courteous reply to my appeal on behalf of the Bantus, that we should not drop the Colour Bar Bill or leave it out of the Round Table Conference, Syed Raza Ali acknowledged this fact in an open manner in the Press. I believe his real heart sympathy is with me in this matter even though he felt obliged to make a protest.

Perhaps the following consideration may help to prove the point I have tried to make,

that it is really the fear of the 'native' which is behind the Indian question.

After the census of 1921, there was obviously nothing seriously to alarm the whites in South Africa with regard to the Indian figures, which were almost insignificant. In Natal, where Indians were most numerous, the Europeans had increased by 40 p.c. against an Indian increase of less than 6 p.c. The two most distinguished thinkers in South Africa, Mr. Patrick Duncan and General Smuts, at once publicly stated that as far as members were concerned the Indians in South Africa could no longer be regarded as a seriously disturbing factor. For the Indian percentage of the population was a declining one.

But in spite of this, the years that followed the census of 1921 witnessed a violent anti-Asiatic agitation. Not once only, but many times over, responsible and thoughtful white men said to me : "You see, we feel obliged to get rid of the Indians, however, small their numbers may be, because their presence will politically encourage the 'native'. The 'native' is not fit for political advance yet. Therefore, we must get rid, if we can, of the Indian as a third party."

It will be seen from this line of argument how impracticable it would be to confine the issue at the coming Conference merely to the Indian, even if we wish to do so. For all the while at the back of the white South African delegate's mind, while the Conference is proceeding will be this one absorbing thought,—"How can we reduce the number of Indians in South Africa, in order to be able to deal, without any complication from a third party, with our native policy."

II

But the South African Indian situation, difficult and dangerous as it is, has become still further involved, in recent years, by a much larger and wider propaganda. This propaganda seeks to drive the Indians not only out of Natal but out of the whole of Africa. For to-day unfortunately there is an anti-Indian Campaign being carried on up and down the entire length of Africa. It starts from Kenya, and it has already proceeded through Uganda as far as the Belgian Congo. Then, from Tanganyika, it has gone to Nyassaland and from thence both to Northern and Southern Rhodesia. The only spot, where apparently it has had no harmful effect, is the island of Zanzibar.

There the nominal sovereign is an Arab Sultan. He is himself entirely in favour of his Indian subjects. Indeed, they alone have brought the present remarkable prosperity to his dominions.

This 'white' campaign, to drive Indians out of Africa altogether, was started in the year 1919 by Major Grogan and Lord Delamere; it has been increasing its baneful activities ever since. Propagandists of this new 'white Africa' policy have been set at different times to South Africa and have received the ardent support of the bulk of the white population there. They have taken up as their main argument the palpably false position that the Indian everywhere in Africa is now standing in the way of the native African and therefore, hampering all that the white man is trying to do. In the Economic Commission Report of Kenya, dated 1919, this argument was first put forward. It was framed in such an offensive manner, that the British Government at white hall was obliged to dissociate itself from its findings.

From that time forward Lord Delamere's efforts have been increasing and his persistence has been worthy of a better cause. It has been my unwelcome occupation to track down from time to time the misleading statements and conclusions which Lord Delamere has drawn and to expose their fallacies. But the struggle is never ending.

Here again, the real alarm, amounting almost to panic, which started the white community of Kenya on this campaign against the Indian settlers, was not directly due to the position of the Indians themselves, but to the fear of the rising natives. It was specially feared that the Indians would teach the native Africans how to rebel against their white rulers. The very same argument was brought forward, which now is being used in South Africa, that if any political concession is given to the Indians it must also be given to the native races. And the white man is against giving any political privileges to the coloured people.

Another cause of offence was Sir Theodore Morison's proposal, that Tanganyika should be handed over to India as a 'Mandate' instead of to Great Britain. This proposal was morally rejected at once by every Indian of weight and character in India itself; because Indians have no wish to start out on a career of modern imperialism after the European pattern.

But the white settlers in Kenya, judging Indian leaders by themselves, imagined that this proposal of Sir Theodore Morison proceeded from India itself and not from England. Undoubtedly, this fear concerning Tanganyika increased the anti-Indian sentiment in East Africa.

In order to understand this we have to recall the career of Cecil Rhodes in his Empire-building from South Africa upwards, and how he annexed what we now called the two Rhodesias. For this explains better than anything else the Kenya White Settlers' mentality. Lord Delamere and Major Grogan have both had grandiose ideas of what may be nicknamed a 'Rhodesian' nature. They wish to start from East Africa and to link it up with South Africa. Thus they hope to found one huge 'British African Empire' reaching from South Sudan to the Cape Province. This would bring about the realisation at last of Rhodes's own dream of an all-red British route for the continental 'Cape to Cairo' Railway of the future.

My visits to East and South Africa and the intervening regions have now been so frequent, that this "white" sentiment on the Indian question has become very familiar to me, and it is my strong impression that this anti-Indian agitation in Kenya, engineered by Major Grogan and Lord Delamere, would not have arisen at all in its present intensive form, if there had not been this sudden alarm, in 1919, that all these plans for an East African Empire might be frustrated if Sir Theodore Morison's proposal of an Indian Mandate for Tanganyika became embodied in the treaty of Versailles. Like Cecil Rhodes, these new Empire builders were playing for high stakes; and they were ready to use any weapon which came to hand in order to attain their end. For this reason they undertook journeys of many thousands of miles and spread throughout the length and breadth of Africa the erroneous impression that the Indian settler in Africa was always a menace to the native African and stood in the way of the African's advancement. They went still further and depicted the Indian himself as being 'immoral' and introducing diseases due to immorality into East Africa. Their vast design of creating nothing less than a 'British African Empire' accounts for the desperate energy of these men who will stick at nothing in their endeavour to get rid of the Indian in order that their own schemes should bear fruit.

Therefore it needs to be understood in India that this offensive Kenya Settlers' programme of a 'White Africa', from which the Indian should be excluded, has never for a moment been abandoned. A striking phrase, that Major Grogan used at a banquet in 1919, has become famous up and down Africa among white men. "South Africa," he said, "has shut the back door on the Indian at Durban; it remains for us to shut the front door at Mombasa."

Durban is far away from Kenya down the coast, in Natal. There, since 1913, Indian immigration has been stopped. But Mombasa is much higher up the coast, immediately opposite India. Lord Delamere and Major Grogan's scheme was to 'shut Mombasa from Indian immigration as effectively as Durban has been closed. Not a single Indian was to land in Africa at all! Even those who were already there, whether in South or in East Africa, were to be driven out or eliminated by some legal device of administration. Just as Australia and Canada were "all-white", so British Africa was to be 'all-white', except for the one difference that British Africa contained a large native population which by no stretch of imagination could be either excluded or eliminated.

The struggle to attain this end of Indian exclusion from Africa has thus been one of extraordinary intensity. News of all the efforts that have been made has sometimes failed to reach India; but through private correspondence and through following the East African papers I have learnt the main facts. It has been easy for the Indian Government to obtain an official repudiation from Whitehall of any intention of Indian exclusion on the part of the Imperial Government. But men like Major Grogan and Lord Delamere go on with their plans all the while and take no notice of these official denials.

The time when these empire-builders came nearest to success was in the autumn of 1923. They took hold of one ambiguous clause of the 'White Paper' and twisted its meaning in favour of their own doctrine of Indian exclusion. The Kenya Government was induced to hurry through an Immigration Restriction Bill, which would have fulfilled their purpose. But their plans were foiled by a refusal of the Colonial Office to allow the Bill to be made law.

Quite recently Lord Delamere and others have asked for a five years' interim census of

Europeans, Arabs and Indians, in 1926, with a view to discover whether the Indians are increasing in numbers faster than the Europeans. If the census had shown the figures they required this would have led to another attack on the Indians in Kenya. But the numbers pointed in the opposite direction. For the census proved that the Europeans were increasing in numbers much faster than the Indians. So no action has been taken.

At the present moment, Lord Delamere is in London seeking to obtain from a complaisant Conservative Government a change in the Kenya constitution which will give a non-official European majority on the Kenya Legislative Council. The meaning of this latest move in the campaign is obvious. A European non-official majority would be the first step towards 'white' responsible Government,—equivalent to that in Southern Rhodesia. As soon as such responsible Government could be once obtained by the Kenya Europeans, they would be able to snap their fingers at the Colonial Office. For they could claim, under the terms of the reciprocity agreement, that they had the right of determining the composition of their own population. They would then at once do what white South Africa and Australia and Canada have already done, namely, restrict altogether Indian immigration.

One point to bear in mind all along is this. South Africa and Kenya are both working hand in hand together on this Indian question. They have a united policy. They do not work apart. There is constant consultation and cross reference. The result aimed at is one and the same. Therefore, for India to lose in South Africa is to lose in East Africa also. For India to succeed in South Africa is to succeed in East Africa also.

The Indians in East Africa are fully aware of this. They had many difficulties of their own and therefore, naturally wished me to stay among them for a time. But when I pointed out, that South Africa was now the centre of the whole struggle (just as London was the centre in 1923 during the Kenya crisis) they fully agreed and willingly allowed me to take up my whole time in South Africa, not pressing me any longer to stay in Kenya. Mr. M. A. Desai, whose premature death is one of the greatest calamities to the Indian cause, saw the point immediately, when I met him at Mombasa,

on my way out to South Africa. "Of course," he said to me, "you are quite right in what you say. We all know out here that if the Indians are driven out of South Africa, our turn will come next. We have no doubt whatever on that point and we know that your struggle there is the same as our own."

The facts that I have mentioned will show how extraordinarily important the struggle is and what immense issues are at stake. For my own way of thinking, the exclusion of Indians from the whole of Africa would be a disaster to the whole body of humanity.

It would not affect India alone, but would be the deadliest blow to the cause of the African native.

In what I have here written, I find that I have already given sufficient material for one article. My third heading, "The daily relationship between the African natives and the Indian Settlers, is of very great significance, and cannot be crowded in at the end of an argument that is already somewhat lengthy. I shall therefore, leave it over for a future number of, the *Modern Review* and try to finish it before returning to South Africa in September.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

PROPHYLAXIS. By Sauranga Nath Bannarjee, M. B., Chief Medical Officer, Dhenkanal Feudatory State, Orissa.—Published by the author.

This is a small useful book of 67 pages dealing with the important subject of *Prophylaxis or prevention of diseases*. As prevention is always better than cure, the author deserves our best thanks for his laudable attempt to draw the attention of the general public to some of the fundamental principles underlying the *germ-theory* of disease, and how best to secure protection against infection by these micro-organisms. He has given a brief life-history of these disease-germs, their distribution in Nature, the various modes of their entry into the human system and their fight for ascendancy therein. The chapter on *Natural Resistance* is interesting reading and contains a lot of useful information regarding the various ways and means adopted by Nature in her warfare in the human body against the invading army of germs and in counteracting their evil effects. The chapters on *Prevention of Communication* and on *Disinfection* contain many valuable practical suggestions for preventing the spread of epidemic diseases and will amply repay perusal.

The author has supplied in a simple and popular way much useful information regarding the causation, spread and prevention of communicable diseases which will greatly benefit the general reader.

It may be pointed out that the author in explaining the part played by insects in communicating disease to man, has included Malaria and Kala-azar within the category of *Germ-diseases* in the ordinary acceptance of the term and as dwelt upon in his book. This lacks in scientific accuracy.

TUBERCULOSIS (OR CONSUMPTION) OUR GREATEST FOE: By Dr. Chumilal Bhatia, L. R. C. P. & S. (Edin.).—Price six annas.

The author has done a public service by writing this monograph on *Tuberculosis* which is rightly considered as one of the greatest scourges of mankind. He has priced the book at 6 annas only, which is likely to bring it within the reach of the English-reading Indian public of humble means.

Tuberculosis has made rapid strides in India, particularly in the large cities, within the last quarter of a century. Its incidence and its toll are yearly increasing. By rough calculation, about ten *lacs* of people suffer in Bengal alone from this disease and about a *lac* die annually as its victim. In Calcutta the annual death-rate from Tuberculosis is steadily on the increase, as will appear by a reference to the Health Officer's annual reports. It prevails most amongst females of child-bearing age, and is found more commonly among Mahomedans than among Hindus. Poverty, insanitary habitations and surroundings, overcrowding, poor food, child marriage, frequent child-bearing, *purdah* etc., are some of the prominent

predisposing factors which contribute to the increasing incidence of the disease in the large cities of India and these cities form the *foci* from which infection is being constantly carried to the outlying healthier parts of the country. Ignorance and neglect of the simple rules of health on the part of the people are most responsible for the spread of the disease, and the author has rightly observed that education and enlightenment as to the causation and prevention of the disease are the only means of checking its spread and reducing its mortality. This is the object with which the book has been written by the author and we heartily wish him success. Promiscuous spitting which is a bad habit with most Indians, is one of the chief means of the spread of the disease. If this habit could be corrected, the spread of the disease could be effectively checked.

The author has largely dwelt upon precautionary measures against spread of *infection* in chapter IV of the book which we strongly recommend to the reader. There is much valuable information and a lot of practical hints supplied by the author, not only as how to avoid infection but also how to shake it off best when the infection is once contracted.

The author rightly insists upon the hygienic and dietetic treatment of the disease and shows the futility of treatment by drugs. Open air, sunlight and a liberal supply of nourishing food are the only means by which the disease could be successfully combatted in its earlier stage, and improvement effected in its later stages, and this could be best secured in sanatoriums. The marked decrease in the death-rate of Tuberculosis in England to which a reference was made by H. R. H. the Prince of Wales in his speech at a recent function of the Ross Institute of Tropical Medicine in London was to a large extent due to the treatment of the disease in Sanatoriums. The author has shown the advantages of the "Sanatorium treatment" over the so called Home treatment and has recommended the former in all early cases. We share the regret of the author that there are very few properly equipped Sanatoriums in India where patients of humble means could be sent for treatment. The records of treatment in the King Edward Sanatorium at Dhurrampur are very encouraging and satisfactory and the author has done well in giving a little detailed information about this institution which would prove of value to those who would need its shelter.

The establishment of an adequate number of well-equipped sanatoriums in different parts of India would considerably reduce the incidence of the disease and its mortality. They will not only be helpful in effecting complete cure in all suitable cases but will also prevent the spread of infection in the local centres from which the patients come and at which they form so many *foci*. Further, the people receiving treatment at a Sanatorium will be educated in the best methods against communication and spread of the disease as practised in the institution and will thus be the means of spreading this salutary knowledge among his people at home and in the neighbourhood.

Arrangements were in progress for starting a Sanatorium for treatment of tuberculosis at Iki, a health resort in the district of Ranchi (Bihar and Orissa). Another is going to be enlarged and reorganised at Jadubpur near Calcutta. There is

need for many more such Sanatoriums in India and this is an admirable channel in which the surplus of the charitably disposed Indian public may be profitably diverted.

The printing and get up of the book are good. We wish its wide circulation.

CHUNILAL BOSE

EUGENICS AND POLITICS: *By Ferdinand Canning Scott Schiller. Constable. London.*

With a view to arousing interest in studies in Eugenics the learned author has collected in a book form some of his essays originally published in magazines. The book contains seven short essays: 1. Eugenics and Politics (Reprinted from the *Hibbert Journal* 1914), 2. National self-selection (Reprinted from the *Eugenics Review* 1910), 3. Eugenics vs. Civilization (Reprinted from the *Eugenics Review* 1921), 4. Eugenics and Education (this essay is conflation of two papers: one on Eagenical Scholarships published in the *Oxford and Cambridge Review*, 1908, and the other on Practicable Eugenics contributed to the *Bulletin of the First International Congress of Eugenics*, 1912), 5. Plato and Eugenics, 6. The Ruin of Rome and its Lessons for us (*Eugenics Review*, 1925) and 7. Some Misconceptions of Eugenics. Some of the essays have been slightly revised in the light of subsequent development. The paper on Some Misconceptions of Eugenics deserves special mention inasmuch as in this article the author has replied to critics who are of opinion that eugenical doctrines are fantastic, revolutionary, unscientific and Utopian. He has also very ably met the arguments of those who hold that the programme of the Eugenists is harmful to the human race and that it is tyrannical and destructive of love and individual liberty of choice in personal relations.

We welcome this valuable addition to Eugenic literature. The printing and get-up are excellent.

EMINENT MUSSALMANS: *Published by Messrs G. A. Natesan & Co., Madras. Price Rs. 3. 1926.*

At a time when the Indian Mussalmans are trying to assert their claims to a predominant place in Indian Polity the publication, under notice, containing short biographical sketches of eminent Mussalman Statesmen, Poets, Lawyers, Reformers and Jurists who have contributed to the intellectual, political and social advancement of their countrymen, will be read with interest. Commencing from Sir Syed Ahmed, the greatest leader of the Indian Mussalmans in the nineteenth century the story of their work has been brought down to this day. Among the sketches included in this volume are those of Sir Syed Ahmed, Badruddin Tyabji, The Aga Khan, The Imam Brothers of Patna, The Ali Brothers etc. The word *Mahomedan* has been differently spelt at different places in the book e.g. *Mahommedan* (p. 85), *Muhammedan* (p. 97), *Mahommedan* (p. 183), *Mahommedan* (p. 219) etc.—A standard spelling would have been better. Although the illustrations enhance the value of the book yet it must also be pointed out that the photographic reproductions are not up to the mark. We hope that the enterprising firm of publishers would mend these defects in the next edition. The volume, useful and informative as it is, is sure to receive a wide circulation.

HIGHER EDUCATION IN BENGAL UNDER BRITISH RULE : By Dr. J. Ghosh. Published by Mr. G. N. Mitra for the Book Company 4/4A College Sq., Calcutta. Price Rs. 4/8. 1926.

According to our author excessive emphasis is being paid, now on technical education or vocational training. In the book, under notice, Doctor Ghosh who is an advocate of literary studies, has attempted "to combat this opinion by pointing out what literary studies have done for the community and may still do for it if properly directed and supplemented." He has also furnished his readers with an interesting account how Western education, which was at the beginning denounced by the orthodox Hindu and Musalman scholars, gradually came to be incorporated into the Indian educational system. The author's remarks on the place that Sanskrit or Arabic studies should have in the scheme of liberal education and on the importance of a suitable medium of instruction as also his valuable suggestions on reordering and enlargement of the educational opportunities of our youngmen" well repay perusal. Although we are not in agreement with some of the conclusions of Dr. Ghosh yet we commend this book to all interested in the question of Higher Education in Bengal. The printing and get-up of the book leave nothing to be desired.

P. C. S.

"SIR, TEACH ME BRAHMAN" (*Adhihi Bhagavo Brahma*) : By Father J. F. Pessein (Wellington, Nilgiris, S. India) Pp. 77. Price 6 Annas.

Here "Brahman" means "Christn Brahman" i. e. Jesus Christ.

"VEDANTA VINDICATED" : OR HARMONY OF VEDANTA AND CHRISTIAN PHILOSOPHY : By Rev. J. F. Pessein (Wellington, Nilgiris, S. India.) Pp. 156 ; Price Rs. 2-4.

A Jesuitic trick of preaching christianity. The author writes "Vedanta vindicated" but he means "Vedanta exploded."

MAHESCHANDRA GHOSH.

STUDIES IN HINDU POLITICAL THOUGHT ; By Ajit Kumar Sen, M. A. Published by Messrs. Chatterberthy Chatterjee & Co. Ltd. Calcutta. Rs. 5.

Of late, researchers in the field of indology have been paying considerable attention to our ancient political institutions and theories. The discovery and the translation of the *Arthashastra* of Kautilya some years back by an eminent Indian scholar have opened the way for much valuable work in this department of ancient Indian history. Up till now, however, more attention has been paid to Hindu political institutions rather than to Hindu political thought and the author of the present book is to be congratulated on his contribution in this direction.

The book falls into seven chapters dealing with the following topics respectively. I. Is Hindu Politics Theological? II. Scope and Nature of Hindu Political Literature. III. The Hindu View of the State of Nature. IV. Origin of Kingship V. Checks to Tyranny in Hindu Political Thought VI. The Concept of Law and the Early Hindu View. VII. The *Arthashastra* of Kautilya and the *Nitisastra* of Sukra.

The first chapter which is an attempt to answer the query whether Hindu politics

is theological is provoked by the following statement of Dunning quoted by the author. "The Oriental Aryans never freed their politics from the theological and metaphysical environment in which it is embedded to-day." After examining various authorities the author comes to the following conclusion. "Thus, whether we look at the question from the point of view of classification, or doctrine of *Purusakara* or conception of law or the theory of Kingship, it is evident that Hindu political thought properly so called is not theological but predominantly secular and positive. We think this view to be a correct one.

But while the author insists that so far as our political conceptions went they were of a distinctly secular rather than of theological predilection he admits that they did not go very far, for strictly speaking, it was more with concrete political problems than with abstract political speculation, more with the art than with the theory of government, that our ancient political writers busied themselves. "Probably this is the greatest defect of Hindu political writers" says our author but he hopes, that "future researches will be able to controvert this statement." Indeed, the stimulation of "future research" has been one of the aims of the author and it is with this end in view, he declares in the preface, that ample footnotes have been added. We hope that the author's hope will be justified and that not only others but also he himself will utilise the excellent materials and the valuable suggestions which the work under review furnishes for further essays in this direction. Some of the chapters of the book appeared in the form of articles in the *Modern Review* and other periodicals.

H. S.

THE OCEAN OF STORY : Being Vol. V of the ten volume edition of C. H. Twiney's translation of Somadeva's *Katha Sarit Sagara* published under the editorship of N. M. Penzer, M. A., F. R. G. S., F. G. S., etc. etc.

We have reviewed the first four volumes of this excellent edition in previous numbers of this review. In the present volume is contained the famous *Panchatantra* fables. Mr. E. Dennison Ross contributes a highly instructive foreword to this Volume. His statements embody the results of much original research and add considerably to the interest of the volume. His views will appear to go against the accepted views of eminent scholars, but that is a question which should be settled by and among scholars. The present volume also contains the "Tale of Ghata and Karpara." In get-up and in other ways it marches in line with the previous volumes.

A. C.

SANSKRIT

BHAGAVADAJUKIYAM, A PRAHASANA OF BODHAYANA KAVI (WITH COMMENTARY) : Edited with critical Notes and Introduction by Anujan Achan. Ex-Research scholar, Visvabharati, Curator, Paliyam MSS. Library, Jayantamangalam, with a Preface by Prof. Dr. M. Winternitz of Prague.

The text of this *Prahasana* was first edited by Prof. A. Banerji-Shastri in J.B.O.R.S. 1924: now it is edited for the second time by Mr. Achan from a good many Mss. some of them belonging to the Paliyam Mss. Library, while others were found in Government Mss. Library, Cochin State. The Commentary which gives also allegorical meanings (as according to him, the truth is covered here in the drama with fun, "*hasyaguhiṭa tattvarthe*," p. 96) is useful. The name of its author is not known. His another work, as can be gathered from the last of the concluding verses, is a commentary on some drama of Bhavabhūti. It is, however, not clear from his writing as to whether he commented upon all the dramas of Bhavabhūti. The editor has given some other particulars of him in the introduction. According to the commentator Pataliputra was the scene of the *Prahasana* (p. 56, "*Nagaram Pataliputra Khyam*"). This is corroborated also by the stanza 25 (p. 64) in which it is stated that the man of Death (Yamapurusa) first having crossed the Ganges went to the mountain Vindhya, and then to the South upto Lanka, and finally to the country of Dharma. This verse has however, wholly been left out by the commentator.

The aim of the author of the *Prahasana* is to show the efficacy of *Yoga* by which one can enter into another's body. The fun of the farce centers round the fact that a Parivrajaka 'a wandering religious mendicant' often referred to in the drama by the word *Bhagavad* 'Blessed one,' entered by the power of his *Yoga* into the body of an *ajjuka* 'Courtizan,' Vasantasena by name who had just before died of snake-bite caused by a man of death through a mistake. This man realized his mistake and placed her soul in the dead body of the Parivrajaka as he saw her already alive. Thus the Parivrajaka was neither a pure *Bhagavad* nor an *ajjuka* but a combination of both of them, and thus there was a *Bhagavadajjuka*. Hence the farce is named *Bhagavadajjukyan*.

The Preface by Dr. Winternitz and the Introduction by the editor show the importance of the drama giving various informations. It is well-edited, but the Prakrit portion required a little more attention. We welcome it and hope that the first publication of Mr. Achan who has a collection of more than twelve hundred Mss. containing not less than fifteen hundred books at his disposal in the Paliyam Mss. Library will be followed by others in future.

CALCUTTA ORIENTAL SERIES: JAYAMANGALA, A COMMENTARY: By Sri Sankaracarya on the *Sankhya-Saptati* edited by H. Sarma, M. A., Professor of Sankrit, Ravens College, Delhi, with an Introduction by Gopi Nath Kaviraj, M. A., Principal, Govt. College, Benares.

The Commentaries of Gandapada, Mathara and Vacaspati Misra and the *Sankhya-Karikas* of Iśvarakṛishna are well-known. But the commentary *Jayamangala* on the same work was hitherto unknown or little known to most of us. We are, therefore, very thankful to Prof. Haradatta Sarma for his presenting us this time with this work which is edited by him for the first time from two Mss., one secured from the Govt. Oriental Mss. Library, Madras, and the other from the library of the R. A. S., London. No doubt, the editor has taken much pain in bringing out the edition, yet

there are mistakes, which, we hope, will be corrected in the next edition.

The commentary is ascribed to Sri Sankaracarya, but wrongly as Prof. Kaviraj has clearly shown in the Introduction, that the real author of the work is Sankaracarya who is the commentator of the *Kamasāstra* of Vatsyayana and the *Nitisara* of Kamandaka. Though the commentary interprets the text on some points differently from the other commentaries, it does not seem to us to be of much importance.

VIDHUSHEKHARA BHATTACHARYA

HINDI

BHARAT KE PRACHIN RAJYAMSA—VOL. III: *Sahitya-charya Visvesvarnath Rau, M.R.A.S. Published by the Hindi Grantha Ratnakar Office, Bombay, Pp. 483, 1925.*

This volume of this valuable work by the learned Superintendent of the Sardar Museum of Jodhpur gives a connected account of the various houses of the Rashtrakutas from the earliest times to the present. This work marks a high standard in the art of writing history inasmuch as it is based on contemporary coins, inscriptions, Sanskrit and Persian Works. It will serve the purpose of a very useful and reliable hand book on the subject.

SAMSKAR-CHANDRIKA: By Pundit Bhimsen Sarma and Atmaram Radhakrishna. Published by the Jaydev Bros., Baroda. Pp. XLVIII+760. Third impression.

The present edition of the book under notice is a detailed exposition of Maharshi Dayananda's work called "Samskar Vidhi" published on the occasion of the birth centenary of the founder of the Arya Samaj. All the social rites which a Hindu has to undergo according to the Vedas are here elucidated in the light of Vedic text.

SRI BUDDHA-GITA: By Satyadev Paribrajak. Pp. 100.

Hindi version of the celebrated Pali work "Dhammapadam."

BAHTAHA PHUL: By Rupnarain Pandeya. The Ganga Pustakmala, Lucknow. Pp. 449.

Mr. Charu Bandyopadhyaya's Bengali work "Sroter Phul" is translated in a charming style.

BAGVAN: H. Giridhar Sarma, Sri Vijaya-dharmalakshmi-Jnanamandir, Belanganj, Agra. Pp. 199.

An attempt is here made to translate Rabindranath Tagore's "Gardner." The rendering is a veritable sacrilege on the poetry of Tagore. The Pundit has not the taste and equipment to render high-class poetry into his mother-tongue. It may not be out of place to note here that modern Hindi poetry labours under a great many disadvantages, e.g., rhyme, rhythm, diction and metre. Here the laudable attempt of the translator in introducing 'blank verse' in Hindi is frustrated owing to the lack of proper balance.

MUKTADHARA: Ramacharan. Prakas Pustakalaya Cawnpore, Pp. 114.

Rabindra Nath Tagore's Bengali play is here translated, The prose-pieces are fairly rendered

but great injustice is done to the songs the charm and subtlety of which are entirely lost.

RAIL SE MAL BHEJNE KA KAYADA : *Raghumath Narasinha Kale, Vakil, Ujjain. Pp. 485.*

A useful book on railway transport.

RANGABHUMI VOLS. I, II : *Mr. Premchand. The Ganga Pustakmala Office, Lucknow. Pp. 930.*

Mr. Premchand has earned a reputation as an original writer of fiction in Hindi. The volume under notice shows his power of delineation of the social problems of the present time in his inimitable style. Most of the characters are life-like and the author presents a lot of them on the social stage of which his work is a powerful picture.

KARMAYOGA : *By Chhabinath Pandeya, B.A., LL.B. Hindi Pustak Bhavan—181, Harrison Road, Calcutta.*

The Bengali work of the late Aswini Kumar Dutt is here translated.

DESI RANGAI O CHHAPAI : *By Bansidhar Jain. Published by the Khadi Samachar Dept. Sabarmati Asram.*

The author tackles the important problem of dyeing and printing from the practical standpoint. Indigenous raw materials and the chemicals used for the purpose are fully described. Specimen pieces of dyed yarn and printed Khadi add to the usefulness of the publication.

BRIKSHA MEN JIV HAI : *By Swami Mangalamanda Puri. Published by L. S. Varma & Co., 138, Atarsna, Allahabad. Pp. 455.*

This work deals with the life of the vegetable world. The epoch-making discoveries of Sir Jagadish Bose are explained. The opinions of the Hindu Shastras are also incorporated. Towards the end the author gives his views on vegetable food.

RAMES BASU.

FRENCH

L'INDE ET LE MONDE : *India and the World. By Mon. Sylvain Levi. (Honore' Champion, Paris).*

This volume is a collection of six valuable essays from the pen of the great French Indologist whose name is well-known to us. The first essay 'India and the World' gives the title to the book and strikes the key-note : "*Civilisation is a collective work in which each is working for the benefit of all.*" This is a great historic truth which we often ignore. When our culture is poor or when we are infected with the virus of national egotism we flatter ourselves to believe that we alone are responsible for our civilisation and that our neighbouring peoples are "barbarians" having nothing to do with our immaculate culture. But the real truth is that every great civilisation is a work of co-operation in which different races and peoples participate. Prof. Levi in his inimitable style shows how India was enriched by various nations in the past and how her future is also going to be decided by her capacity to assimilate the world influences mobilised on the field of her national history.

We understand the meaning of Prof. Levi's warning. He visited India in the 1921-1922 and he felt that "non-co-operation" was not settling simply in the mind of the mass, it had its place in the mind of the *intelligentsia*, the scholars and historians of India as well. Hence this protest. He shows how Asoke, Asvaghosa and a host of the "great" sons of India have been forgotten by Indians, how they have been rescued from oblivion by occidental scholars and given back to India.

Surely if there is any mortal enemy of the Science of History it is false patriotism and we recommend the book of Prof. Levi to every student of history. The succeeding chapters on the "Brahmanical Civilisation", the "Buddhist Civilisation", the "Buddhist Humanism", are each illumined with the insight of Mon. Levi who is a past master in the art of telling ever new things through the old old story. His partiality for Buddhism is obvious and he might be charged with passing a somewhat summary judgment on Brahmanism; but he had spoken certain "home truths" which may not be palatable to modern Indian taste but which have to be considered all the same. Brahmanism expresses the *national* genius of Indian Civilisation while Buddhism expresses all that is truly human, *universally human* in India. But this Buddhism triumphed only when it was exiled from the mother-land!

In the last two essays Prof. Levi discusses the special characteristics of the Western and the Eastern humanism. Here we feel that his enthusiasm for occidental humanism has clouded to a certain extent his intuition of things oriental. He recommends European humanism as the panacea for all the evils of the Orient and goes to the length of denying any truly universal element in Indian thought. Indians may retort by asking the French savant to explain how was it that India evolved universalists like the Buddha and Asoka, centuries before the Occident could dream of the principle of Fraternity, and if the Classical humanism is such a living force in the history of the Occident how is it that it failed to stop the disintegration of the Greco-Roman world and why is it now ineffective to combat the forces of barbarism and war, threatening the very foundations of modern civilisation. Who would explain how the Occident, saturated with classical Humanism, could behave in the most inhuman way towards the neighbouring peoples. We are afraid the European "Kultur" seems to be dangerously detached from the stand-point of moral responsibility and we feel that Humanity needs something more than mere classical humanism in order to alleviate and transform its sufferings.

DANS L'INDE. IN INDIA (FROM CEYLON TO NEPAL): *By Madame D. Sylvain Levi. Published by F. Rieder & Co. Paris. Pp. 244. Price 9 francs.*

Madame Sylvain Levi accompanied her husband in his tour through India from Ceylon to Nepal and she used to write letters home giving details of their travels. The letters from 1st November 1921 to 13 October 1922 reflect as it were in a mirror all the incidents and personalities that crossed the threshold of her attention. One feels that she possesses the rare gift of a born diary-writer. Fortunately for us she is not a writer of the Keyserling type ever chasing the concrete facts to the limbo of philosophical abstractions. Madame Levi knows the value of the concrete and

the common place and that is how even our philosophers would find plenty of materials for thought in her simple statements and solid observations: She is French to the core of her being. The clarity of her vision and the piquancy of her expression* are admirable. The sentimental inanities of ordinary travel literature gives place to acute delineation of realities. Hence she is irrepressible in her charming naughtiness: "Dinoo Babu with his huge head with curled hairs resembling a Caligula!" "a young Jewish girl, author, philosopher and dancer"—such swift sketching of character with the utmost economy of lines, attests to her master hand. Her graphic power is also remarkable. To read her pictures of the Santiniketan of the Kenduli-mela, of the route, to Nepal, is to be hypnotised by her art. We have enjoyed her book thoroughly and we recommend it to our readers strongly. The book is a genuine contribution to travel literature and we hope that Madame Levi would give us more books of this kind.

LES LARMES DU COBRA: THE TEARS OF THE COBRA. LEGENDS OF LANKA: Collected by Enid Karunaratne; translated and illustrated by Andree Karpeles, Editions Bossard, Paris.

Andree Karpeles is responsible for revealing the variegated aspects of the art movement of modern India through her translations of Abanindranath Tagore's Sadanga; his "Art and Anatomy"; his "Alpona" and other volumes. She has published a volume of Legends of Bengal "Under the mango trees" in collaboration with Taponmohon Chatterjee. Now she offers us a delightful volume of Legends of Lanka; *The Tears of the Cobra* which reflects all the terror and the charm of the jungles of Ceylon. It is a happy sign that the Ceylonese are trying to revive their art through a movement led by Mr. and Mrs. W. E. de Silva founding national schools and also by Mr. Leonel de Fonseka and Madam Noel de Fonseka engaged in the revival of rural industries and decorative art of Ceylon. Enid Karunaratne, a young lady teacher of Singhalese schools had collected these stories charmingly illustrated by Andree Karpeles who is ever devoted to the cause of Indian art and who is mainly responsible for keeping up the interest of the French Public in the artistic and literary movements of modern India. The publishing house of Bossard in Paris is rendering yeoman's service to our cause by undertaking the publication of the illustrated texts and translations forming a collection of documents of the ancient and modern culture of the East.

ENTRE LE PASSE ET L'AVENIR; (*Between the Past and the Future*). By G. Ferrero. Published by Simion Kra (Paris).

This is a collection of essays from the pen of the distinguished historian of modern Italy. Innumerable writers are publishing their "Thoughts on the present discontent" and Signor Ferrero gives us here his reading of the situation. He agrees with Count Keyserling who says that the crux of the problem lies in the inherent opposition between the ideal of Perfection coming from the Past and the ideal of Progress developing with the Present. This conflict is not confined only to the Occident; it is fast becoming the keynote of the history of the Orient as well. Here Ferrero is opposed to the

thesis of Tagore who brings a "Spiritual" East as an antithesis to the "Materialistic" West. To Ferrero the problem is not confined to this or that continent but is an universal one. Man has conquered the Earth recently, but immediately he starts pining for the "Paradise Lost", the ideal of Perfection transmitted by his ancestors, the ideal that is being systematically destroyed by the so-called "Progressive" spirit of our modern age. This common aspiration for the qualitative as against the quantitative civilisation may bring the Orient and the Occident together; for each contains in its brain the lobe "Oriental" and the lobe "Occidental" as Maeterlinck puts it and there is really no caste system in the realm of human spirit.

MESSAGES D'ORIENT: *Messages of the Orient*. 17 Rue Fouad I. Alexandria, Egypt.

This is the first of a series of volumes edited by E. J. Finbert and C. J. Sauris, who propose to present to the world the ideals and aspirations of the different countries of the Orient through the contributions of the indigenous writers, and not through their official representatives, the occidental Orientalists. This is a laudable project and every oriental should support the scheme. The first volume is consecrated to *Persia* and it contains numerous informing articles on the different aspects of Persian art, history and literature. There are studies on Omar Khayyam and Sadi as well as translation of modern Persian writers, Mohsen Moghadam contributes a long and critical study on Persian Art. Ali-No-Rouze writes on diverse subjects and publishes an one act comedy "Djafarkhan returns from the Occident" staged in Teharen. Kazemzadeh Iranschaher writes a highly interesting article on the part played by the Persian women in the Revolution of 1908. The writer shows how women's role in sharpening the destiny of modern Persia is considerable and how the lead in the patriotic works and reforming activities are taken by Persian women who were once veiled creatures but who have now come forward to vindicate the cause of Liberty and Progress in their country. We wish the editors and collaborators of the Messages d'Orient all success. Volumes on India, China, Japan etc. would soon be published.

K. N.

BENGALI

BANGALA PRACHIN PUTHIR BIBARANA: VOL. III No 1: Compiled by Basanta Ranjan Ray Vidyalalabha and edited by Amulya Charan Vidyabhushan. Published by the Vangiya Sahitya Parishat, 245-1 Upper Circular Road, Calcutta. Pp. 159.

This progressive report on the old Bengali MSS. in the Library of the Parishat together with lengthy extracts will meet a long-felt want. Mr Ray the best known authority on old Bengali has done a service to scholars. 100 MSS. are here described of which the first is on "Dak-charitra and 243 years old, and all the rest are on Ramayana by the celebrated Krittivasa. Ms. no-52 which is 217 years old was copied by a Muhammedan named Shah Mohammad.

JATIDARPANA: *By Avadhuta Jnanananda. Mahanirvana Math, Manoharpur, Kalighat. Pp. 468.*

The vexed question of caste together with the various issues connected with it are most ably discussed in this work from the common sense point of view. A great many of Hindu scriptures are laid under contribution. Its close reasoning and the courage of conviction will make this work readable to those who are not given to bigotry. He asserts that the traditional four castes of the Hindus are now non-existent

RAMES BASU.

MAHATMA ASWINIKUMAR: *By S. Sarat Kumar Ray. To be had of Messrs. Chakrabarty Chatterjee & Co. Calcutta. Price Re 1-8. 1926.*

Aswini Kumar Dutt of Barisal exercised great influence on the public life of Bengal for more than two decades. He held a unique position as a political thinker and his life and teachings are national assets of great value. These character sketches of Aswini Kumar as an educationist, Aswini Kumar as the author of *Bhakti Joga* and *Karma Joga*, Aswini Kumar as a politician have been very ably painted by our author who was a devoted disciple of that great Bengalee.

The illustrations have enhanced the value of the biography and the get-up is excellent. We hope that this useful book will command a wide circulation.

PRASUTI PARICHARJYA: *By Dr. Bamandas Mukherji. Palli Mangal Samity, 132 Dharamtala St. Calcutta. Price Rs. 2. 1926.*

Dr. Bamandas Mukherjee, the well-known gynaecologist of Calcutta, has done a distinct public service by bringing out this useful publication at a time when the demon of infant mortality is creating havoc in the country. The hard lot of the prospective mother, the pitiable condition of the so-called labour room with its insanitary surroundings, the ignorance of the untrained and unclean *dhai* are mainly responsible for this evil. Our author has laid the Bengali reading public under a deep debt of gratitude by giving, in his own inimitable style, a good many useful instructions, illustrated with diagrams, which would be of immense value to the prospective mother. We hope that every household would possess a copy of this extremely valuable book.

P. C. S.

TELUGU

"KHILAFAT HISTORY: *By Sabnivisu Satya Kesavarao Pp. 31, published in the Islamic Printing Press. Pithapuram—Price 0-6-0.*

The Telugu Mohamedans must feel deeply obliged to the author for the invaluable service he has done in writing a dispassionate account of the Mohamedan tenets of religion, the history of the Early Khalifs and the "Khilafat wrong." He deplores the formation of democratic Turkey, and its action in driving the late Sultan into exile and ends with a solemn wish that Muslim harmony would be established by reinstituting the Khalifa on the throne of Turkey. In so far as it goes it is a simple and faithful description

of the past history. He however, fails to probe deep into the future. So long as the love of material civilisation agitates the Turkish mind the division between the spiritual and the Temporal power tends to be perpetuated.

B. RAMCHANDRA RAU.

KANARESE

SAMSRA SUKHA: *By H. G. Deshapande, B. A., Head Master, Training School, Dharwar; published by the author; price Rs 1-4.*

Sir John Lubbock or Lord Averbury's book "The pleasures of Life" is well-known to students of English literature. as a work of modest originality but of rare scholarship and labourious composition. The book under review is an adaptation of that work. The author has been successful in his attempt: He has lessened the number of quotations and embodied their purport in the main current of the author's thought. He has saved the reader from that distraction of quotations, in galore, no doubt; but the interjacent Sanskrit and Kanarese passages have still not totally removed the bore of the peeps at many turns into great minds through pin-holes. The adapter, perhaps, has not transcended the weakness of the original. As equivalents to the English quotations, however, they stand as an evidence of the dual or rather the multiple scholarship of the author. The transfusion of the exotic thoughts into the Kanarese body is very creditable. The reader never feels that he is reading English words and thoughts wrought into Kanarese.

The fourth chapter of the book, which deals with Kanarese Literature, is out of place. Of Lubbock's selection, the author has deprived the reader and has failed to introduce him at least to a bare out-line of the immensity and excellence of Lubbock's language, English. The author's own selection too of Kanarese works is a poor substitute for the original, in so far as he is compelled to include worthless and ephemeral books, in his list. As an appendix, the chapter would have been helpful.

The book is written in simple, chaste and dignified Kanarese. It is in that way, an excellent book to unify the Kanarese language of the various divisions of the Karnatak.

To the general reader it will be an edifying pastime. By his beautiful work, a rendering, though it is, done in excellent Kanarese, the author has laid the Kanarese language and the public under an obligation.

UPANISHAT-PRAKAS: (KANARESE RENDERING OF THE UPANISHATS,) PART I: *By R. R. Diwakar M. A., LL. B. Published by the author at his Karmaveer Office Dharwar. Price Re. 1-0-0 by V. P. P. pages. 150.*

Mr. Diwakar has laid the Kannada public under deep obligation by the publication of his invaluable book. Though Karnatak has been the birth-place of two systems of philosophy (Shankar and Madva) the pure Kannada knowing public had not the very bases of their philosophy done for them in Kanarese for the last few centuries: The age was then, more puranically-minded than now, Mr.

Diwakar's book, in the present century, is truly representative of the present religious spirit of Karnatak.

The book contains a careful translation of the Upanishats (Esha, Kena, Katha, Mandukya and Prashna in Part D enriched with explanatory parentheses in the translations themselves. Besides the book has been rendered more edifying by the author's observations on the import and importance of each Upanishat, at the end of the translation of every one of them. There is a summary given at the beginning of each translation. The book is, therefore, not only a translation but a thorough study also of the Upanishats in intranlation. It is only to be seen after the 2nd part is published whether he can still claim, as now he does, to be uninfluenced by the sectarian interpretations of them; and whether he can give, besides translation a consistent and synthetical exposition of all of them, forming a body of philosophy distinct from all the three now prevailing.

Mr. Diwakar's Kanarese is vigorous and inspiring. It is the language of the heart principally, still, he writes with conviction. His book, therefore, is impressive, valuable and permanently interesting. His humble attitude in what he has honestly done and his exhortation to the public (on the very testimony of the Upanishat writers) show that the translation is not mental gymnastics merely; it is attended, as it must in every case, with concentration introvision and realisation. The author himself has, in his preface, beautifully explained his own penetration in the Upanishadic truths, having pined for it from the 15th year of his life and after intense meditation for 2 years and a half, in the seclusion of prison life.

The book eminently deserves to be on the shelf of every right-minded lover of Kanarese and the Hindu philosophy, whether in his school or college career or in the more elderly pursuits of life.

A. S. HARNHALLI,

GUJARATI

THE GUJARATI PUNCH SILVER JUBILEE SPECIAL NUMBER: *Printed at the Gujarati Punch Printing Press, Ahmedabad. Paper Cover: Pp. 196. Price Rs. 2-0-0. (1926).*

The Gujarati Punch is a weekly published at Ahmedabad and during the course of the last-twenty-five years it has secured for itself a position of importance in the political and social life of Ahmedabad specially and of Gujarat generally. The special feature of this special number that strikes one is the very comprehensive number of illustrations, particularly of rising and young writers in the language, and the contributions of those writers. We welcome this feature, as the older generation of writers, never very large in number, is either passing away or engaged in higher and more serious pursuits, not quite agreeable to the taste of the present generation; the younger ones think that they have properly felt the pulse of the

present times, and if so, they require encouragement, which the managers of this special number have extended to them without stint.

We have received with pleasure the very bulky volume consisting of 1066 pages containing the Report of the proceedings of the Seventh session of the GUJARATI SAHITYA PARISHAD held at Bhavnagar during the Easter holidays of 1924. The information given in it is up to date and the essays read and discussed, on various subjects, as well as the presidential addresses of the three presidents of the three main *Vibhagas* (divisions) into which the Parishad was divided, *viz.* Literature, History and Science as well as of the subsidiary division of Jaina Literature are very interesting, informative and scholarly. They crystallise the present state of our literature and also serve to mark the progress made by it during the interval between the sixth and the seventh session of the conference. The Honorary Secretaries, it need not be said, have rendered a thorough and satisfactory account of their charge.

KALIKA; *By Ardeshtir Framji Khabardar, printed at the Aditya Printing Press, Ahmedabad. Cloth bound, Pp. 228. Price Rs. 2-0-0. (1926).*

Kalika is a long poem, consisting of 365 stanzas, (and ten more, subsidiarily extended as a farewell), written by the well-known Parsi poet, Khabardar, whilst lying on a sick-bed, in a hospital at Madras, writhing with excruciating pain. He claims that the moments he describes in the life of his hero,—a lover plaintively singing away the different stages of his love-life, and addressing his beloved—do come at one time or other in the hearts of all worldly beings, and that from them emanates, as from the buds of a flower, invisibly a divine fragrance, indirectly giving proof of the Love of God, that every being entertains. The road of the lover leading to the final destination is divided into the seven petals, of दर्शन, सौन्दर्य etc. right

up to विजय। The number of the stanzas is significant. It corresponds to the number of days in the year, and one stanza a day recited by the lover can carry him through the year. Like the Gazals of the Persians wherein each verse contains the expression of one idea or thought only, the different stanzas of this poem also clothe our single idea: the expression thereof has not to run on into the following one to be completed. Apparently a Sufistic vein seems to be running through the poem. Love and God are taken to be goals, one is thought to be synonymous with the other. "He who can merge himself into Love can merge himself into God." This is the poet's theme. In spite of this psychological background, the poet has been able to put forth his best, in his best vein, in the poems and added one more laurel to those already won by him. He has contributed a preface on the technical side of Gujarati versification, which is no doubt very interesting and also thought-provoking.

K. M. J.

SANNYASI REBELLION IN BENGAL

(Based on Unpublished Records)

By BRAJENDRANATH BANERJI

I

THE dim twilight between the passing away of the old order and the dawn of the new in the middle of the 18th century was a period of peculiar misery to Bengal. This province, blessed with natural fertility, had thriven greatly from the peace and order which the strong rule of Murshid Quli Khan and other Nawabs had enforced throughout the country. Other parts of Northern India used to be annually ravaged by Marathas and Sikhs, Rohilas and Jats, but Bengal had during the first half of the 18th century enjoyed security from such organized raiders, except in the long narrow tract in the Bardwan and Midnapur districts through which the Nagpur Maratha army made its five incursions.

But a new era began with the fall of the Nawab's power at the Battle of Plassey and the inauguration of our alien masters, who did not at first openly assume full responsibility for their charge but tried in vain to continue the old system of administration as long as possible, with a minimum of change in the form of English supervision at the very top.

This paralysis of the ostensible royal power in Bengal naturally invited a most dangerous class of brigands into our rich but weak province. They were various bands of Hindu monks called Sannyasi *faqirs*. The success of the Nagpur Maratha raiders had spread through the bazars and hamlets of Upper India tales of the fabulous wealth and national weakness of Bengal and excited the cupidity of all men naturally disposed to robbery. This spirit was accentuated by the news of Plassey and the supposed downfall of all regular government in Bengal. Now was the time to gather a rich loot without fear.

The genius of Bankim Chandra Chatterjee, in what may rightly claim to be his greatest novel, has invested the Sannyasis with a false halo of glory. We have no right to quarrel with a writer of fiction for idealizing truth beyond recognition and creating a

picture which is false to history; his duty is to be true to nature and not to produce a correct record of the past. His *Ananda-math*, as a masterpiece of art, does not suffer in the least for its violation of historic truth. But that truth ought to be made known to the public of Bengal, and it can be established on the unassailable basis of the accurate contemporary records (letters and reports) of the East India Company's officers posted in the region of the operations of the Sannyasis. These sources drive us to reject, as completely untrue, the novelist's assertions (1) that the Sannyasis were Bengali Brahmans and Kayasthas and (2) that their movement sprang up as the natural reaction against the Bengal Famine of 1769-1770 and the fiscal oppression of the Company's heartless underlings.

No. The facts are that the Sannyasis were up-country Hindu monks (from Western Bihar and the adjacent parts of the U. P.)—the very brethren of the Bhojpuris who practised dacoity as a profession, the Buxarias who hired themselves out as mercenary soldiers and guards, and the Poorbias who flocked to lower Bengal for a career. Fighting monks had been long known in India, as Dr. Farquhar has shown in his brilliant paper on the Fighting Ascetics of India. Even now the Naga Sannyasis and the battalions of *chelas* of Shaiva Mohants of the Giri order, create uneasiness in the minds of the police of every British district which they visit. In Western India, and even in the environs of Delhi, the *Gosains* were a recognized class of mercenary soldiers of great fighting value, as the English knew in their wars with the Marathas down to the very last (1817). The Sannyasis who infested Bengal were Shaiva monks of the same type. Their earliest recorded raid was in 1763, long before the Famine of 1769-70 and the revenue tyranny of Warren Hastings's days, as the following narrative will show.

A truth that comes out like a ray of

sunshine through this dark record, is the sense of duty of the English governors and their wise organization and determined effort to put down the Sannyasi pest. Though the forces at their disposal were very small, English discipline, energy and perseverance triumphed in the end, and thousands of homes in Purnea, Dinajpur, Rangpur, Rajshahi, Bogra, Dacca and Mymensingh were at last saved from plunder, burning, and captivity. It is a record of which any administration may be justly proud.

The suppression of the Sannyasis was a task of peculiar difficulty from the character of these robbers and their mode of operations. First, they had a great advantage over regular troops by reason of their superior speed, on which they entirely relied for their safety; they had neither camp equipage nor even clothes to retard their flight, nor would they stay long in one place. Hence, it was scarcely practicable for the Company's infantry to overtake them. Next, they had no fixed place of residence in or outside the borders of British India, which might be captured by way of punishment. They passed rapidly over the country like a desolating blast, looting and burning villages and levying contributions from the helpless peasants and zamindars. British administration was not yet well organized in the interior of Bengal. In many of the districts ravaged by these bandits, the means of communication were then very defective, the police force was not sufficiently large and well distributed to form an effective barrier; the zamindars were in a state of primitive ignorance and helplessness, as they had then ceased to be the powerful jagirdar-nobles of the Mughal period but had not yet become the rich and permanent landed aristocracy that Cornwallis was to make them. The result was that in spite of strict orders issued by the Collectors, the peasants and landlords could neither make a stand against these robbers nor give the English authorities prompt news of their approach, so that the banditti sometimes advanced into the very heart of the province before the Government agents knew anything of their movements. Nor can it be denied that the Sannyasis exercised a great influence upon our villagers, through terror or superstition, with the result that their movements were usually kept very secret from the Government.

But in time the genius of Warren Hastings

triumphed over all these difficulties. A net work of police and armed forces was established in North Bengal with a system of close inter-communication and a body of cavalry was raised to neutralize the superior mobility of the robbers. These means succeeded in the end and British India came to enjoy peace from these far roving brigand bands. The Sannyasis should be carefully distinguished from other gangs also known in our unhappy province for many years afterwards, such as *settled* bands of Sannyasi faqirs, who fortified their hermitages and combined the business of money-lending with dacoity.* For instance, Majnun Shah faqir—a turbulent bandit, whose acts of brigandage begin to be noticed from 1771 and who had several hundreds of Sannyasis under his command, became a terror in the Ghoraghat Chakla of the Rangpur district. Bhawani Pathak (a native of Bhojpur) was also a noted leader of dacoits and had been in league with Devi Chaudhurani, a female dacoit who used to live in boats. Other captains of this class were Musa Shah faqir and Pharagul Shah.† But they will not be treated of in this paper.

I. EARLY SANNYASI RAIDS IN BENGAL AND BIHAR.

The earliest of these raids that we find on record was in 1763, when a band of "faqirs" (as they are called) attacked the English Factory at Dacca. Its Chief—Mr. Leycester—saved himself by abandoning the Factory, which contained a very considerable proportion of the Company's treasure and merchandise, to the plunderers. The place was, however, recovered in the same year and the faqirs who were then taken prisoner, were employed as coolies in the repair of the buildings! §

The next mention of the Sannyasis is in April 1767, when five thousands of them in

* The disturbances created by the settled Sannyasis in the Mymensingh district during the early British period have been dealt with by Babu Jamini Mohan Ghosh in his *Sannyasis in Mymensingh*.

† For the exploits of Majnun Shah, etc., see *Public Cons.* 15-3-1783 (No. 13), 24-3-1783 (No. 15); *Bengal Dist. Records—Dinajpur*, vol. I; Glazier's *Report on the District of Rangpur: Procdgs. of the Comptrolling Council of Revenue at Murshidabad*, ix. 78-82, 102-3, 114-15, 117-18. *G. G.* P. 22 Oct., 1776, Nos. 2, 3. Another dacoit leader is mentioned under the name of Cheragh Ali Shah.

§ Long's *Selections from the Unpublished Records of Government for 1748-1767*, p. 342.

a body entered the district of Saran (Chapra). Two companies of sepoys, under a European Serjeant,* were sent by the faujdar to chastise these people; but in the skirmish that ensued the Sannyasis stood their ground and charged the sepoys who had nearly exhausted their ammunition, killed many, and put the rest to flight. The presence of the Sannyasis in the district terrified the villagers and greatly affected the revenue collection. The Chief of Patna was, therefore, obliged to detach Capt. Wilding at the head of all the sepoys he could spare in order to rid the country of these pests.†

Thereafter the incursions of the Sannyasis became annual episodes and their records are fuller in detail. In 1769 they made a successful raid on the northern districts of Bengal, and the Rangpur Supravisor wrote to the Resident at the Darbar:

".....We should be ready to receive the Sannyasis or any other yagabond plunderers that may make an inroad into this country—which is not improbable considering the success the Sannyasis met with last year, which gives many people here reason to imagine, they will make another effort of this kind." (20 April 1770). §

Nor was the forecast wrong, for April 1770 saw the return of two bodies of the Sannyasis to Dinajpur, one of whom took the road to Purnea, but the other was driven away.**

In the beginning of 1771 the Supravisor of Dacca felt the necessity of applying to the Council of Murshidabad for two more companies of sepoys to suppress the Sannyasis, who were occupying the northern parts of Dacca and the adjacent borders of Rajshahi. As he wrote:

* Twenty-three firelocks and a horse, a saddle pistol and two fowling pieces, said to have belonged to the late Ensign Keith who was unfortunately cut off on the borders of Morang, were recovered at Faizabad from some faqirs who had arrived there. "The people who came to Faizabad were a few who, it seems, had been sent from their main body to sell their plunders, whilst they continued their route from Gorakhpur (in which province they destroyed and plundered several villages) by the range of hills to the northward until they gaided the Rohillas country."—*Select Committee Procdgs.* 19 July 1770, pp. 525-27.

† Letter, dated 20 April 1767, from Thomas Rumhold, Chief of Patna.—*Ibid.* 30 April, 1767, p. 198.

§ *Bengal District Records—Rangpur*, i. vi.

** Letter dated Rangpur 24 April 1770 from John Grose, to Richard Becher, Resident at the Darbar.—*The Letter Copy Books of the Resident at the Darbar at Murshidabad, 1769-70*, pp. 1-2.

"The northern parts of this province and the adjacent borders of Radshy [Rajshahi] are inhabited by great numbers of Sannyasis. It is well known that these people make their peregrinations annually during the fair season. They travel, it is said, upon religious purposes, yet they go in large bodies and mostly armed. Last year they levied pretty considerable sums from different districts, and, as they were not opposed, we are not surprised that they should make their appearance again. I have intelligence that they are assembled to the number of about fifteen hundred and have raised contributions in Jafarshahi to the amount of three thousand Rupees, and further that they have sent to demand a sum of five thousand from the zamindars of Alapsingh."*

Animated by the hope of loot bands of up-country Hindu monks became eager to flock to Bengal. We have it on record that in November 1770 as many as 10,000 armed Sannyasi faqirs assembled at Benares with the object of making an attempt on Bengal. But the Commander-in-Chief, Sir Robert Barker, received early intimation of their intention and, being well aware of their depredations in the previous year, prevented their passage through the province of Bihar. It was rightly held by Cartier, the then Governor of Bengal, that the presence of such a large body of armed men, "who were not come with religious motives or with an intention of merely purchasing Bengal manufactures", might have proved dangerous to the inhabitants of Bengal.†

But the Sannyasis could not be long held in restraint. Several bodies of them, totalling three to four thousand, moved from the west and suddenly swooped down upon Purnea; they scattered among the villages of the district, plundering them and exacting contributions from the inhabitants. § Never did they stay long in one place, and their movements were so rapid that Capt. Sinclair, who was sent in pursuit of them with a party of about two companies of sepoys, failed to overtake them. Mr. Ducarel, Collector of Purnea, concluded from the best intelligence available that the Sannyasi faqirs would pursue their route, according to their annual custom, through Dinajpur and Rangpur, to the Brahmaputra river for performing their ablutions. This inference was proved

* Letter, dated Dacca 5th Feby. 1771, from Tho. Kelsall, to Samuel Middleton, Chief &ca Council of Revenue at Muxadavad.—*Procdgs. of the Controlling Council of Revenue at Murshidabad*, iii. 155.

† *Select Committee Procdgs.* 29 Dec. 1770, pp. 791-92, 822.

§ *Committee of Circuit Procdgs.* 2 Jany. 1773 (Bengal Govt. Records).

true. The dacoits next entered Dinajpur, while one party of them even plundered Bhawaniganj, a catchery in the district of Rangpur (Dec. 1772). Capt. Thomas and his company, strengthened by some other sepoys, marched from Rangpur on the morning of 29th December 1772 to Jafarganj in order to intercept the Sannyasis.* A hot action ensued near Rangpur on the following morning, which lasted some hours, the disastrous result of which is thus described by Mr. Purling, the Collector of Rangpur:

"Having received intelligence that there are three large bodies of Sannyasis come down to Bhawaniganj and are plundering the places thereabouts I have been directed by Mr. Dacres† to send a company of sepoys (which were sent from Dinajpur to reinforce Capt. Jones) against them under the command of Capt. Thomas who went away this morning. This plea of coming down is to assemble about this time upon some religious occasion upon a hill called Mustaugarh, 8 kos to the southward of Govindganj. They were kept in some order last year by my sending Capt. Thomas with a company of sepoys to Govindganj and writing to the heads of them that I should consider them as enemies if they were guilty of the smallest oppression. But I really think it advisable to level to the ground any buildings that they may have upon that hill which furnishes them with an excuse for assembling there as they are in fact dens of thieves.

"I have just received the melancholy intelligence that Capt. Thomas and the company of sepoys who were yesterday sent after the Sannyasis were this was morning cut off to a man. One man only, who was Capt. Thomas's orderly, has returned who told us that the body of Sannyasis were about fifteen hundred and that Capt. Thomas attacked them a little before daylight, that he at first made them give way, that the party expended their ammunition by which time the Sannyasis had surrounded them, that Capt. Thomas ordered the sepoys to charge upon them with their bayonets which they refused to do and that he wanted Capt. Thomas to mount his horse which he would not, that Capt. Thomas had received one wound by a ball through the hand which he tied up and that he saw him cut down before he left him and that not a man besides himself is saved. We have

flying reports of their being near Rangpur and have 40 men in garrison and the Committee about 40 more. We intend being under arms tonight. The Sannyasis were met by Capt. Thomas in the direct way to Rangpur from Consunmah, the place we heard of them at first.

"The melancholy death of Capt. Thomas has been confirmed by the coming in of several straggling sepoys most of whom are wounded. We have now about 80 sepoys the Committee having left us this morning and having received information that no less a body than 4000 Sannyasis are within fourteen kos of us and having a full treasury I have thought proper to detain as many barkandazes as I can pick up for a day or two until I am joined by the Rangpur sepoys who are with Capt. Jones as well as those of the Committee who have been sent to him.

"I forgot in my other letter to mention to you that the battle with the Sannyasis was in a plain by Samganj in the pargana of Sarup-pur. Capt. Thomas pursued them into a jungle where the sepoys expended all their ammunition without doing the least execution, that when they perceived the ammunition spent the Sannyasis rushed in upon them in very large bodies from every quarter, about 12 men are come in all wounded excepting those which were left with Capt. Thomas's tents, that the ryots were so far from giving assistance that they joined the Sannyasis with lathies and they shewed the Sannyasis those whom they saw had concealed themselves in long grass and jungle and that if any of the sepoys attempted to go into their villages they made a noise to bring the Sannyasis and that they had plundered the sepoys' firelocks. Sarup-pur is in Rajshahi. Should the firelock be found upon any of these ryots it will be a great pity they should escape punishment.

"Immediately after receiving the intelligence yesterday I sent out four different harkarais not one of whom are returned. I made a prisoner of one Sannyasi whom I found within the town and gave orders for the seizure of as many as could be laid hold of, but notwithstanding there could not have less straggling about whom we had all seen than one or two hundred, they have all disappeared and the country people seem totally averse to meddling with them. I shall tonight be under arms myself together with the whole garrison.

"P. S. I wish for some means to avenge Capt. Thomas's death and the destruction of their places of rendezvous and for some severe measures to prevent the Sannyasis entering these countries. The revenues must ever be at stake while it is premitted. They have nothing to control them now. One of Capt. Thomas's bearers is just returned with his hand cut very much, because he could not inform them of Capt. Thomas's money.**

* Letter, dated Rangpur 30 Dec. 1772, from P. M. Dacres, President, Committee of Circuit, to the Hon'ble Warren Hastings.—*Public Procdgs.* 11 Jan. 1773, pp. 19-20.

† In 1771 the Court of Directors decided that the Company should 'stand forth as Diwan.' The Committee of Circuit was established under a resolution of the Comptrolling Committee of Revenue, dated 14th May 1772, for settling the land revenue of the various districts on the spot. This Committee consisted of the Hon. Mr. Warren Hastings, as President, and Messrs. Middleton, Dacres, Lawrell & Graham as members. Latterly Mr. Dacres acted as President, Hastings having left for the Presidency. The Committee existed from 14 May 1772 to Feby. 1773.

II. EARLY DEFENSIVE MEASURES OF THE ENGLISH—THE DISORDERS CONTINUE.

The death of Capt. Thomas, an officer of reputation, and the total defeat of his troops was a matter of surprise and concern

* Extracts from Mr. Purling's letters to W. Hastings dated 29th, 30th, and 31st December 1772. —*Public Procdgs.* 11 January. 1773, pp. 20-23.

to Warren Hastings. The inroads of these banditti were now so frequent and troublesome that Capt. Stuart, with the 19th battalion of sepoys, was ordered to proceed without loss of time to Dinajpur in order to chastise the Sannyasis, drive them out of the country, and then take post at Rangpur for the security of the country against them. Further it was settled at the Board meeting "that a circular letter * be sent by the Secretary to the several Collectors acquainting them that from this time they are to keep a particular eye over the motions of these people, that they are to spare no pains to procure the most exact intelligence about them and require the assistance of the zamindars, diwans, etc. in obtaining it; that at every chauki they leave strict orders to suffer no person whatsoever to pass with arms but that the chaukidars oblige them to deposit such arms with them and also to give public notice in their districts that all persons or bodies of men travelling armed through the country shall be regarded as enemies to Government and pursued accordingly." †

* For a copy of the circular letter issued by the Secretary on 21st January, 1773, see *Bengal District Records—Chittagong*, i. 71-72, letter No. 111.
† *Public Procdgs.* 11 Jan. 1773, pp. 20-23.

The Committee of Circuit in their letter, dated Dinajpur 2nd January 1773, made the following suggestions to the Council of Revenue at Fort William for the prevention of the annual incursions of the Sannyasis:

"From the best information we have been able to obtain since the Sannyasis have pursued their usual route across the country to the eastward, the plunder they have committed and the contributions they have exacted, we are afraid, may considerably affect the collections but the chief purpose of this address is to represent to you the urgent necessity there is for taking effectual measures to prevent the annual incursions of those ravagers who, under the pretended mask of a religious pilgrimage to perform ablutions in the Brahmaputra and worship at the Island of Saugor, make it an uniform practice to oppress and plunder the country, to which they will be now the more encouraged, from the trifling success they have met with in defeating such small parties of our sepoys, as the inconsiderable force in those parts had admitted of sending against them and who have been unable to cope with their numbers. For this purpose we submit it to your consideration whether they should not be effectually opposed at their entry of the provinces by a respectable detachment formed from the brigade stationed in Bihar or whether it may not be adopted as an eligible expedient when they rendezvous at Saugor, their ultimate place of resort, to coop them up in that island and prevent their retreat."—*Secret Procdgs.* 10 March 1773, pp. 132-34.

These orders, if enforced everywhere, would have caused widespread inconvenience, as we can see from some of the representations of the Collectors, which also throw a lurid light on the unsettled state of the country.

Collector of Lakhmipur :—"...If this order be carried into execution in its full extent, and in consequence no travellers suffered to carry weapons about them for self-defence, that all such travellers will be exposed to continual danger of robberies and other abuses from the number of dacoits that infest these parts above all others in the country who, by such order, when promulgated, may be encouraged to the commission of greater violences from their hopes of certain success in attacking persons they know are prohibited the use of arms to defend themselves."*

Collector of Rajmahal :—"...The particular situation of this and the Boglepur [Bhagalpur] province make it absolutely requisite for the safety of all persons passing through them to go armed and prepared against the attacks of a numerous banditti who infest the public roads of this neighbourhood."†

Collector of Hughli :—"...That security and tranquillity which are the happy effects of a regular Government were never to be depended upon in the interior parts of this country. Individuals have therefore been obliged to arm, for their own defence; accordingly merchants and bankers, when under the necessity of transporting treasure or goods, never fail to escort it with a party of pikes and barkandazes, and travellers singly or in company are never seen without swords or some other weapon for defending themselves."§

Resident at Midnapore :—"Almost every man in the country carries a sword. Is the custom to be abolished, or is it to be limited to any particular rank of men? There are 40,000 or 30,000 people who travel annually through the Midnapore province to Jagannath. There are many persons of distinction amongst them; and in the different parties that go there may be some of them who have swords, pikes, or matchlocks, which they carry either for defence or State. Many merchants also travel through the province into the Maratha districts, and for safety they travel in companies of twenty or thirty together, and none of them without a sword and shield."**

From these representations the Board considered that "the orders for disarming all travellers without distinction might be dangerous to the safety of merchants and

* Letter dated Luckypore 29 January 1773 from Wm. Barton to John Stewart, Secretary to the Hon'ble President and Council of Fort William.—*Secret Con.* 10 March 1773, No. 16.

† Letter dated Rajemahal 5th February 1773, from W. Harwood to John Stewart, Secretary.—*Secret Con.* 10 March 1773, No. 17.

§ Letter dated Hooghly 24th January 1773 from W. Lushington to John Stewart, Secretary.—*Secret Procdgs.* 10 March 1773, No. 18.

** From Edward Baber to John Stewart, dated Midnapore, 6th February 1773.—Price's *Notes on the History of Midnapore*, p. 117; *Bengal Dist. Records—Midnapore*, iv.

others going through the country on lawful business and consequently exposed to the attacks of the Sannyasis and dacoits." It was therefore agreed that orders be issued immediately "restricting the prohibition to Sannyasis only and acquainting that all merchants and others travelling on lawful business should be permitted to carry arms as usual unmolested." *

Flushed with success the Sannyasis, two thousand strong, with 100 horse and 80 bullocks laden with ammunition, made their next appearance at Silberis (Bogra) plundering several villages on the way, and the Collector was forced to pay them a ransom of Rs. 1,200 before they would retire from the pargana to Shibganj, to join another party of about four thousand men. The following letters of the Collector of Bogra describe their doings :

"Late last night I received news from Pargana Chowgong of there having arrived upwards of three thousand men armed and that they had confined the chaudhuri's naib until he paid them a sum of money and that they had plundered the several villages which they passed through, in consequence of which news I sent out spies to enquire where they were bound to, and have this instant received advice that they are now at Sherpur about six kos from hence. As I am apt to believe they intend to meet other dacoits at Mustanpur they undoubtedly will take this place in their march and as I have but about five sepoy to believe they intend to meet other dacoits at Mustanpur they undoubtedly will take this place in their march and as I have but about five sepoy I thought it my duty to acquaint you and at the same time to inform you I have taken the necessary precautions to secure what cash I have in the treasury." (Dated 6th January 1773). †

"The Sannyasis whom I acquainted you of in a former letter dated the 6th instant arrived here this day, in number about two thousand, one hundred horse and eighty bullocks laden with ammunition. As the ryots etc. deserted their houses I thought it the most expedient method to send a wakil on the part of Government accompanied with the two chaudhuris' naibs, to know their intentions, on which they sent word they must have a sum of money paid them otherwise they should remain in the pargana until they had taken a sufficiency to pay their charges, and as they compounded for twelve hundred Rupees which the chaudhuris agreed to pay. The sum I advanced out of the Treasury, on receipt of which they passed quietly through the pargana to Shibganj where I hear is another party of about four thousand men. Having near 13,000 Rupees in the Treasury and hourly expecting the rents from

Atia, Kagmar and Chowgong I hope the method I have taken, which they gave no time to deliberate upon, will meet with your approbations." (Dated 8th Jan. 1773). *

The Committee of Circuit at once took the matter up. Capt. Edwards, with two companies of sepoy, was deputed from Murshidabad to proceed against the Sannyasi faqirs; he reached Dinajpur on 13th January and on being reinforced left that place in pursuit of the robbers the following morning. The Committee advised the Collector of Bogra that the Captain, at the head of three companies of sepoy, was marching in hot haste to Chilmari and the Collector should send him frequent intelligence of the route the Sannyasis would take, to enable him, if possible, to fall in with them before they crossed the Brahmaputra.

From his camp near Chilmari Capt. Edwards reported to the Committee the ravages and acts of violence, committed by the Sannyasis :—

"I reached Oliapore with my detachment the 17th instant, and on the following day continued my march to this place, where I was informed that on Tuesday the 12th a small party of the Sannyasis entered this village, carried off the Jemadar, with two of the principal inhabitants to the main body about 4 kos from hence, where they extorted from them thirteen hundred Rupees and dismissed them; that the Sannyasis arrived the next day at Dewanganj, and on the 14th proceeded to Bosnah Pore, and were traced the Moydapore Puckery on the 15th; that they lay all these villages under contribution. I have not been able to learn where they went to afterwards, but I have dispatched harkarahs and pikes to different quarters for information. I shall proceed to Dewanganj to-morrow, and then direct my motions accordingly to the intelligence I pick up." (Dated 20 Jan. 1773). †

But Capt. Edwards, although vigilant in the pursuit of the banditti, wherever he could hear of them, was unable to do anything; the Sannyasis were gone before he could reach the places to which he was directed.

III. WARREN HASTINGS'S ACCOUNT OF THE SANNYASIS AND HIS PROPOSED PRECAUTIONARY MEASURES.

The organization and tactics of the Sannyasis, their characteristic qualities and

* *Secret Procdgs.* 10 March 1773, No. 19.

For a copy of the Secretary's circular letter, dated 11 March 1773,—*Bengal Dist. Records—Chittagong*, i. 80, letter No. 121. For a copy of the Board's letter, dated 10 March 1773, to Mr. George Hurst and Council at Patna,—*Secret Procdgs.* 10 March 1773, No. 19.

† J. M. Hatch, Collector of Bogra, to the Committee of Circuit.—*Secret Con.* 21 Jan. 1773, No. 2.

* *Ibid.* No. 3. Similarly, early in February they extorted Rs. 3,000 from the Superintendent of Idrapur, at Govindganj (in the Rangpur district), which sum was ordered by Government to be debited to the Public Treasury.—*R.B.P.* 23 March 1773, Nos. 36, 38 (*Bengal Govt. Records*).

† *Committee of Circuit Procdgs.* 26 Jan. 1773. (*Bengal Govt. Records*).

history, the record of their doings and the counter-measures of the British Government all come out very clearly in the following State-paper written by Warren Hastings in his masterly style :

"The President reports that also by late advices from Rangpur and the other Northern districts he is informed that the Sannyasis infest the country in great numbers, different bodies of them having entered and ravaged the districts of Rangpur, Ghoraghat, Silberis and Purnea ;—that the Nazir Deo or Minister of Cooch Bihar has 500 of these people in his pay, and is suspected of holding an intelligence with the rest, that it is now become an object of the most important attention to Government not only to repel the present incursions but to adopt such expedients as shall hereafter prevent them, and therefore recommends that an additional force of one battalion of sepoys be ordered on this service from the Dinapur Cantonments, which lie the most convenient for securing the districts of Tirhut and Betia from the marauders : that he cannot learn that the Sannyasis have any fixed abode, but that they chiefly frequent the countries lying at the foot of the chain of mountains which separate Indostan from Tibet, wandering continually from the Gogra river in the dominions of the Vizier to the Brahmaputra, and from this line occasionally penetrating into Gorakhpur, Betia, Tirhut, Purnea, and Rangpur :—that to pursue them beyond the borders of our own territories would prove of no effect, since it would be scarce practicable for infantry to overtake them, and they have no fixed place of residence where we might retaliate the injuries sustained from them, that having taken some pains to inform himself of the state and institutions of the different sects of these people he finds that, except one sect among them called Hunjooghus who never mix with the hordes which infest their more civilized neighbours, they neither marry nor have families, but recruit their numbers by the stoutest of the children which they steal in the countries through which they pass ; that some among them carry on a trade in diamonds, coral, and other articles of great price and small compass, and often travel with great wealth,—some subsist by gratuitous alms and others, the far greater part, by plunder : that the various sects of them travel at fixed periods on religious pilgrimages to the Brahmaputra, Byjeanaut [Baidyanath] and

Ganga Saugor, besides those who in all the dry months of the year pass through the provinces on their way to Jagannath,—that individuals of them are at all times scattered about the village and capital towns of the province and where the bigotry of the inhabitants affords them an access to their houses and every right of hospitality, which they are suspected of abusing in the most treacherous manner by recruiting with the corps whenever they enter the country, and giving information both of the most substantial inhabitants, and of the place where their wealth is deposited, a suspicion confirmed by the success which they have met with in their late ravages and ready choice which they have been known to make of the persons who have been the objects of their rapacity ;—that at this time there are many hundreds of them in the town of Calcutta, the roads being thronged with them as must have been apparent to all the members of the Board, that the President has met them on the road armed, they are continually armed with swords, lances and matchlocks and generally loaded with heavy bundles, rice, firewood, and other burthens, which he concludes to be the plunder of the neighbouring villages ; that from all the circumstances premised, it appears that the most innocent of these people are a nuisance to the country, and that in general they do the greatest injury to the population, and revenue of these provinces, and therefore recommends it to the consideration of the Board whether it would not be expedient to pass a general order to banish them from the country, and to forbid their re-admission into it on any pretence hereafter. That if the Board concur in this opinion he further recommends that the following advertisement (translated from and drawn by the Rai-ryan [Rajah Rajballav] whose religion and attachment to the duties of it induced the President to consult him on the subject as the most likely means to secure him from proceeding to a degree of rigour which might prove offensive to the people, or an oppression to individuals) be immediately published at Calcutta and in the Cutchery at every district.

"The castes of Ramanandi and Gauria are excepted as they are held in great reverence by the Gentoos, and they are neither vagabonds nor plunderers, but fixed inhabitants and quietly employ themselves in their religious functions.

It will be further necessary, if this Regulation should be adopted, that Patrols be stationed in different parts of the town to prevent any disturbances which the Sannyasis may be provoked to raise in opposition to it, and that their arms be taken from them.*

NOTICE is hereby given to all Bairagis and Sannyasis who are travellers, strangers and passengers in this country, excepting such of the caste of Ramanandi and Gauria who have for a long time been settled and receive a maintenance in land money or gundi from the Government or the zamindars of the province likewise, such Sannyasis as are allowed charity ground for executing of religious offices etc. to leave the town of Calcutta its precincts or any other place of

residence in it within seven days from the publication of this advertisement, and depart from the subahs of Bengal and Bihar in two months.

It is further declared that if any of the abovementioned sects shall be found in Bengal or Bihar at the expiration of two months they are to be seized and put on the roads for life made to work at the public buildings and have their property confiscated to the Government. If any one with a view of evading the intent of this publication shall claim donations of land and his claim be falsified, he will be punished as above directed.*

(To be concluded)

* Secret Con. 21 Jany. 1773, No. 5.

* Secret Con. 21 Jany. 1773, No. 6.

THE CRAFTSMANSHIP OF THE HISTORICAL NOVEL

PROF. N. K. SIDDHANTA, B. A. (*Cantab.*)

CLASSIFICATIONS are convenient in literary studies as everywhere else and a simple one with the historical novels is to arrange them according to the amount of care bestowed on historical truth. Here the question naturally arises how much of this truth is necessary for making a historical novel a good work of art. Not all novelists dealing just with contemporary society pretend to reflect real life, the aim of some being frankly to negative this life rather than to reproduce it. Now each work of art must be judged according to the standard of what it is intended to be. We must not condemn "the Master of Ballantrae" for being unnatural nor criticise "The Narden" and "Barchester Towers" for lack of idealising. Different standards must obviously be set up for different works and in the so-called "romantic" novels we must not expect the same degree of accuracy as in others. We are not asked to believe the truth of all that the writer speaks about; what he wants of his reader is the "willing suspension of disbelief which constitutes poetic faith." The writer must however help the reader in this suspension

of disbelief; he must not shock him by gross improbabilities and incongruities. In other words, if it is a historical novel there must be no perversion of broad facts. The satisfaction of the reader will however depend on the knowledge he himself has of the subject. Thus it will be difficult for the specialist in the history of the period not to be shocked at the slightest inaccuracy of detail. Not only will slight errors of fact shock him, but a new interpretation of a historical character will perhaps be repellent to him. His learning makes him incapable of enjoying such a historical novel, his situation being parallel to that of the botanist reading nature poetry, who when he reads "Drowsed with the fume of poppies..." immediately tries to remember if the "papavera somnifera" is found in England. He perhaps recollects it is not and the description no longer appeals to him.

But the historical novel is not to be judged from the standard of such specialists. We take the ordinary reader interested in literature as well as history who has a general knowledge of the period. When going to read "Westward Ho!" he knows that Grenville,

Raleigh, Spenser and Drake were contemporaries, but he does not trouble to think if Drake could have been away on a voyage when Raleigh was in Ireland or how old would Raleigh be at this time or if proper justice has been done to the Catholic Church. So long as Drake voyages to Spanish America and Gilbert to Newfoundland and Howard of Effingham is the commander of the English fleet against the Armada he can swallow all else as truth. Appealing as he does to such a reader the novelist is more at liberty in handling the character of a historical person rather than his achievements. The layman's historical knowledge implies only a vague conception of the character of even the most important figures of history. In fact, it is generally nothing more than a reconstruction of the man from some of his works affecting the welfare of the nation. So he is ready to accept almost any interpretation of the great man's character: he does not care to be sceptical about Cumberland's mercy to the Baron and Waverley or about Cromwell's wholesale release of "malcontents." The great men need not even be a consistent figure in the novel itself; indeed, inconsistency appears a sign of greatness. The ordinary good man models all his actions on one fixed pattern, but the great man is moved by feelings out of the common and influenced by different impulses at different times. This also serves as an excuse for those novelists who think of history in terms of kings and nobles alone. These latter are great not simply from the artificial position acquired from birth, but have elements of noble qualities in them. It is the old chivalric conception of *noblesse oblige*, of the dignity of birth and knighthood. The king is really the fountainhead of honour; the nobleman is "noble" in more senses than one. It is only when a wise fool like James I or a selfish calculator like Louis XI is on the throne that there is "something rotten in the state of Denmark." The real hero is at a loss how to act; his acts displease his betters; and it is difficult for him to avoid a catastrophe.*

When the novelist tries to paint the society of the past age, his task is, in a sense, even easier. The ordinary man does not know much about the period and is ready to take any picture as accurate, provided it brings out a society different from his; of course, the

novelist may be very conscientious about the accuracy of the picture; he may want his novel to be a substitute for history. But he may equally well be very careless about accuracy and give a picture of the past, not as it actually was, but "as he wished it to be." As a work of art, there is no reason why the latter should be prized worse than the former. The author has made his task easier by the neglect of historical accuracy; but if by the romantic love of his work he gives his reader to understand that he is not giving him history, there is no reason why he should be condemned on this account. Through the mere fact of introducing one or two historic names he has not bound himself down to write history. Thus one fails to see why Scott should be condemned as "immoral" for giving an inaccurate picture of the Middle Ages, even apart from the question of morality and its bearing on art. He does not pretend to be describing facts; what he wants is simply to produce an illusion of reality on his readers so long as they are reading his work. Coming back to look on his work critically they will not value his picture of the past so much as his men and women; and if these latter are interesting, if their deeds hold the attention of the audience, his work is done.

But he must produce the illusion of reality for the time being, for which the one thing needful is the truth of the historical figures and events in their broad outlines. Another thing is that the creatures must be beings of the past.* It does not matter if they do not accurately reflect the age in which they are placed. It is all right so long as they do not betray themselves as strikingly modern in their ideas and feelings. An example will perhaps make my meaning clear. The reader of to-day goes through Malory's "Morte d'Arthur" and Tennyson's "Idylls" and feels the latter much more incongruous than the former. Neither of these works pretends to historical accuracy, neither attempts to bring out the characteristics of Celtic Britain of the sixth century. But we can suspend our disbelief while reading "Morte d'Arthur" in a way we cannot with the "Idylls". This is because "Morte d'Arthur" does give a picture of the past,—no matter if it is of mediæval England instead of Celtic Britain; but the characters of the Idylls

* This may explain why so many of Dumas' novels inspite of their romantic atmosphere end unhappily.

* This, of course, if the story does not deal with the very near past.

seem disconcertingly modern in their thoughts and emotions. We feel while looking at the latter that they are our contemporaries and not men of the past. Their dress and trappings may be antique, but these do not harmonise with their sentiments,—even with their deeds: for they seem to be fighting in a half-hearted fashion and if they kill an enemy it looks uncommonly like murder.

The question of the medium of the historical novel, of the language to be used by the characters is a much more difficult one. Obviously the author, however, punctilious he may be about accuracy, cannot make his characters use the language they would have used in real life. Lytton with all his professions about accuracy of representation understood that Harold could not be made to talk in Anglo-Saxon nor Warwick in Middle English. The difficulty is the same as that of the novelist of contemporary life who lays his scene in a foreign land. The out-and-out realist can never do it, because then he would have to be false to fact; he could not make his foreign characters talk in the language they really use. He would have to pretend that the talk is translated and we are being given the translation of the original conversation.

The historical novelist who introduces characters of a past age of a foreign land faces the double difficulty. Thus Reade in the *Cloister*, Lytton in *Rienzi*, Eliot in *Romola*. Yet in a sense, the task of suspending disbelief becomes easier. As soon as the reader sees that the characters are foreigners he understands that he cannot get their actual words and the author will have to act as his interpreter. Then he does not care so much for the actual words and phrases used by the characters; he wants merely to get the substance of their speech. Again, the author may evade the difficulty by having as little of direct narration as possible by seldom professing to give the actual speech of the men. So Moore has little of direct narration in "Brook Kerith". Dialogue plays a much smaller part in the evolution of the story of Scott's novels than of some others.

Yet surely a good deal of the life and interest of the novel lies in the conversations between the characters. We like to hear the men speak before us,—not to have their speech reported by others. A good deal of direct conversation there must be and the problem is if the characters are to talk just as the author's contemporaries do. Such

language in the speakers does not disturb the reader so long as it is not made too strikingly colloquial. In other words, if the author tries to make his conversation too lively, if he tries to bring out its character as direct speech very fully, he is likely to fail. The interjectory phrases, the outrageous modernisms will probably shock the reader and break all his illusion. If, however, the conversation is not so spirited but flows with the even tenor of the narrative, the reader feels that he cannot catch the exact accent of the speakers but he is getting the sense of all that they want to convey. He regrets his own short-coming; but he can take these creatures as living beings though probably foreigners.

An example about the removal of the illusion through bad manipulation of the language may be taken from the *Cloister*. Although the characters generally talk in good 19th century English, sometimes they interpose a sentence or two of French. If the reader finds any difficulty in following this sentence, he at first feels just as he does when failing to follow the talk of a Frenchman at Paris. But the next moment he is led to think of the nationality of the speaker and then of the other speakers, and then the whole question of what language they must have actually used comes before him and all the illusion is broken. The personality of the interpreter or translator looms too large and we feel the barrier between the characters and ourselves. The mischief here done by an occasional ejaculation in French may also be done by an occasional archaism. Such a phrase reminds us that we are listening not to the living beings but to somebody speaking about them or reporting their speech, some one who remembers only one or two of their actual words and is putting the rest into his own language.

The author may, however, help the illusion of the reader considerably if the archaism is not occasional but usual; that is, if the characters always speak in a language somewhat antiquated and removed from that of the readers. Here again the language need not at all be the actual language of the period represented. The reader does not care about that; he feels that as the characters lived in the past they must have talked somewhat differently from himself and his contemporaries. If they do so consistently he is quite satisfied and

imagines he is listening to their actual speech. A very good example of this is found in *Esmond*. One does not care if the characters talk as people used to do in the days of Queen Anne. Their speech has an antique flavour and we are ready to take it as representing reality.

Similarly a historical novel written a century ago has a good chance of producing such an illusion, especially if the author has dealt with the near past. If the author has dealt with characters who lived a hundred years before his days and made them speak the language of his own day, the incongruity is not perceived by us. The language of the author's own day is slightly archaic for us and is suggestive of the past. That is enough to make the reader think that the characters actually talked as they do in the novel. He does not want to probe deeper and find out the differences between the speech of the age of the author and that of his characters.

Then again it is easier to suspend disbelief while reading the translation of a historical novel than while reading it in the original. While reading Dumas in French we may be sometimes troubled with the idea that the people of the days of Charles IX or Henry IV did not talk in this language. But when going to read the English translation we set aside from our mind all this problem of the language; we know we are not to attend to it as we have taken the help of the translator. Similarly the foreigner reading the novels of Scott or Dumas in the original could not be greatly troubled by this matter. For him the language has already a strange flavour and he can easily associate this strangeness with a period of the past without troubling about the fact of the matter.

We have suggested that this difficulty about the language is the same with the historical novelist as with the novelist who introduces men of strange and distant lands. In both cases the best solution of the difficulty is in inducing the atmosphere of romance where the reader willingly loses most of his critical faculties. The author does not parade his truth to fact; he simply introduces us to a strange atmosphere where people do not think and feel exactly like us. We feel we have no right to judge them by the light of cold reason, to investigate if Conrad's Malays and Haggard's Africans talk in the language they are made to do. The historical novelist disarms all criticism by introducing a similar

atmosphere. Once we enter that world we feel we must lay aside our rationalism and give ourselves up to the enjoyment of the charm of strangeness without putting awkward questions about it.

The path of the historical novelist is then beset with many special difficulties: he is hampered both in his matter* and in his manner by the weight of fact. We may put to ourselves the question why he chooses to lay this burden on himself and we may then try to find out from concrete examples how he must have set to work. The answer to the first question is fairly simple: to many an author a period of the past seems more attractive than his own surroundings and he may feel that the historians have not said everything about certain historical figures and their times. He wants to tell, not so much what the historical figure is in himself as in what relation he stood to his contemporaries, to men of less note who have not won a place in the pages of history. Focussing himself on some of these latter he tries to find out how they were affected by the great men or the historic events or the spirit of the age. When he sets to work on his novel he has to start from the layer of fact on which he supports his creations of imagination. If we may change the metaphor, we may say that the historic events and figures supply the warp with which he interweaves the woof of imaginary creations.

We may try to reconstruct the stages in the creation of some historical novels and see how the idea probably took shape in the mind of the author. We may take Merimee's "*Chronique du regne de Charles IX*." In the history of that reign he is attracted, not by any of the great figures of the court but by the one central event, the Massacre of St. Bartholomew's Day. From the event he does not want to work back to the main agents but see how it must have effected the great unknown, the Mass of the Parisians of the day. The event is a clash of two opposing religious principles, principles of authority and freedom, of Catholic and Huguenot. The abstract clash must be translated into concrete terms; the principles must be embodied in individuals. But the individuals clashing must not be connected only by this event; they must have other links which are broken or strengthened by this catastrophe. The

* This topic was fully discussed in my article on "Fact in Historical Fiction" in the *Modern Review*, July, 1924.

other links may be those of friendship or of blood : Dumas in *Margaret* chose the former ; our author prefers the latter. Here is then the skeleton : The Massacre : Charles and Coligny : Catholic and Huguenot : the central characters, two brothers. Once we have the two last, the plot is launched and then the question is who is to be more in the foreground. The Catholic brother ought to be, having presumably greater chances of coming into contact with the court and with the high life of Paris. But the novelist feels it would be more interesting to see what effect this atmosphere has on the alien Huguenot. Moreover, when the storm rises it is more likely to spend its force on him than on the orthodox brother. So even in the first scene he is chosen from among a host of other figures, each with an interest of his own and all together contributing to give an impression of the times. Once he is brought to the centre of the canvas, his interests and beliefs, his adventures and entanglements would form the staple of the story. The brother forms a connecting link with high life and remains in the background until the catastrophic event overwhelms both ; and then the tragedy of the barrier between the two comes out. The clash of parties translates itself into one between the two brothers and it is all the more tragic because the identity of the one is hidden from the other ; and with the revelation the story may properly end. If the novelist had been more interested in the life of the day or in the figures of the court, the story would have been of the love of Diane and Bernard. But the story is of the tragic conflict brought to a climax on St. Bartholomew's Day and the end is with the note of the pity of it all.

We may take a different kind of historical novel, one in which the author starts, not from a historical event but from the state of a country in a particular period. In order that we may see it in various aspects we have the background of "War and Peace," the war naturally introducing the historic figures, the emperors and generals. Tolstoy starts then from a general idea of the state of Russia about the close of the 18th century and the effect the Napoleonic wars must have had on the people. The people have to be mainly represented by princes and counts. However much Tolstoy would have liked to bring peasants and labourers to the foreground, he cannot do it without being

false to his sense of fact ; and this his theory of art would prevent him from being. The Russia of these years has then to be translated into concrete terms and resolves itself into different figures, almost all the products of his imagination. In war, the historical colour has to be supplied by the Czar and Napoleon and Kutuzov and the other generals, the author's creations being brought into touch with them. In peace, the actions and thoughts of his characters would give us the history of the time. Starting from his knowledge of the facts, the author looks out, not for a story to be placed against the background of history but for characters to breathe that atmosphere. The interest of the work is not in any continuous development of a story, but in the characters of the human beings who drift hither and thither on the stream of the narrative. We are introduced to a number of such creatures in the opening scene of the evening party. With a writer like Merimee, we should expect that the interest will next be concentrated on some persons selected from the mass. But Tolstoy goes on to introduce new characters almost straight away, the Bohemian set of Anatol Kuragin, the Rostov family including Boris, the Bolkonskys in their country home. The narrative goes on ; but the story does not seem to progress to a definite end. One suspects that there can be no end to such a story and the author may stop at any point. There is some reason from the view-point of the story why Bolkonsky should be brought back to life after Austerlitz ; he is to be brought into close touch with the Rostovs especially with Natasha who is to be a connecting link between Pierre, Anatol and Andrey. But a much greater reason for Andrey's revival seems to be that his character had not been fully revealed in the scenes that had gone before ; it is only after he has passed through the various crises in his life,—the death of his wife, the wound at Austerlitz, the love for Natasha and the rupture,—it is only after all those that we can best know him. So again what adventures befall Pierre are of less account than how his head and heart are affected thereby.

Now we may ask, is the interest of "War and Peace" that of a historical novel ; in other words, do Tolstoy's characters really belong to the age in which they are placed ? Here we are faced with the critical question as to how far the novelist can understand the characters of men and women of the past,

how far he can analyse all their thoughts and emotions and form an adequate idea of the mainspring of human actions. It seems to me we have to lay down the general rule that elaborate character study is not the business of the historical novel. Tolstoy could carry out his task successfully because he was dealing with the near past. He could transfer his contemporaries, the men and women moving about him to the period portrayed, without giving a shock to his (and the readers') sense of history; and all these figures from prince Kuragin to Pierre, from Edmond Rostov to Andrey Bolkonsky, from Helene to Iratasha, are drawn from the people Tolstoy knew. It was possible for Tolstoy because he was dealing with the events of only fifty years back; it was possible for Meredith in *Vittoria*, portraying the events of twenty years back. But we cannot have it in a work dealing with the far past for the simple reason that we have at least only a vague idea of what the people of the period were like. Thus the novelist depicting the Middle Ages cannot indulge in elaborate fathoming of motives and clear analysis of emotions. He has to make his characters human in outline and be satisfied with that. He must not fall into the error of regarding them as simply "heroic brutes and forcible beasts" as M. Taine did (and Prof. Brander Matthews after him). They were men; and we cannot go very much deeper than that. The author must direct our attention more to the events of their life than to how they re-act on them, more to their adventures than to their psychology. Critics who value only the latter will perhaps dismiss them as *mere* stories, but we do not.

We feel then that there is a distinction between the method of the writer who seeks to paint contemporary society and he who strives to revive the past. With the former the difficulty is to construct a coherent plot for he has perhaps no basis of fact to start from and yet must make his story seem 'probable,' even 'inevitable.' The bringing out of the innermost nature of his creations is comparatively simple, because he just draws on his experience of men and women. With the historical novelist the difficulty is in the other direction. His plot has got something to rest on, it has got the historical background behind it; but the minute examination of the thoughts and feelings of his characters presents a difficulty well-nigh insurmountable.

Now we must decide if we are justified in excluding novels of contemporary social life from the list of historical novels. Prof. Brander Matthews would have it: "The really trustworthy historical novels are those which were a-writing while the history was a-making.... Historical novel for historical novel, 'Pickwick' is superior to the 'Tale of Two Cities' and 'Nicholas Nickleby' to 'Barnaby Rudge.' Mr. Trevelyan says that there is a "class of work which we may call 'contemporary' historical fiction; that is the epic, drama or novel of contemporary manners, which acquires historical value only by the passage of time." He then goes on to notice how Smollett, Fielding and Jane Austen throw light on "the manners of the squirearchy and other classes in South England in the early and late 18th century respectively;" and he thinks that even 'Pickwick' and the early Victorian novels were taking on this character.

Yet it seems to me that in calling them historical novels we are mixing up two things. These works of imagination dealing with contemporary life may acquire historical value with the lapse of time, but their value is as the raw materials of history. The pictures of men and women in such works furnishes more valuable historical data than records of business transactions or of legal matter. Historical fiction, as we understand it, is something different. To quote Mr. Trevelyan again, "historical fiction is not history, but it *springs from* history and *reacts upon* it. Historical novels cannot do the work of history; they are not dealing, except occasionally, with the real facts of the past. They attempt instead to create typical cases imitated from, but not identical with recorded facts. In one sense this is to make the past live, but it is not to make the facts live, and therefore it is not history. We feel that the "historical novel," to justify itself, must be *based on* history and is not to be identified with history or its raw materials. But can we assert that history means simply a record of the past? We may recall Seeley's opinion that "contemporary history is superior to ancient or modern history by all the superiority of the end to the means," or Croce's wordy criticism that "nothing but a present living interest can move us to seek knowledge of a past fact, which fact, therefore, inasmuch as it is drawn forth by the present living interest responds

to a present and not to a past interest.* If we accept this view of history, the historical novel need not necessarily be made to depend on the past. In other words, not only

* Quoted in Carr's *Philosophy of Croce*, p. 199.

"Pickwick" and "Nickleby" but "Esther Waters" and "Mummer's Wife" as well are historical novels. Then one cannot draw any line between "historical" and "social" novels : and what is worse, one cannot write a dissertation on the "historical novel."

GLEANINGS

Krishnaji.

The women "had donned their costliest wraps," and the hall "glittered with dazzling



Krishnamurti in Flannels

jewels and soft-gleaming *decollete* " Thus a Paris correspondent, Pierre Van Paassen, endeavours to project the atmosphere that reigned at a reception in honor of Krishnamurti, proclaimed by devout Theosophists as the human vehicle of the "World Teacher."

The fashionable devotees were flocking to drink wisdom at his feet.

When it was announced that Krishnamurti would make a short address at the Societe Theoso-



Dr. Annie Besant, John the Baptist of the New Messiah

phique de France, relates Mr. Van Paassen in a copyrighted cable to the New York *Evening World*, "Parisian society, always sensation-hungry, turned out *en masse* to do him homage and even to stand in line in the streets to catch a glimpse of the "Exalted One."

The audience included "Generals in gala uniforms, simply bent under decorations and gold

braid." In fact every one was "drest up," and many expected the new "Messiah" to appear as "an Oriental figure in flowing white garb, with measured and dignified movements and the voice of an Elijah or a John the Baptist, crying out loud abjuring them to repent and confess their sins."



Krishnamurti speaks like an Oxford don

But in this they were doomed to disappointment. The "Messiah" proved to be an elegant young man in flannel trousers and a blue double-breasted coat. He struck the correspondent as "a typical Hindu boy of aristocratic family, who goes to study in England"

Krishnamurti spoke French without a trace of accent.

He also speaks English like an Oxford don. In appearance he is a typical high-caste Hindu of medium height, with straight coal-black hair and deep-set, jet-coloured eyes of burning intensity.

When questioned about the heavy burden of being called an incarnation of the deity, the "Messiah" laughed out loud;

"I should say it is rather a burden, but really

I wish you would say it's all nonsense, that stuff about me saving the world and all that.

"I am just an ordinary fellow."

Literary Digest.

Hon Violet Gibson

Her shot designed to 'kill Premier Mussolini resulted in a slight nose-wound

—*Literary Digest.*

The "Statesman" special mail service Telegram of the 21st August states—



Hon. Violet Gibson

There is a likelihood that Miss Violet Gibson who shot at Signor Mussolini will be deported and handed over to the British authorities, following findings of the alien authorities, who have now completed their examination.

Both agree that Miss Gibson was suffering from delusions. Her testimony before the Magistrates could not be considered seriously as she gave too-many conflicting reasons for the motive of her act.

The authorities agreed that for the public as well as for her personal safety Miss Gibson should be detained in an Asylum!

This Is My Day

On the day of Momo-no-Sekku all little girls are hostesses. Momo-no-Sekku is the most



This is My Day

Significant day set apart for girls. It occurs on the third day of the third month. This tiny maid is the proud possessor of many dolls and a beautiful new Kimona--and she knows it.
—The Pacific World.

"We believed in European Civilization

before the world War began in 1914," says Abd-el-Krim, Riflian leader. "But we can no



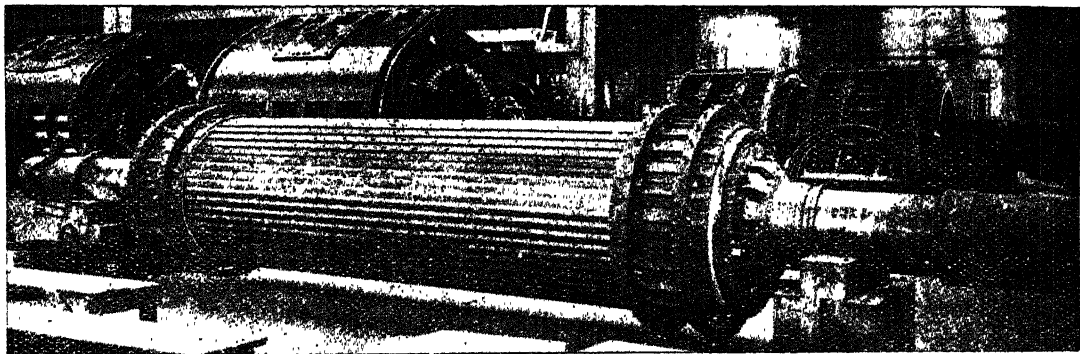
Abd-el-Krim

longer respect that civilization, with its rage for destruction, its poison gasses, bombardment of undefended towns, and liquid fire. It is not the possession of a civilization such as that which can entitle one nation to say that because a neighboring people has not evolved quite as far as it has, it can intervene in its internal affairs and dominate it by force."

Literary Digest.

The World's Most Powerful Machine

This honor, according to Vice-President Arthur Williams of the New York Edison Company, belongs to the huge dynamo in the great Edison Generating station, itself the largest in the world now building at 14th Street and the East River in New York City. This machine, we are told, will be approximately fifty feet in height, and will weigh more than a million pounds. Each hour it



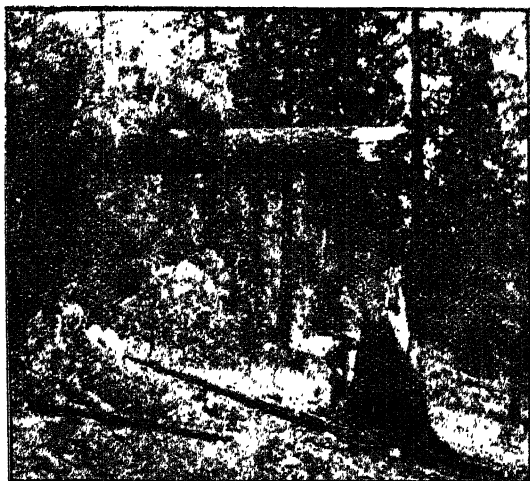
Huge Generator Field of the Mammoth Turbine Dynamo

is in operation it will require the energy of thirty tons of coal—a thousand pounds a minute, which it will convert into eighty thousand horse-power of electrical energy to be used for the light and power needs of the city. It will be one of nine similar dynamos that will give the station twice the capacity of any in Europe.

Literary Digest.

Why Lightning Strikes Trees

Trees are the objects most often struck by lightning, we are told, for the following reasons:—They are very numerous. As a part of the ground



Huge Lightning-struck Yellow Pine

they extend upward and shorten the distance to a cloud. Their spreading branches in the air and spreading roots in the ground present an excellent form of conducting electrical discharges to the earth. We read further :

“The likelihood of a tree’s being struck by lightning increased :

“If it is taller than surrounding trees ; isolated upon high ground ; deeply rooted ; and if it is the best conductor at the moment of the flash ; that is, if temporary conditions such as being wet by



A Tree Burned Down by Lightning

rain transforms it for the moment from a poor conductor to a good one.

"A heavy driving rain, such as accompanies the average thunderstorm, can so wet any tree that it will for the time being become an excellent conductor. Up to that time the tree might have been in itself a poor conductor.

"Thus, tho the moisture content of wood, particularly within the outermost layer of growth in a living tree, adds to the variability of induction, even the most resinous of trees with lowest moisture content can under a heavy rain become a splendid conductor in a moment's time. Because of this, and the fact that the form of the most efficient lightning rod, with its branches at both ends, resembles that of a tree, it is evident that any kind of a tree is likely to be struck by lightning.

"The same flash may strike and blast a number of trees, and the results may be quite as curious and erratic as the lightning itself.

"A tree may be scorched, it may be stript of its leaves, it may be cleft longitudinally or, in rare instances, be severed horizontally. One-half of a tree's crown may be withered, while the other half remains unharmed. Sometimes the bark is stript from only one side, occasionally without a trace of burning; at other times it may be riddled, as by worms.

"The lightning furrow on a tree is usually single but it may be double, usually in parallel lines. Furrows may be oblique or spiral, the current in such cases following the grain of the new wood.

"If the tree is inflammable or is rendered very dry by the heat of the flash, a fire may result. In other cases, the dry duff or humus at the base of the tree is ignited by the flash. Most forest fires caused by lightning start in the humus."

Literary Digest.

Rosita Forbes in Darkest America

The intrepid lady globe-trotter who has shot tigers, braved the wildest Sheiks of the desert, mopped up mountains and wildernesses and put the "I" in Africa, has penetrated our continent and is explaining our ways to the world.

She remarks in this country, "after the first few years, marriage, as it is understood in Europe, has drifted into the background." Motherhood, she announces, takes its place, and "an American woman, if she had to choose between them, would always stick to her children rather than to her husband. It is the fault of the men, for they are often inexperienced and self-conscious and nearly always impersonal."

We are quoting from an article copyrighted by the Philadelphia *Public Ledger*, in which Madame Forbes, speaking of our native girl-matrons, remarks:

"I wonder sometimes where these young women, with their gallant hopefulness, get their reward, for they never see their husbands. They are business widows during the week and golf widows on Sundays. The separation of the sexes after marriage seemed to me Arab, in its rigor, only the club takes the place of the harem.

"The Arab says that 'Paradise is under the feet of the mother'; I think the future of America is under the feet of her indomitable young mothers"

The numerous adventures of Rosita Forbes in the wildest regions of Asia and Africa have been embodied by her in a number of travel books, one of which, "The Secret of the Sahara-Kufara," won her world-wide fame. One of the curious native idiosyncrasies she discovered in the United States is embodied in this anecdote:

"One day I lunched with one of the most charming hostesses in a country which has a genius for hospitality, and she said to me: 'My dear, if you want to be a success over here, you must never explain things to us. That's the one thing we can't stand.' Her eyes twinkled. 'Some months ago Mrs. Asquith sat in that chair, and she explained to me who Matthew Arnold was!'

"There was a pause, and I registered the vow which must have made my first lecture incomprehensible to any reporter who did not know Arabic and Arabia!

"Months later, from the train, I watched the towering sky-line of New York shoot up toward the stars, and I thought I understood the parable. There is no limit but the sky to American possibilities, but it is an American sky!



Madame Rosita Forbes, the English Explorer

"New York—that Cosmopolis that represents the striving of a hundred races to become a nation—is crushed between the narrow boundaries of her seas and rivers. So she has height without breadth. It is the same thing with the American people. Within their limits the only barrier to achievement is death. Outside them they are cramped by the 'little knowledge' which is 'a dangerous thing,' and by their dislike of explanation."

—*Literary Digest.*

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor *The Modern Review*.]

Prof. S. N. Das Gupta, Philosopher Ambassador of India

In course of a Note on Prof. S. N. Das Gupta in the August number of the *Modern Review*, it is observed :

"The little interest that Swami Vivekananda's popular lectures had aroused in America soon vanished : and as his treatment of Indian philosophy was never intended to be scholarly his lectures failed to satisfy the scholarly interest of the philosophers of the West and did in a way more harm than good to the cause of Indian Philosophy in the estimation of the scholars and Philosophers." (The Italics are ours.)

We write the following not so much in defence of Swami Vivekananda's work in the cause of Indian Philosophy in America as in elucidating certain facts which the editor seems to have ignored in making the above extreme statements. It is well-known that Swami Vivekananda made his first public appearance in America in 1893 in the sessions of the Parliament of Religions as a representative of Hinduism. His success in that great assembly is now a matter of history. Subsequently he made lecturing tours all over U.S.A. preaching the Vedanta Philosophy from public platforms, in churches, clubs, drawing-rooms and otherwise as occasions demanded. He was spoken of in very high terms by many papers of the country, such as *The New York Herald*, *The Boston Evening Transcript*, *The Rutherford American*, *The Press of America*, *The New York Critique*, *The Iowa State Register*, *The Brooklyn Standard*, *The Hartford Daily Times* and many other journals which we need not mention here. But the editor may find their names as well as some of the lengthy notes speaking highly of him and his work in the second and third volumes of his *Life* published by the Mayavati Advaita Ashrama. *The New York Critique* remarked, "He is an orator by divine right." Another paper said that this great Hindu Cyclone had shaken the world. Dr. H. W. Thomas of Chicago wrote, "Those who heard him once were so impressed by the magnetism of his fine presence, the charm and power of his eloquence, his perfect command of the English language and the deep interest in what he had to say that they desired all the more to hear him." It is unnecessary to multiply instances. Almost everywhere his lecture-halls were packed to suffocation and many had to go away for want of room.

Is that little interest ?

Thirteen monks of our Mission have since then

gone to America to continue his work there. There are still seven Swamis in America preaching Hindu Philosophy and Religion from seven centres. Two of them, Swamis Abhedananda and Paramananda, have published a large number of books and pamphlets which are much in request. The latter is conducting a monthly for the last many years which is highly appreciated everywhere. Requests are continually received from the Americans to send monks from India in larger numbers. But we cannot meet their demand owing to paucity of workers among us.

Is that how the little interest in the work of Swamiji soon vanished in America ?

We do not understand how the editor came to know that Swamiji never intended his lectures to be scholarly. Perhaps he means academic. In that case we admit that his lectures were generally never meant to be so, but scholarly they certainly were. We can challenge any scholar of Vedanta to expound its doctrines in a more rational, cogent, thorough and convincing way. As a matter of fact we know, many Western scholars felt highly edified by his "popular" lectures and discourses. Dr. Wright, a Professor of the Harvard University, introducing Swamiji to the authorities of the Parliament of Religions, remarked that he had found him "more learned than all our learned men put together." Professor William James used to address him as "the Master" and says in a passage in his *Pragmatism*, "The paragon of all monistic systems is the Vedanta Philosophy of Hindustan, and the paragon of Vedantist missionaries was the late Swami Vivekananda, who visited our land some years ago." He was invited to speak before the graduates of the Harvard University and his discourse and answers to questions were considered so scholarly that he was offered the Chair of Eastern Philosophy in the University. Rev. C. C. Everett, D. D., LL. D. of the Harvard University in his introduction to one of the Swamiji's books, remarks—"Swami Vivekananda has created a high degree of interest in himself and his work... We owe a debt to Vivekananda that he has taught this lesson (about Vedanta) so effectively." A letter signed by some eminent scholars of America was received by Swamiji after his first return to India from the West. In it the signatories recognised the value of his able exposition of the philosophy and religion of Vedanta in America, earnestly hoped for his return amidst them to further benefit them by his teachings, and assured him of the cordial greetings of the old friends and of the certainty of continued and increasing interest in his work. Among those signatories who were members of

the Cambridge Conferences devoted to comparative study of ethics, philosophy and religion, we find the names of Dr. Lewis G. Jones, D. D., the President of the Brooklyn Ethical Association, Prof. C. C. Everett D. D., the Dean of the Harvard Divinity School, Prof. William James of the Harvard University, a leading psychologist and philosopher of the West, Prof. Wright, the Harvard Professor of Greek, Prof. Royce, the Harvard Professor of Philosophy and a great metaphysician. whose life and philosophy were profoundly influenced by Swamiji, Mrs. Bull, the promoter of the Cambridge Conferences, and Mr. Fox, the Acting Secretary of the Cambridge Conferences. About his intimacy with Prof. Max Muller and Prof. Paul Deussen and their high regard for him, the third volume of the Swamiji's Life can be profitably consulted. The Professors did not look upon him as a mere scholar—a dry intellectual, but as something much superior to that. We have it on reliable authority that the latter sought to be initiated into his discipleship.

We do not know if we can call the above-mentioned gentlemen *scholars*. But if they are such, then it must be admitted that the editor has shot a little wide of the mark by observing that Indian Philosophy has suffered in the estimation of scholars and philosophers by its preaching by Swami Vivekananda. It is true all of them are not philosophers, but some of them are and not of a mean order.

We must say that we take very strong exception to the editor's remark that Swamiji's lectures *did in a way more harm than good* to the cause of Indian Philosophy in the estimation of the scholars and philosophers. In *what* way? The editor owes to the public an explanation on the point. We want positive evidence in corroboration of this careless statement. We can conceive of two reasons substantiating this charge: (1) that Swamiji has *misrepresented* the Philosophy of which he was the spokesman; or (2) that the editor is in possession of specific oral or written evidences to the effect from scholars and philosophers. If it be the first, we challenge the editor name another who has better and more fully represented the doctrines of the Vedanta and especially the Advaita Philosophy. We also want the editor to point out wherein in his expositions Swamiji has wrongly interpreted them. If it be the second, does not the editor think that in fairness to himself and to his readers he should come out with those evidences?

Finally allow me to point out that the editor's judgment of Swami Vivekananda and his work has been vitiated by a certain misconception. The editor has observed in the beginning of his Note that "the mainspring and basis of Indian culture is her Philosophy." But Philosophy in what sense? Not certainly as mere intellectual speculation. It is *Brahma-Vidya*—the living realisations of the seers which forms the motive power and foundation of Indian culture, and the higher Indian Philosophies—Vedanta, Sankhya, Yoga, Bauddha or Jaina—are but systematic records of those realisations. Can mere intellect revelling in learned treatises influence and elevate men? Life alone can touch life. Besides, the conclusions of Indian Philosophy regarding Atman and Brahman are so subtle and transcendental, that a mere intellectual presentation of them, however perfect, will signify little, if it is not accompanied by a living

demonstration of those theories in the life of their representative. Whom would the editor prefer as a representative of Indian Philosophy—him who only enunciates learned theories or him who adds to such enunciation a life transfigured and spiritualised by their realisations? Swami Vivekananda was the latter one and therefore all who heard and knew him were so profoundly influenced that they could not shake off his words as fine intellectual quibbles. The editor will admit that the true representative of Indian Philosophy cannot be a mere Pundit, he must be a seer. Without religion Indian Philosophy becomes an empty shell. The editor himself has observed in the end that "India's message to the West is a message of world peace, universal friendship and world-good as attainable by the ideals of her philosophy and religious culture." If that is India's message to the West and those the practical ideals of Indian Philosophy and Religion, does the editor suggest that Swamiji delivered a different message and preached other ideals? Or how can the editor say that he did harm to the cause of Indian Philosophy in the West?

We appreciate the high praises lavished upon Prof. Das Gupta by the editor. We feel proud of the achievements of one of our fellow-countrymen and his reputation among the philosophers of the West. But does it warrant even a suggestion of an invidious comparison and the disparagement of another great son of India by a perverse statement of facts?*

ASHOKANANDA
Editor, *Prabuddha Bharata*.

EDITOR'S NOTE

*In the note in question no attempt was made to compare Dr. Das Gupta with Swami Vivekananda. No one would dream of attempting such a thing. It was no doubt stated that Swami Vivekananda's "treatment of Indian Philosophy was not *intended* to be scholarly." The use of the word "*intended*" shows (and Swami Ashokananda will no doubt agree with us in our interpretation) that the writer of the note did not attempt to question Swami Vivekananda's *ability and learning*. No one doubts that and the fact that Vivekananda was one of the greatest men India has produced in the course of her long history. But his mission in America was a religious rather than an academic mission and the *intellectual* interest he created in academic circles during his stay in America was not sustained afterwards. This does not mean that the *popularity* of the succeeding Swami was not great. It only means that though Swami Vivekananda roused the scholarly interest of America by his activities, which were mainly conducted not to establish the academic rights of Indian philosophy but to recruit followers for a religious and spiritual movement, his activities, or those of his followers in America, did not go far and deep into the academic side of Indian philosophy. No one denies Swami Vivekananda his high place as a scholar and religious worker; but the fact remains that there is a whole world of work left to be done by Indian scholars visiting foreign universities before one can expect scholars in other lands to have a thorough and academic grasp of Indian philosophy which is not all Vedanta.

We have been asked *in what way* has Swami Vivekananda's mission "done more harm than good" to the cause of Indian philosophy. Is it through "misrepresentation"? No, certainly not. Let us clear up one thing before we answer the question. It is that in the note in question it was stated that the Swamiji's mission to America did harm "*in a way*" and not *absolutely or in every way*. It is in the academic way that the harm has been done. We have nothing to say against the great Swami's activities. But the movement he started was religious and popular. It may be that religion is "something much superior" to "dry" intellectuality; but the academic aspect of things is also Real. Here men go in for prolonged study, examination of data, thorough analysis and close intellectual scrutiny. It is in making Indian philosophy academically appreciated that Swami Vivekananda's mission "failed." But we must admit that that was not the aim of his mission; hence we cannot justly call this a "failure." Swami Vivekananda did not "misrepresent" Indian philosophy; but he did not give an academic interpretation of it. Those who look at things only academically

are prone to disregard things which are popular. If we assumed that the Popularisation of Indian Philosophy has hampered its academic progress in other lands, shall we be in the wrong?

Swami Ashokananda has raised another question in this connection. In what sense should we hold Indian philosophy to be the mainspring of Hindu Culture; as intellectual speculation or as spiritual realisation? As there are men who place intellect highest and there are even some who do not believe in a soul; we had better leave this question open.

Finally, let it be made quite clear that although we are not avowed followers of Swami Vivekananda, we are as great admirers of the Swamiji as anybody. Our arguments and ideas are not infallible; but if we err, we err sincerely, not intentionally.

We have also received a criticism on the above topic from Brahmachari Vijnan-Chaitanya. As his line of argument has already been covered by the remarks of Swami Ashokananda, we do not reproduce it for want of space.

Editor, M. R.

FRENCH LITERATURE SINCE THE GREAT WAR

By MON. JEAN RICHARD BLOCH. (*Paris*)

THE time of an earthquake is not specially favorable for the study of the map of any country. If such a time is a rare chance for a geologist, the geographer would much rather wait for more peaceful hours.

If I undertake now to trace a general outline of contemporary French literature I shall find myself in an embarrassing situation. We are obliged by chance to live in a period of intellectual revolution. May I be permitted to bore through the depths of the various strata of that literature? Possibly the hidden causes of certain movements, the roots of certain upheavals would be revealed to us then.

It has been remarked since long ago that French literature is composed of two parallel currents and one may trace them from the very origins.

One represents the torrential river of Rabelais, Corneille, Diderot, Rousseau, Chateaubriand, Victor Hugo, Michelet, Balzac and Zola. This is a strong current, sometimes muddy, romantic, prolific, penetrated with external influences.

The other consists of a crystalline streamlet, of unparalleled definiteness, of incomparable

transparency which takes its origin from the most antique fables of the middle ages and which, after having been fed by turns with the works of Villon, du Bellay, Ronsard, Racine, Voltaire and Musset emerges to-day as Maurras and Anatole France.

I admit that this sort of demarcation is artificial. All such classifications do violence to creative artists who draw freely from their native springs as well as from other sources. In the 17th century Moliere for example, shaped himself under the influence of great tormented spirits like Rabelais and Corneille; Moliere further utilised the counsels of a wise critic of his epoch, Boileau and profited by the examples of a great classical dramatist, his contemporary, Racine. Thus Moliere purified his style and moderated his innate tumult of spirit.

Coming nearer to our epoch we find a poet of the 19th century whose influence is increasing year after year: Charles Baudelaire testifies to a similar effort for discipline. When he reached the maturity of his artistic genius, French literature was dominated by the strong and tumultuous genius of Victor

Hugo. The genius of Baudelaire was not less romantic, or in other words not less obsessed by the melancholy of his fate and not less submerged by the sufferings of his soul. Nevertheless his poems mark in their form and prosody, a reaction against the somewhat mixed current of inspiration of the Great Masters of his epoch. *Romantic* in spirit as he was, Baudelaire tended to become *classical* in form.

This trait of which Baudelaire furnishes us with an example, would be found all along the history of French literature. That constitutes its originality, and, upto a certain point, the explanation of its persistent fecundity and its never failing capacity for renovation. With a few exceptions our generation of young artists cannot bear well the yoke of their superiors however great they may be. This tendency in our national character goes as far as our politics. That is why a generation of liberal and emancipated ideas is succeeded by a generation, religious and conservative in spirit. In this alternation of opposites may be found the very rhythm of the intellectual life of the French people. We shall watch its effects upon the younger generation of French writers.

I have remarked a little before that one may notice two parallel currents in French literature for quite a long time and I have further indicated how one may detect also a rhythm of successive alternation of moods.

These two ways of speaking in fact do not contradict one another. The two parallel currents, the torrential and the crystalline, exist although their effects on the national literature are rarely simultaneous; the moods follow one another successively. When the French public is tired of the grandiloquent muse of Corneille, it turns towards the exquisite poetry of Racine.

Thus the fundamental distinction between the "vigorous" and the "perfect" temperaments and their alternating reign, correspond, to a profound tendency in the French genius. Any one who would miss this point would run the risk of misunderstanding perpetually the French people and their art.

Foreigners are generally liable to this error. Struck above all by that which characterises us sharply, they see more of the *classical* current and turn their eyes somewhat knowingly, from the strong torrential flow.

The Great War surprised French literature in the height of a crisis. There were then two

distinct groups of prose writers: one representing the limpid classical stream, the group that undertook to maintain, amidst the ebullition of the modern world, the claims of a correct language, of a tempered sensibility, of a sharp intelligence and of a strong common sense. This role devolved specially upon Anatole France and to a less degree upon Jules Lemaitre, Charles Maurras, and Jules Renard.

On the opposite side stood Peguy, Suarès and Romain Rolland representing the torrential flow. They are practically isolated, so much does their talent wait them above their kindred spirits. It is hardly necessary for me to signalise to you the famous work of Romain Rolland—Jean Christophe. It is known all over the world and it is being translated into the *Bengali*. Those who wish to be familiar with Peguy the founder of the famous *Cahiers de la Quinzaine* should read specially "Our Youth" (*Notre Jeunesse*). As for Suarès, I should point out his grand essay on the *Tragic Poets*.

Between these two groups, neo-classical and neo-romantic, there stand two writers of high talent although somewhat weak and frothy—I mean André Gide and Maurice Barres.

Barres was at the outset a romanticist and a philosophical anarchist but he slowly evolved towards traditionalism, authority, and nationalism in politics as well as in literature.

Gide was born in a big *Bourgeoisie* family Protestant by faith. Thus brought up in an environment of austere ways and rigid piety he provoked a veritable scandal at first, by an immoral outburst of lyricism and by his contempt for all discipline. According to him, (as we see in his *Paludes* or in the *Terrestrial Nourishments*) the human spirit should be in a state of perpetual holiday so that it may be ready to nourish itself with all new discoveries, all sensations, all beauties that fly past it.

But the aim of this freedom of the self is not as we find in Barres, to escape from the false mode and prestige of the epoch, so as to rediscover the secret roots by which we may draw the sap of strength from the remotest experiences of our world and our dead ancestors. This freedom of Gide is also unlike that of Romain Rolland, a heroic act of a Poet, tearing himself from his preferences, from even his world and his dead kindreds and seeking through that detachment, to raise the soul above the human battlefield

so as to scatter from high, the seeds of Sacrifice, upon the largest number of people.

For Andre Gide this intellectual holiday conduces to the effacement of personality before the ceaseless renewal of the seductions of the world. It engenders a spirit of exaltation of enjoyment for the sake of enjoyment and the artificial prolongation of pleasure by the refusal to give oneself up completely.

It is not surprising that Barres and Gide count so many among their disciples. Their moral and political dandyism dazzles the mediocre. Their tolerance for all the proclivities of human nature flatters the weak in character. Their artistic elegance which never moves any one with strong emotion pleases the delicate in health. Their hatred for all political movements tending to destroy the harmony of a society full of forbearance for physical gratification, rallies round them those who want to profit by the present state of things. Briefly speaking, their central position makes them the intermediaries of all these tendencies and lends to their figure a delicate and seductive charm.

The more pronounced personalities no doubt are Anatole France, Jules Renard and Charles Maurras on the side of classicism, and Peguy, Suarès and Romain Rolland on the other side. It is needless to repeat that these personalities stand out with higher relief and their position as fighters is much more vigorous. These personalities would presumably leave a much more profound trace on history however much may be the real but morbid grace of the works of Barres and of Gide.

In order to avoid making incomplete this short outline of our prose literature on the eve of the world war, I should mention two other great writers. One of them is Paul Adam who is just dead. He has produced with an excessive and exhausting laboriousness, a copious series of novels, the best of which (e.g. *The Force*) possess the vigour of an epic and deserve to live. A renowned critic, Camille Mauclair has written an excellent biography of Paul Adam. The second writer is J. H. Rosny (the elder). He is as prolific as unequal and almost as powerful a writer as Paul Adam. He has written, before H. G. Wells, stories on prehistoric humanity (the *War of Fire* and "*Felin Sauvage*" deserve especial mention) and social novels and stories on historical anticipations and scientific prophecies.

* * * *

The war intervened. From the 2nd of August 1914 the whole generation of writers that had reached maturity, was commanded on "the order of a general mobilisation." They were massacred in course of the 51 months that followed. One may say that from 1916 there did not exist more than a few surviving French writers between the age of 25 and 30.

This hecatomb cut asunder the tie between the elder generation about which I have spoken and the generation of writers that were just beginning. The men of thirty brought to that war their souls formed by the great influences dominating the beginning of the 20th century, or in other words, the socialistic and humanitarian tendencies and the exaltation of the musical sensibility. These writers were then in full possession of their strength and their culture. They reacted strongly and passionately against the lessons and spectacles of the war.

Those who did not leave their carcass on the barbed wire and returned home could not however retrieve their old spirit. The war haunts them for ever and their works are marked for all time by *War*. The conduct of life the responsibility of a writer, the attitude of individual conscience before the passions of the crowd—all these problems obsessed them. They could not remain indifferent to the collapse of that old European equilibrium and to the disorders of civilisation.

As a result of that this generation of writers is now vowed almost entirely, to the deliniation of the contradictions of the modern world and to the search of their solution. Barbusse sees the solution in a revolutionary prophetism, Duhamel in affectionate fraternisation, Vildrac in the robust straight forwardness of healthy spirits, Leon Werth, Luc Durtain, Elie Faure, Roger Martin Du Gard and Pierre Hamp prepare the moral balance-sheet of our society.

The most characteristic works of this literary school are: *The Fire* by Barbusse, *the Life of Martyrs* and *the Possession of the World* by Duhamel, *Discoveries* by Vildrac, *Cochin China* by Leon Werth, *The Thibault* by Martin Du Gard, *The Sorrows of Mankind* by Pierre Hamp and *the History of Art* by Elie Faure.

The continuity of a civilisation demands an uninterrupted connection between one generation and another. If a simple link in

the chain is broken the work has to be started anew.

The rising French literature makes one think of the first part of a broken poem. The preceding links and the brain which from a distance directs the rhythmic march being disjointed, the writers of this epoch seem only to grope in a void.

The same sort of a picture would come out if we study the state of the German literature after the war.

The generation of forty today is too thinned to transmit to their posterity the traditions which they had inherited from their elders. On the other hand the generation approaching thirty were surprised by the war before completing the age of University studies, this is before the beginning of a real intellectual maturity, of leisure for meditation, and of emotional experiences.

This generation was flung then and there in a whirlpool of abnormal and thrilling life. The spectacle of education that they witnessed was that of a bourgeoisie which enriched itself vulgarly. The young heroes in Khaki had easy adventures turning their heads and rapid succession of adventures with women fell to their lot. With that instinct of self-preservation natural to youth, they hardened themselves against the sorrows of separation and mourning; they pushed back like poison, with all their force, the softening of the heart, the feelings which generate the terror of the dead and gone.

This generation came to be precociously ripe and yet without real maturity, cautious and yet without culture. It brought the taste for command without the substance of authority, the habit of hasty solutions, of the provisional equilibrium,—the days without to-morrows. As aesthetic ideals they bring the hoverings of avions and flirtings of music halls, the flashing of the military grenades and elegant restaurants.

As a type of Society a cosmopolitan mess!

One can imagine what sort of suggestion and edification may be furnished by such a stage—decoration to our young actors! They were unconscious of the mean and dirty horrors of the first two years of the war just as they were unconscious of the patriotic exaltation, the delirium of sublime and puerile sacrifice of 1914. They entered the war when it was already an industrial and mechanical war of ever big instruments of destructions.

Since then these youths are busy making a dictatorial literature brilliant, muscular, insolent and barbarous. They appeal incessantly to "Latin culture" but that must not blind us to their barbarism. The need of discipline which they do not find in Society and whose taste they had cultivated in the army drives them to sports. And the sport fulfils the object which their life misses cruelly. This *literary Fascism* may be found in the left or the right wing, among super-realists or traditionalists, communists or royalists. This literature may be full of talent or intelligence, none the less it betrays everywhere, a tragic lack of equilibrium. And if we penetrate more deeply therein we shall find nothing but despair in the final count. Each year that passes makes these young writers feel that the society in which their adolescence blooms forth, is but an unnatural world which would crumble away without recall.

Thus quite a number of years had passed for a new group of youths to commence making their voice heard. I would speak of the first batch of them who developed after the war and who resume the old human tradition of disinterested studies, of thoughtful youth, of work and of hope.

These new-comers are of the generation of twenty five years of age. A certain number of them form themselves into a group editing the young review "The Spirit" (at first entitled "Philosophy") wherein they studied the basic factors of a renaissance of thought. No more sport but metaphysics, no more society gossip but culture! This movement appealed to a group of young Jewish youths. To their anxiety for god-realisation Marcel Arland of Catholic tradition, gave the name of "sickness of the century" and here Arland was preceded by other Christian thinkers, more original and penetrating, like Louis Massignon, Gabriel Marcel and J. Baruzzi.

Thus the preceding generation feels already their younger brothers closely following up on their heels. They are afraid of the latter and feel that they are not much liked. Hence in the works of the writers of thirty, we feel a peculiar anguish which aggravates itself and ennobles the tone, and also a new anxiety about the meaning of their work. This solicitude brings them a new certitude about their beginnings. That may act as a turning point for them, a pathetic yet fruitful evolution.

In a society which is in a state of decomposition, and which does not find in itself a satisfactory regulative principle the artist seems to be the only upholder of a code and of a law because they are subject to some secret discipline, highly indispensable yet somewhat mysterious—the discipline of their art. Art even in its humblest form, is a process of self-emancipation; it is more consistent than Society and exercises a control and an attraction upon society. Even if the artist is not endowed with the genius of good sense, humility and a great strength of character, he believes himself to be the centre of the world and the essential object of human interest.

The sign of these years is the hypertrophy of literature and painting both in France and Germany of to-day. This state of things would continue as long as the Society does not rediscover its energy and intellectual code.

The despair and bragging, the restlessness and vanity are the characteristics of the literary movements and schools of the last six years.

But even here in the very temperaments of these artists there appear the two currents of inspiration of which I have spoken at the beginning of my sketch; on the one side there is the old classical instinct represented by Muriac and Jacques de Laertelle: on the other side there is the torrential and romantic current agitating the old blood as we find in Delteil and the group of exalted writers, who are revolutionary and communist by choice, who have given themselves the name of *Superrealists*. Philippe Soupault and Louis Aragon are the most talented of this coterie. That which characterises the superrealist is the taste for revolution, mixed with a distaste for politics, a tendency towards direct action, yet baffled by a total absence of sympathy for the labourers and the popular leaders.

Almost all the writers that I have mentioned lately are less than thirty. Their intellectual position is still quite indecisive. They participate in the general instability of spirit in Europe since the War. It is almost certain

that in the course of a few years we shall witness new groupings and quick changes quite amusing.

A young writer Henry de Montherlant has built of late, a preponderant position by a series of works that are full of defects and of genius, which testify to a singular originality. But as he comes from the catholic rank, the party of order and conservation, he feels his romantic instinct suffocated by the atmosphere of the narrow neo-classical chapel. He is undergoing a curious evolution, and seems to seek his way, outside the play-ground of pure art and of sport; he offers himself to advanced spirits as their *condottiere*, and appears as a spiritual Mussolini.

Finally there exists in France, as in all the countries of the old culture, a group of fantasists and literary dandies, endowed with a refined taste, precursors of fashion, initiators of the most novel artistic forms. One can watch them mixing brilliantly the aesthetic theories and religious discipline, the catholic faith and the salons of tailoring, the mysticism and frequentation of dancers. The two names most representative of this category of writers are *Max Jacob*, whose "Poetic Art" I recommend and *Cocteau* whose "Professional Secret" may be read with profit.

These are men of letters pure and simple and they play no part in the elaboration of the morals and of the ideas that would guide the society of to-morrow. These writers seldom come out of their circle of biological function. They are and they remain as a sort of graceful microbes, charged with the function of precipitating the evolution of modern taste and the assimilation of forms just running out of date.

I have spoken this time, only of the prose-writers. The drama, poetry, criticism and essay would give the same result after similar analysis. We shall find everywhere the personalities who express, each in his own way the *drama* which goes to make the grandeur of our epoch—I would say the pathetic *research* for a new reply to the old old question: What is the meaning of Life?

INDIAN PERIODICALS

Science Courses in German Schools

Lack of scientific training and a scientific out-look has kept Indians in the background of world affairs inspite of the fact of India's being a nation with probably the largest number of University graduates in the world. Those Indians who take up the study of science in the universities do so at an advanced age and without any previous preparation or ground-work. The result is that most of them never develop scientific mind inspite of going through a four year graduation course. Scientific training should begin from the school in order to turn out real and efficient scientists. The following account of how Science is taught in the German schools which we reproduce from an article by Dr. D. D. Karve in *the Progress of Education*, Poona, will give us an idea of how Science should be taught.

The pupils begin to learn physics in the 4th class, i. e. at the average age of 12. They have then 3 periods per week for the first three years, and in the last three years, the number of periods for physics and mathematics is 8. The distribution is, then, left to the discretion of the heads of schools. We may however take 3 periods per week as the average in practically all the schools.

4th class: *The science of heat*.—fundamental facts; boiling and freezing points; evaporation and condensation of water; expansion of gases, liquids and solids; calorie, quantity of heat, specific heat.

Elementary mechanics.—measuring of the contents of vessels; the spring-balance to illustrate the idea of force; specific gravity; parallelogram of forces; inclined planes; different types of equilibria; levers; the balance; pulleys; movements about a fulcrum; work.

Measurement of time.—the simple pendulum; influence of length, latitude and material.

Pressure in gases and liquids.—connecting tubes; atmospheric pressure; barometer; capillary tubes; Boyle's law; elasticity;

The generation of sound.—waves and their properties; velocity of sound.

5th class: *Electrostatics*.—frictional electricity; frictional machine; electroscope; Coulomb's law; difference of potential; induction; electrophorus; induction machines.

Magnetism.—compass; Coulomb's law; lines of forces; earth's magnetism.

Electro-dynamics.—batteries; electric current; electrolysis; electroplating; voltmeter; magnetic field of the electric current; galvanometer; bell, telegraph; electric lamps; Ohm's law; the Ampere, Ohm, Volt, and Watt; thermo-electricity.

6th class: *Electromagnetic induction*.—telephone

and microphone; electric motor; general summary of the principles of electricity and magnetism.

Geometrical optics.—straight-line propagation of light; velocity of light; photometers; reflection at plane and curved surfaces; refraction; spectrum; lenses; the eye; telescope, microscope and binocular.

Light as a form energy; rays of light and heat; conservation of energy; latent heat of evaporation and fusion as examples of hidden work; gravitation; the free fall and the horizontal throw.

Elements of the science of weather changes.

7th class: *Exact measurements*.—the chemical balance; specific gravity by different methods; measurement of temperature, and of the expansion coefficients; gas-thermometer; specific heat; water equivalent C_p and C_v for gases; adiabatic changes in a gas; measurement of the latent heat of fusion and evaporation; vapours; humidity; liquifaction of gases; critical temperature.

Determination of the horizontal intensity of the earth's field.

8th class: *Electrostatic measurements*.—potential of a sphere; capacities and dielectric constants.

Electromagnetic induction.—field in the centre of a circular conductor; definition of the current strength by means of the tangent galvanometer; the laws of Ohm and Kirchhoff; Wheatstone's bridge.

Laws of electromagnetic induction; gas discharge; dynamo; alternating currents; self-induction.

Wave theory.—general principles; Doppler's principle, longitudinal and transversal waves; resonance; Kundt's tubes; pipes; musical tones; the scale.

9th class: *Optics*.—the emission theory; velocity of light; wave theory of light; Huyghen's principle; explanation of reflection and refraction; some simple interference and diffraction experiments; polarisation.

Electric waves.—the work of Hertz; fundamental principles of wireless telegraphy;

General survey of laws governing radiations in general.

Mechanics.—velocity; acceleration of falling bodies; Newton's laws; mass; force and its unit; uniform motion in a circle; simple and compound pendulum; law of gravitation; Kepler's laws treated historically.

The conservation of energy as the chief result of generalised considerations. The hypothesis as a means of scientific advancement.

After having gone through this course (without, however, doing any practical work himself), the student is very well-equipped to take up the study either of physics, or of any other science at the university. In the first case, he is not required to learn the elements of the subject in the university, and can at once proceed to do the practical work in order to obtain the necessary manipulative skill. In the second case, he can always use his knowledge of physics in the solution of chemical or biological or geological problems.

Persia Awakes

We take the following from *The Indian and Eastern Engineer*.

A traveller who recently approached Persia by way of the Caspian Sea from Soviet Russia was greatly impressed by the utter contrast that existed between the public demeanour in Russia and that in Persia. His impression of Russia was of a land of furtive whisperings and veiled discontent, of hordes of homeless children and of sullen faces. Of Persia he wrote as of a land upon which the bright sun of hope had just risen and the change that has come over this ancient country within the last two or three years is indeed one of the modern wonders of the east. A strong mind and single heart inhabit the body of Reza Shah, enthroned in the seat of the great Abbas. From him has emanated the driving force that has steadily changed the face of things in Persia. Improvements are slowly taking place in all directions, and public safety and public order are becoming matters of course. Taxes are being collected with increasing regularity, communications are being restored, and transport facilitated. This matter of transport by road or by rail is one of Persia's great problems, but it is one of which the gradual solution will automatically aid in the solving of others, inasmuch as "Transportation is Civilization," and he who improves means of transport at the same time spreads the blessings of civilization. The new Shah has been described as "One that knows his own mind, does not hesitate to act, removes obstacles from his path and is destined, it seems, to achieve a Napoleonic career, yet with it all remains the simplest and most unaffected of men." With such a great man as this on the Persian throne, the country should travel fast and far along the road of progress.

The writer then exhorts British businessmen not to be slow in capturing the Persian market. The picture he has painted makes Persia appear a veritable tradesmen's Paradise. Why should not Indian business then take this opportunity to push the sale of their goods in Persia? Some Indian industries are well placed enough to offer effective competition to European or American rivals. Let Indians investigate Persia.

What Causes Motor Accidents

The following is taken from the *Indian and Eastern Motors*.

A survey has recently been taken from 90 different towns in the U. S. A., having an aggregate population of 37 millions of the causes of fatal motor accidents and as result these causes have been placed in the order of importance as follows:—

1. Took right of way from other driver.
2. Skidding.
3. Exceeding the speed limit.
4. Failure to signal intent.

5. On wrong side of street.
6. Cutting left corner.

The above summary of causes will show motor drivers what things to avoid in order to be on the safe-side. Only item 2 can be justly classified as accident; but even here the motorist can be very much on the safe-side by a proper selection of tyres and by modifying speed etc., according to the nature of the road.

Sir Sivaswami on the Communal Question

Sir P. S. Sivaswami Aiyar K. C. S. I., C. I. E. attempts a diagnosis of the Hindu-Moslem trouble in India in *The Hindustan Review*. He rightly estimates that the causes of communal tension differ as we move from the higher to the lower strata of Indian society and says:

While the tension is fairly widespread in both the communities and especially in Northern India, it is due to different causes among the educated classes and the uneducated masses. The antagonism between the masses of the two communities may be traced to the spirit of fanaticism on the one side, or superstition on the other, and to the feeling of religious intolerance. Antipathies based on religious bigotry can be radically cured only by a wider diffusion of higher education. Among the educated classes the tension owes its origin to political ambitions and to a feeling of mutual mistrust. The Mahomedans are distrustful of the manner in which the influence of the Hindu majority may be used in the provinces in which the latter are numerically preponderant. On the other hand, not merely does the Hindu reciprocate this feeling of distrust where the Mahomedans are in a majority, but considers himself justified by actual experience of the manner in which the Mahomedan majority has used its power. The Hindu feels also that owing to the belicose disposition of the Mahomedan, he has been unduly favoured by the Government and that unless he can also stand up to defend his rights, the Mahomedan will continue to be aggressive and will always claim more than his due and succeed in getting it. The fear of the Mussalman looking always to the West and cherishing schemes of pan-Islamic domination is always present to the mind of the Hindu. The Hindu is convinced that the application of the communal principle, whether in the constitutional or in the administrative sphere is bound to be harmful to the State and he does not put forward any claim to office on communal grounds in Northern India. The Mahomedan feels that irrespective of any tests of efficiency or intrinsic merit, preferment to office on communal grounds must be allowed until his community is able to overtake the other in education.

Sir Sivaswami seems to be of the opinion that there are some educated persons the so-called "brains" who foment communal

dissension by their speeches and writings. He says:

That this tension is often fomented by some of the educated members of the communities and exploited by them seems credible. The disastrous riots occurring in various places attended with loss of life, injury to person or property and the desecration of places of worship must, to some extent, be ascribed to the baneful influence of the propaganda of class-hatred carried on in the press and on the platform by some sectarian writers and speakers.

Are the Government going to take steps to punish these brains? Sir Sivaswamy thinks that the Government are in possession of "ample" powers to punish "the miscreants who promote class hatred" but show an "unwillingness" to do so "due to a fear of incurring unpopularity". He thinks:

It would be uncharitable to suggest that the unwillingness of Government to interfere is due to any feeling of indifference to the growth of sectarian disunion.

Charity, of course, is a thing of the heart and Sir Sivaswamy is free to exercise it in favour of the British. But does Sir Sivaswamy also consider it *unreasonable* to charge the Government with "indifference to the growth of sectarian disunion?" Some people think that the Government are not only indifferent to it but they actually welcome it as a great help towards the continuation of British domination of India. What does Sir Sivaswamy's *Reason*, not his Charity, say to this?

Indian Princes and their Future under Swaraj

The Feudatory and Zemindary India, a monthly paper "devoted to the interest of the Ruling Princes, Chiefs, Zemindars etc." writes:

The swarajists generally manage to talk round the question of the place of the Princes in their scheme of swaraj. They dare not admit that in swaraj the Princes can have no place, and swaraj in British territory with over six hundred principalities owing allegiance to the British is an impossible proposition. They know that in a democratised India, Native States will be an anachronism. But they do not care to antagonise the Ruling Chiefs just yet. Their scheme of swaraj is not ripe for it. When it is, they will cast off the mask and reveal themselves as implacable enemies of the Native States and their Rulers. They are at present content to talk round the subject. It is a pity that some of the Princes are not able to see through the swarajists' mask but talk glibly of the reforms and the advancement of India towards self-rule. A few of them seek to ape the British Indian politicians and repeat their views parrot-like without

realising their implications. They are even anxious to be in the good books of the extremists of British India, who are encouraged to visit their States and indulge in their mischievous political talk. These misguided Princes do not realise what they are about and do not see that the swarajists are playing a deep game, cajoling them in their own States and attacking them outside as purblind admirers of the British. It is a double game which they play and it is time that some of these Princes were made aware of the sinister purpose of the game.

It seems that the editor of the *Feudatory and Zemindary India*, who is a Rao Sahib, is opposed to the idea of getting Swaraj for India, because that will be injurious to the interests of the Indian Princes etc. Apart from the question whether the astute Rao Sahib's fears are well grounded, his line of reasoning does not appear to be sound. He does not prove that the aim of having a democratic government for India is evil, nor that the Indian Princes' right to govern (if they do so) portions of India is based on correct principles of political philosophy. He simply castigates the Swarajists on account of what might happen to his beloved Princes if the Swarajists succeeded in their endeavour. This is hardly reasonable. India cannot give up her claim to modern institutions, because that might injure the mediaeval rights of some people.

Secondly, the Rao Sahib is not right in thinking that Swaraj would of necessity do away with the privileges of the Princes. In so far as such privileges stand in the way of popular progress they must go, Swaraj or no Swaraj. But the other privileges need not be cancelled under Swaraj, for, as we see, they remain intact under the British whose political philosophy is dissimilar to that of the Princes.

Thirdly, it may appear from the Rao Sahib's writing that the Princes possess considerable *political* powers which they shall lose under Swaraj. This is not so. The Princes' interests are far more economic than political. Hence they need not fear much in the programme of Swaraj so long as the latter does not show signs of going over to Bolshevism. Of this there is not much chance as Swaraj is a middle-class movement.

Foreign Capital for India

Mr. C. Gopal Menon M. L. C. (Madras) contributes a well argued article to the *Indian Journal of Economics* showing the advisability of restricting the flow of foreign

capital into India. He draws his inspiration from the case of England in which country no one believes in allowing foreigners to get a hold upon the country's economic life. Mr. Menon says :

There is not a single considerable investment in England for which a foreigner can lay claim. Of her total national debt of £7,500 millions, more than 85 per cent. is supplied by her own nationals, and the external debt amounting to 2800 millions cannot be traced in the factories of Manchester or Birmingham, but in the battle fields of France and Russia. Her total foreign investment is on a rough estimate in the neighbourhood of £4,000 millions scattered over both the Hemispheres in North and South America, Canada, Australia, South Africa, China and India.

But England's economic philosophy is different in her relations with other countries. She believes whole-heartedly in driving her financial claws into foreign soils, specially the soil of a Dominion or Dependency. India's industrial life is deeply and intensely influenced by English finance.

The tea, coffee and rubber plantations of Assam and South India, the gold mines of Mysore, the coalmines of Bengal, the petroleum mines of Burma, the jute industry, the carrying trade, the Banking and Insurance Companies, the numerous trading companies, and the bulk of Railway and Irrigation and Hydro-Electric works represent the foreign capitalists joint stock enterprise in this country.

This English control of Indian industries has not been for the good of India. Mr. Menon thinks so with good reason. He says,

Mr. Watson, Managing Director of the Burma Oil Company at their last annual meeting held in Glasgow, said:—

"Both in Burma and in the Indian Fields we are training relatively large numbers of our own country-men in an art which they cannot learn in this country, *i.e.*, drilling personnel, and to the extent of our capacity to relieve the great burden of home unemployment by thus creating a new and profitable profession for these men."

The Mysore Government said recently in the Mysore Representatives Assembly that Gold mining in Kolar was started 43 years ago and that up to the end of June 1925, roughly 14½ million ounces of the gold of the value of 95 crores of Rupees was taken out and that the dividend paid to the shareholders of the company was about 31 crores of rupees up to the end of June 1925 and that 5 crores was paid as Royalty to Government.

Now, that gives us a fair idea of foreign capital and its implications in a nutshell. There is no doubt that there are many virtues claimed and conceded for foreign capital in this country, the rapid development of industries and so the shortening of the period of burden on the consumer in an era of protection, the import of technical skill and up-to-date methods, and the tapping of unknown sources of wealth and employment by Indian labour. It is also admitted on all hands that Indian capital is shy, inadequate and panicky. But there is no reason for shame and despair. Germany

in the beginning of the 19th century was in the same condition. It was admittedly an agricultural country: there was lack of capital; the habit of investment in industrial enterprises was unknown; banking facilities were lacking, and there was lack of experience and knowledge in industrial matters,

But capital must come from within the country or borrowed from without on terms which will not give foreigners more than a mere claim to interest. Financing should be considered as an industry which requires just as much protection as any other industry. India's financial life is still in an infant stage. It must not, therefore, be made to compete on equal terms with the highly organised finance of Britain, France or America. We must try to stimulate the healthy growth of Indian finance and the restricted inflow of foreign capital is part of this program of stimulation. Says Mr. Menon :

Concurrently with the imposition of restriction on the free influx of foreign capital it should be our endeavour to tap all indigenous sources of industrial capital. There is no doubt that India possesses a large amount of capital waiting to be mobilised. The fact that between the years 1913-14 and 1923-24 the Government Re-loans increased from 145 to 358 crores a similar rise from 80 to 154 crores and that the net imports of gold and silver since 1913 amounting to 482 crores, proves that the potential capital resources of India are far from being negligible. The question then is how to increase the facilities for deposit and investment. Firstly, by the multiplication of Banks with greater co-operation and co-ordination between them and the Imperial Banks; secondly, by the extension of public debt office facilities to the more important commercial centres outside the Presidency town; thirdly, by Government offering loans, guarantee, concessions, expert advice, etc., to incipient industries and thus creating confidence and security; the Government can help in very large measure the mobilising of indigenous capital by pioneering industries and by helping the floating of sound underwriting institutions and discount houses.

Foreign Capital Again

We take the following from the *Indian Printer*.

An interesting side-light on the dispute over the selection of Sir Arthur Froom as the representative of Indian Employers in the League of Nations is the disclosure of the fact that out of a total of about 6,700 Factories working in India no less than 4,800 are owned by Indians.

The management of these factories too, is mostly in the hands of Indians. In fact, there are 5,000 Indian Managers as against a total of 2,000 Europeans.

Indian capital exceeds 100 crores of rupees as against 46 crores invested by Europeans. These figures are illuminating enough and we can only commend them to the notice of our readers.

One must not think from the above that foreign capital occupies the second place in comparison with Indian capital in India. Though there are only 46 crores of foreign capital against 100 crores of Indian capital, foreigners dominate Indian industry almost absolutely. There is a lot of Indian capital invested in firms over which Indians have no control whatsoever. Moreover when we compare the profits made from the 46 crores of foreign capital with those made from the 100 crores of Indian capital we see things in a different light altogether. We should also compare the Reserve Funds of the two groups to get a correct perspective.

A Study of Fatigue in Students

Principal D. N. Sen M. A., I. E. S. of the B. N. College Patna contributes a highly interesting paper on the subject of Brain Fatigue under different conditions *e.g.*, in open air, in crowded class rooms, as a result of different kinds of brain work, continuous work for different periods and so on and so forth. His conclusions, which we quote below, are based on scientific experiments and deserve the closest attention of educationists everywhere.

The open air is the best environment for brain work, next to it the quiet of a Laboratory, and the worst, a crowded class-room. There are three important factors which make the open air the best environment for intellectual work, namely: (1) an abundance of oxygen; (2) rapid dissipation of carbon dioxide; and (3) absence of disturbance. We should try to reproduce these conditions, as far as possible, in the construction of class-rooms. The ancient Indian custom of having large pillared halls as audience chambers was undoubtedly the best adaptation to the Indian climate. The ordinary modern class-rooms cannot be compared with them from the hygienic or educational point of view. The following are the general conclusions which follow from the experiments conducted under my direction:—

- (1) Average time of fatigue, 45 mts.
- (2) Average time of recovery, 12 mts.
- (3) Proper arrangement for light and ventilation is essentially necessary, the open air being the best environment for brain work.
- (4) Routines should be so arranged as to allow about 10 mts. time for recovery, after each period, if work is continued for about 45 or 50 mts. A much longer rest will be necessary after three or four periods of continuous work. About an hour's interval should be allowed for rest and recuperation.
- (5) Class-room should be vacated after each period for oxygenation.
- (6) Literary subjects, mathematics and history should have priority in the choice of periods.
- (7) The best time for mental work is about

8 A.M. and after about an hour's rest after the midday meal. The most hygienic arrangement, therefore, is to break up the work into two periods, morning and evening, with a good interval in the middle for taking rest and nourishment. At present students have to work for long periods after a hasty and heavy meal and no time is allowed for rest. This is extremely unscientific and is telling upon their health as well as studies.

How to make the Nation truly Democratic

Prof. William H Burnham, PH. D., of the Clark University, U. S. A. writes on the obstacles which stand in the way of a proper democratisation of a nation in *Welfare*. In his opinion democracy has not failed; it is we who have failed to give it a proper chance by making the nation as unfavourable a field for the realisation of the democratic ideal as possible. He says:

Democracy does not consist in a few spectacular things like voting, the opportunity to hold public office, not even in the association of rich and poor the opportunity for all to share in certain great public functions, public utilities and the rest or even in the privilege of free speech and the like vitally important as these are. Democracy involves a great deal more than this.

It is only by actual training; of each individual in his daily tasks and by actual group training in really democratic groups that the essential conditions for a true democracy can be developed; this is the higher democratic ideal; to this the best educational forces are now tending many educational institutions recognizing that the school represents the state in miniature, actually are beginning to give such real democratic training in the school group. With this we may hope to develop a higher approximation to the democratic ideal. Without this we can only expect that the democratic ideal will fail.

Every school, I say, represent the state in miniature. In fact, every home with children also represents the state in miniature. If we are to understand the democratic ideal in education we must study conditions in the home and the school and if we hope to raise democracy in the nation, we can hope to do it only by giving real democratic training in these smaller social groups.

Finally, it should be noted that the management of a social group by the integrated superiority of all the members of the group is the only means of realizing Emerson's ideal of direction of the group by the superior intelligence of "masters instructed in all the great arts of life." Such management is possible, and represents the natural reconciliation of the age-long conflict between aristocracy and democracy. It represents at once democratic aristocracy and aristocratic democracy.

The Poet-Scientist of India

The following account of the workshop and guest house of the Bose Institute,

Calcutta, appears in *The Garland* in the course of an interesting article describing a visit to that Institute.

A series of rooms adjoining make up the workshop where Indian workmen produce those delicate instruments which have baffled the skill of the West. The modest scale of the equipment leaves one incredulous that herein are manufactured instruments which to-day remind the world of the ancient glories of Indian manual dexterity. Next in the row come a set of rooms in which are studied plants under different conditions. In one the air is electrified, in another the earth; in a third only the blue rays of sunlight are allowed, in a fourth only the red and so on. Turning the corner there stretch a line of rooms which form the abode of the chelas. At this spot the walk is shaded over with creepers for the students to pace to and fro.

Yet the three sides of the lawn are not uniform barracks alone. They are interspersed with plant and bird houses mentioned above with their artificial streams and rocks. Another idea is now finding expression in the stately guest-house that is just rising among these. Visitors from India and abroad are to have a place where they could feel at home. The idea of a hostel with guests paying their fare is tabooed in J. C. Bose's realms. It is against Indian ideas of hospitality, the Scientist says emphatically, to allow the guest to spend his money for his requirements while he is within the boundaries of the host. Part of the new building will also serve as a club room where his disciples and guests could receive and entertain their friends for discussion or social functions, a place which they could use as their own.

The spirit of the Institute is well expressed in the following lines.

Sir Jagadish's Institute, does not stand for perfected achievement. The idea of growth is dominant. Trees and plants grow not as neglected inanimate creation, but as children in a home under intelligent and sympathetic observation and care. Disciples blossom knowledge gradually and are in the same nursery as their fellow creatures of the plant world. Ideas are born, grow and take shape in the tiniest detail as well as in adventurous undertakings.

Arab Hostility to Zionism

P. C. Poley writes in the *Oriental Watchman*—

There is an element of danger in the Zionist venture in Palestine. Many eyes are upon the struggle between the Arab and the Jew. There are vast cleavages of opinion among these on-lookers in regard to questions—religious and political—which Zionism has created.

There is no doubt that most of the Jewish immigrants in Palestine, if not all, still cherish the ambition for a Zionist state. In spite of their great discouragements, and even though some of the immigrants are forsaking Palestine, they would like to see the Zionist dream realised. The Jewish mind is transparent, and the Arab can see what

is lurking there. About six years ago the *Morning Post* said:

"The news of the Easter-tide collision between Arabs and Jews at Jerusalem reveals the existence of latent hostility only kept down by the presence of a neutral military force. But for the accounts of the disturbance people might almost have forgotten that there is a British force still quartered in Palestine, responsible for the preservation of order."—*The Palestine Dilemma, in the Morning Post. Reprint in the Madras Times, May 15, 1920.*

How can Zionism be a divine movement—people most be asking—when it depends for its protection upon the bayonets of a paramount power?

Britain must hold the balances evenly. The Zionists will not be allowed to have all their own way. The British Government has so far respected the rights of the Arab owners of the soil and will continue to do so. The same article in the *Morning Post* said further:

"The Zionists claim that thousands of Jews all over the world were led to support the Entente cause by all the means in their power by the prospect of their inheriting the land of their forefathers. But if we have obligations to the Jews, we also owe a debt to the Arabs." "It must be remembered that all Jews are not Zionists, and that there is in fact a strong section of them both in England and America which believes that the members of their race do better to cling to the lands of their respective adoption than to seek after the revival of the kingdom of David in this world. At present the chances of the Zionists, it must be confessed, do not look too promising. By the modern test of numbers they have no title to determine their own destinies. In a plebiscite for Palestine they would be hopelessly outnumbered. Recognising this, the more ardent spirits, like Dr. Nordau, are for drastic measures. They would bring about such an immigration of Jews from all parts of the world as would redress the numerical inferiority, and then Jewish brains and capital would achieve the rest and make a tranquil conquest of the country." "But there is no concealing it that the obstacles are formidable, and that Britain, whatever her sympathies, is in no position to pound the Arabs into submission to a decision of the question which is against their will."

Such provocative views as are, in that article, ascribed to ardent enthusiasts were certain to stir up Arab feeling. The extremist leaders have often shown that they would be satisfied with nothing less than an autonomous Zionist state. But over all their activities in the Holy Land the dark spectre of Arab animosity has ever hovered, causing strange forebodings of disaster and disappointment. Arabs resent even simple Jewish colonisation in the Holy Land. They fear a Zionist flood.

The Palestine Arabs would heartily like to see Zionism totally abolished. Their delegates have stated their case in England, and have endeavoured to capture all possible English sympathy for Arab ideals in Palestine. When the Earl of Balfour visited Palestine in 1925, for the opening of the New Hebrew University, the Arabs showed marked disapproval of his Lordship's sympathies with Zionist aspirations. Several days before the inauguration ceremony the Arabs of Jerusalem closed their shops, ceased work, and stopped running their vehicles, as a protest against his Zionist Declaration of 1917. Black flags—signs of mourning

—were seen flying from Arab houses on the day of his arrival in the city.

Indian States Superior to British India

Kazi Azizuddin Ahmed, C. I. E., O. B. E., I. S. O., K. B., Dewan of Datia writes in the *Indian Review* on the spirit of criticism that people display when they talk of Indian States and Indian Princes. In the Dewan Sahib's opinion Indian India is far superior to British India. The Dewan Sahib also indirectly accuses the British Government of India of many and grave defects. We quote some of his statements below:

The agitation for Swaraj as carried on in British India falls flat in Native States for the simple reason that these States are governed by the Indians themselves. There are few European Officers there. The reins of administration rest in the hands of the Indians and there are no vagaries and arbitrary acts of the so-called alien bureaucracy to be confronted. The personal sympathy, generous and kindly attitude of the Ruling Princes are factors which are conspicuous by their absence in Western administrations. The Ruling Prince mixes freely with his people, helps them informally in their adversities, privately settles civil disputes between his Sardars and scions of noble families who would otherwise be ruined in law courts. His palace is open in hospitality to the people on festive occasions and no one feels so strongly as the Prince when his people suffer from such epidemics as cholera, plague, influenza etc. A Ruling Prince once told me in the course of conversation that an Indian Prince would commit suicide rather than tolerate any bloody scenes, arbitrary proceedings or oppression. Does not the whole world know it for certain that Hindu-Mahomedan riots which occur almost daily in British India are unknown in the territories of Indian Ruling Princes whether Hindu or Muslim? The so-called Hindu-Muslim unity on which such emphasis was laid a few days ago in British India, is a real fact only in Indian States.

One may say that education has not made such an advance in Indian States as in British India but the charge is not wholly true. In all big States there are colleges with a net work of vernacular schools. In smaller States there are high schools and elaborate arrangements for indigenous instruction in the villages. Moreover, large numbers of students are sent out every year on State expense to colleges and educational institutions in British India for high education, industrial and technical training and other similar purposes. Female education has not also been neglected.

In regard to the taxes payable by the people there are as few as they could be. No house tax no income-tax, no dog tax, so on and so forth. It is the Indian States which in the days of high prices and wages have solved the economic problem to a great extent. While food-stuffs are sold at exorbitant prices in neighbouring British districts they are sold at nominal prices in the Indian States. While wheat is sold at 6 seers a rupee in Muttra it is sold at 12 seers a rupee at

Bharatpur so near Muttra. Ghee cannot be had at more than 6 chittaks a rupee at Agra while it is sold at 10 chittaks and even more, a rupee in Dholpur. You cannot have a labourer at less than 12 annas a day in British India; he may be had at 6 annas or 5 annas in Indian States. The economic struggle which people in India have to wage night and day is mitigated to a very large extent in the territories of the Indian Princes.

In respect of medical treatment, the people of Indian States enjoy a decided advantage over the British subjects. All medicines are dispensed free from the State hospitals. People have not to purchase them from private medical halls at fancy prices.

In social matters the Ruling Prince guides and heads the people on most occasions. There is social legislation by which marriages between mere girls and old men are prohibited.

In religious matters there is perfect freedom. Most Princes personally take part in most of the religious celebrations of both Hindus and Muhammedans. There is no bigotry: there is no religious persecution! there is no encouragement to mutual attacks; Hindus join Muhammedans and Muhammedans Hindus in the celebrations of their religious function. The most important question on which the energies of the best Hindu reformers are concentrated is the cow slaughter question. In British India, cow slaughter is carried on on a colossal scale to the most bitter feelings of the Hindus but in Indian States it is wholly and solely conspicuous by its absence. Even such a large Muhammedan State as Hyderabad has prohibited cow slaughter. There are restrictions on the export of cows and other cattle from Indian States.

The law administration in British India is not only very costly but highly artificial and complicated. It is mostly in the hands of the lawyers who complicate matters and ruin the litigants by their exorbitant fees. In Indian States there is no apotheosis of the Vakil fraternity. There are Vakils there too but their number is not unlimited, nor are they allowed to prey upon the clients in a right cormorant style. The technicalities and subtleties of law are not encouraged to mar the path of justice which is simple and unartificial. Local customs, usages, broad principles of law, conscience and equity are given their full scope in the matter of law administration. The Indian Princes have always been and are the patrons of learning and culture. It is at their courts that the greatest poets and scholars of India have prospered and written their immortal works. Great musicians and painters, sculptors and artists have found their works appreciated only by the Indian Princes who have rewarded them most liberally thus encouraging a better manifestation of Indian genius. It is the Indian Princes who have erected noble edifices and magnificent buildings and thus contributed immensely to the promotion and preservation of Indian culture. The part which the Indian Princes have taken in the preservation and promotion of Indian culture is not fully known nor found a suitable place in our so-called Indian histories. In fact, there is no national history and when the time comes for its being written, no impartial writer can omit to record in eulogistic language, the important and valuable contribution which Indian Princes have made to the development and manifestation of Indian culture.

FOREIGN PERIODICALS

The Church Steps-in to Settle Coal Problem

In the attempts that Britain has made to settle the coal question, the Church-people have played no mean part as will be seen from the following excerpts from Church manifestos which we reproduce from *Public Opinion*

"It is primarily to the spiritual and moral aspects of the crisis that we feel impelled to direct the attention of our fellow-Christians. At the present moment large numbers of the miners and their families are enduring real privation, while many others in other industries are suffering hardly less. The Christian Churches and the whole community suffer with them.

"The temper of mutual trust, forbearance, and goodwill, which should be the note of a Christian society, is gravely impaired. Moral considerations are weakened, and the spirit of self-assertion and domination finds expression in the demand, sometimes thoughtlessly uttered, for 'a fight to a finish.' Such a spirit is anti-Christian, and such utterances, from whomsoever they may proceed, are to be condemned by all Christian people.

"The mode of arbitration proposed in the terms of settlement is a practical expression of the New Testament ethic. No lasting peace is possible in the coal industry except upon the basis of justice and co-operation expressed in such practical methods of organisation as may secure that the worker, in return for efficient service, may receive adequate remuneration and enjoy humane conditions of labour.

"We desire to see the resumption of negotiations facilitated in order that such conditions may be established, and we believe that the conscience of the community, which is gravely shocked by the frequent recurrence of embittered disputes in the coal industry, would regard with favour any action by the Government which contributed to that result.

"We reiterate, therefore, our appeal to the Government to consider the terms submitted by us."

This intervention of the Church in a matter wholly non-religious, has given rise to adverse criticism in the press of Great Britain. Some people have questioned the right of Church-people to intervene in an industrial dispute. The Bishop of Winchester answered these people in the following terms:

"The mandate under which we have acted comes from an Authority, not wholly negligible, whereby we have been commissioned to promote peace on earth, good will among men. It was in fulfilment of this ministry of reconciliation that we

sought, and seek, a way of peace out of a situation which, after twelve weary weeks, must otherwise end merely in the defeat of one side.

"But the defeat of the miners will mean the defeat also, for the time being, of any new co-operation on the part of the whole great phalanx of wage earners, upon which depends the only hope for a return to industrial prosperity in our nation. We are criticised for making certain definite proposals. But our critics cannot have it both ways. We preach justice and fellowship: immediately we are reminded of the futility of these excellent platitudes apart from any definite suggestions for their embodiment. We make such definite suggestions, and immediately we are lectured for stepping on to ground where economists, if not angels, fear to tread."

Chinese "Dharmasalas"

The following quotation from an American account of Chinese Dharmasalas is taken from the *Living Age*.

We are guests of Buddha at his temple of the 'Great Awakening'. During the Middle Ages in Europe visitors were lodged at the monasteries, and the same custom persists to this day in China. It is a charming custom, and a great convenience in little towns and villages, where the native inns are unspeakable. Furthermore, when the season of great heat comes, it allows the foreign colony of Peking to enjoy cool and peaceful retreats in the gray-timbered sanctuaries that nestle on the slopes of the Western Hills not far from the capital. Many a diplomat accepts Buddha as his host in the summer months. Many a treaty has been informally discussed between Legation colleagues, many a romance between fair-haired 'heretics' budded under the inscrutable eyes of a gilded image of Maitreya.

For ourselves, we rent the guestrooms of the 'Great Awakening' much as one would rent a villa at Newport. The priest in charge, having accepted us on principle, prepares a lease written on a strip of tough white paper, three feet long by a few inches wide, and folded up like an accordion into a little book with blue cloth covers and a red label. The quaint Chinese characters stipulate that we respect local etiquette, that we do not enter the chapels for purposes of amusement,—this stipulation is made since vandals danced on the Altar of Heaven,—that we cook our own coarse food in a special kitchen, as the priest is a vegetarian and does not like his pure diet defiled by the fumes of our 'cow meat,' and that our servants do not sing 'ribald songs' within hearing of the village girls. Otherwise we are free to do exactly as we please. In the 'Great Awakening' though there is no license, there is perfect liberty—the genuine, tolerant liberty about which the world is always talking so much but does not have elsewhere.

The village near which our temple stands is, in fact, an island in the midst of the chaos that is the Western conception of modern China—an island of peace and innocence. Our neighbors are farmer folk, owning and working their own fields, most of whom have never been to the city, thirty miles away. They do not know what a motor-car looks like. They have no police, for crime is practically unknown among them. They have no post office, since none desires to send or receive letters.

Conditions of living in these guest houses are similar to those found in the Indian Dharmasalas. No "hotel comforts."

The Chinese can certainly teach us a lesson on how to be content with little. Even our priest, a cultivated gentleman, requires next to nothing for his comfort: two chairs, a table, a wadded quilt, a brass washbasin, a few books and a single cupboard for his scanty wardrobe. No wonder, with such standards, that his guestrooms are sparsely furnished. We find a few stiff but elegant black-wood chairs and graceful long tables in each room, and a brick platform for a bed that is all. As guests of Buddha we learn again forgotten lessons of simplicity, for we have no electric bells and are forced to remember that voices were made for calling. Our lights are candles, in tall red candlesticks, and having round white lanterns like full moons with lucky bats painted in red fitting over them. Water is hoisted from a well in a bamboo basket by a simple contrivance consisting of a wooden drum with a handle. A deaf old temple coolie turns this all day long for the munificent wage of two dollars a month and turns it with a smile. What water escapes from our Chinese equivalent of the 'old oaken bucket' and there is a great deal, because the basket is nearly as venerable as the coolie, and leaks badly—runs into a tiny irrigating trough to the kitchen garden and the miniature orchard beyond, where peach blossoms in May, and golden persimmons in October, make splashes of color against the gray temple walls.

Turko-British Agreement over Mosul

The following appraisal of the Mosul Settlement is quoted from the *Literary Digest*.

There will be no war over the oil-fields of Mosul. This is the happy conclusion reached by American editors following the report that after seven years of wrangling, Great Britain and Turkey have come to an agreement respecting the ownership of the Vilayet, which is supposed to contain the richest untapped oil area in the world. Irak, formerly known as Mesopotamia, in the Mosul district, may become a cotton-growing rival of the United States second in importance only to India, and far more productive than Egypt. Under the treaty, Turkey receives not only 10 per cent. of all revenue of the Mosul oil-fields, but also 10 per cent. of the Irak Government's revenue from gasoline. The recent agreement, according to dispatches, definitely establishes the boundary fixed by the League of Nations Council early this year.

The New York *Herald Tribune* considers the settlement equally favorable for Britain from the diplomatic or from the business angle. The latter paper asserts that Turkish interests are now tied up with British interests: that Britain will now be able to continue to control two-thirds of Irak's trade of over \$60,000,000 a year, and that plans are well under way for developing more than 12,000,000 acres of irrigated land for the production of grain and cotton.

In the opinion of the Detroit *Free Press*, Turkey did a good stroke of business in coming to an agreement. For—

"Mosul could only be a strategic liability to Turkey. To Irak, it is expected to prove a strategic asset. Its population is a tangled mixture of races and creeds, some of them indifferent, others openly hostile, to Turkish rule. How successful Irak will be in rousing loyalty among its new subjects, time will tell. Possibly Turkey will some day have cause to congratulate herself on a good riddance,

"However plentiful the petroleum deposits may turn out to be, Turkey possessed neither capital nor experts to work them on her own account. The agreement just signed opens the field to British and other foreign enterprise, but with Turkey sharing in the eventual profits. On the whole, seeing it was unavoidable, the bargain seems to have netted Turkey certain positive advantages, besides some blessings in disguise. War could have resulted in one thing only—a total loss."

An American-Japanese War?

The *Literary Digest* devotes a fair amount of space to give publicity to an alleged anti-American War fever in Japan. We have not seen any symptoms of such fever in the Japanese Press. Isolated savings should not be characterised as a *national* affair. The paper from whose columns Americans draw their inspiration is hardly an important Japanese organ. To us the whole thing savours of common sensationalism and nothing more, The *Literary Digest* says:

War with America is demaded by Japanese publicists, each the author of a series of articles of wide circulation in the Island Empire. "America is the scourge of Japan," since "the Japanese have a grievance against the white races of the world in general and against the Americans in particular." The United States is "a devil which restrains Japan from having recourse" to the expansionist policy which is its only salvation. Also "the United States is an evil spirit menacing the existence of Japan who is now under the pressing necessity of trying conclusions with her. A war with the United States is an absolute necessity." These are some of the typical assertions which the Japanese public is being asked to believe. They are more worthy of passing attention than if we were in the midst of a jingo era, declares *The Trans-Pacific*, an American review of the Far East, published by the Japan *Advertiser* in Tokyo. There was much loose talk in Japan about war

with the United States just prior to the Washington Conference and again following the American Senate's incorporation of the Japanese exclusion clause in the Immigration Law. The present articles, observes *The Trans-Pacific*, are "very different in nature from the cheap flubdub that was being shouted from the street corners until the Washington Conference silenced such self-appointed orators." As *The Trans-Pacific's* editor explains the matter:

"The ideas come from men of standing in Japan and are not, apparently, based primarily on resentment against the United States or against anything that the United States may have done, but one of them on the belief that a war with America would act as the spiritual purgative that Japanese society sorely needs and the other on the desire for a strong naval machine."

Nevertheless, remarks the reviewer, "the old adage about playing with fire naturally comes to mind." Mr. Akiyama's inflammatory call for a war with America is not accompanied, in its Japanese presentations, with the explanation which he gave to an American reporter. In the case of the other Japanese advocate of war with the United States, Seijiro Kawashima, whose articles appear in a Japanese periodical called *Naikwan* (Introspection), a very vigorous and inflammatory attack on America is presented down to the final (hypothetical) victory of Japan in a naval action in the Pacific. The Kawashima articles, which are translated in two long instalments in the *Japan Advertiser*, begin with the announcement that the population of Japan will soon reach 100,000,000. The necessity for emigration is thus "a matter of life and death for this nation." The article continues.

"The writer will not cease from agitating for the universal Open Door of the world. He will continue to be insistent upon having the doors of the Americas, Australia, Africa and of all territories under the aegis of great nations opened because this is the injunction of Providence."

"There is a devil which restrains Japan from having recourse to such a policy. It is no other than the United States. She now repels immigrants from this country, and has a secret intention of driving out those Japanese who have already settled there, and even those who have been granted American citizenship. We know that the Japanese in the United States have been persecuted and treated cruelly. Not content with the exclusion of Japanese from her land, the United States is strenuous in preventing our nationals from entering quarters beyond her jurisdiction. Canada, Australia and other nations are following suit. Japan cannot longer stand such injustice. A Japanese-American conflict is decreed by Heaven."

"Japan has reached an impasse because of the United States' anti-Japanese policy. Japan is under political and economic adversity, owing to the foreign policy of the United States. This mortifying nuisance must be kicked out of the way of Japan. For this purpose a war with America is a vital necessity to Japan. The extermination of this abominable impediment will restore sound national health to this Empire."

"Should, however victory for Japan be improbable, a Japanese-American war would be fatal to Japan. Will Japan be successful? A majority of Japanese are not free from a feeling of anxiety,

but the writer ascertains that Japan can conduct a successful campaign."

Future of Indo-British Relations

A summary of an article on the "Inwardness of the Indian Problem", contributed to the *Round Table* appears in the *Review of Reviews*. In it we find at once a very true summary of certain aspects of Indo-British relations and a good many striking misconceptions. We are told for example that the Hindus' chief aim in life is to get in touch with the Infinite, hence the Hindu mind remains ever separated from the Western mind which believes in the good things of Life.

This judgment on Hindu mentality was originally pronounced by people who saw only the philosophic side of Hindu psychology. As a matter of fact the Hindus are as keen on business, finance, sanitation and physical culture as anybody in the West. If after realising fully the possibilities that this life provides them, the Hindus also hold views regarding after-death affairs, that should not separate them in life from Western worshippers of the daily bread. Thoughtful persons in the West are as much concerned with the "Infinite" as the Hindus. It is a question of numbers only. There are more spiritually inclined Hindus than Westerners; but things are changing in the West, and a union is fairly in sight. The gulf is not unbridgable. The writer of the article says:

At one time it seemed that the gulf might be bridged. When the Government of India was assumed by the Crown, a new spirit began to blow into the country. The Indian Universities, which were established after the mutiny, were fortunate in securing a number of Englishmen of the best type as teachers. Young Indians, whom they influenced, subsequently went to England and were caught by the spirit of Gladstonian Liberalism. A period of genuine zeal and admiration for English literature and political ideals ensued. Then came a change. The failure of Lord Ripon's plans for local self-government appeared to imply that the Liberalism of Gladstone's England was not for export. From Lord Curzon's Viceroyalty onwards, the old enthusiasms waned. The writer adds:—

The youth of this generation cherishes very different feelings towards us from those of his father. What grounds have we, he asks, for our constant assumption of superiority? Is he not as good as us at our own special fetish, the competitive examination? Can he not hold his own with us in debate? Does he not often beat us in knowledge of our own literature, even in our own games? And as to our boasted civilisation, is not his far more ancient, and just as good? Had not his forefathers fathomed many of the mysteries

of nature and fashioned mighty empires while ours were still untutored savages?

The war tore away the last pretence of respect for our institutions and our ideals. India realised in a vague way that we were fighting for justice, in which, however, she saw no special merit but only duty; and it seemed at least probable that we were fighting for markets as well. She was in no mood to appreciate the greatness of our efforts or the majesty of our sacrifices. What she did see was that European nations, the fine flower of Western culture, had unchained the elemental passions of humanity, and shown themselves no wiser or better than the nations they had presumed to instruct. It was half-way through the war that Tagore published his famous denunciation:—

"We have seen this great stream of civilisation choking itself from debris carried by its innumerable channels. We have seen that with all its vaunted love of humanity it has proved itself the greatest menace to man, far worse than the sudden outbursts of nomadic barbarism from which men suffered in the early ages of history. We have seen that, in spite of its boasted love of freedom, it has produced worse forms of slavery than ever were current in earlier societies—slavery whose chains are unbreakable, either because they are unseen, or because they assume the names and appearance of freedom. We have seen, under the spell of its gigantic sordidness, man losing faith in all the heroic ideals of life which have made him great."

This is the creed on which the new Nationalism of the Hindus is being nourished.

A fair summary of the situation. But there is a suggestion, a faint insinuation that the modern Hindus are *not right* in thinking that they are the equals of their 'white' masters. This reminds us of the story of the two babies, one white, the other brown, who quarrelled. The white one said, "I am better than you are." The brown baby asked, "Why?"

The white one answered, "Because I am. Everybody says so—Mother, Father, Auntie, Cook, they all say so. Well?"

The brown baby kept quiet.

The question is not whether we are as good as the Westerners or they as bad as ourselves. The question is whether in any circumstance mean exploitation or brutal domination of one by another should be called Justice.

Next we are told about the Moslems. We are informed that the Moslems dislike the reunion of East and West Bengal for it "Cast" Dacca under the feet of Calcutta. The Moslem thinks himself the "spiritual kin of the Turk, who had always been Great Britain's friend and ally" and received good treatment from the Government in spite of educational backwardness. "his gave the Moslem confidence. But the reunion of the "two" Bengals and the after-war treatment of Turkey made

them indignant. The victory of Kemal Pasha put new heart in them. They are devout Islamists. The writer then says:

There has been much bandying of texts among their doctors as to their duty under an infidel rule, but in a crisis they always tend to come back to the position that they are Mussulmans first and only in the second place Indians. Responsible government on our present lines is clearly not settling the communal issue but rendering it more acute; and here we have one of the thorniest questions to which the Commission for the review of the new constitution in 1929 will have to address itself. Meanwhile, the advent of that higher ideal a realisation of Indian citizenship, seems at present a long way off; and yet, until it is reached, there is nothing to stir the Moslems into friendly rivalry with the Hindus and into fitting themselves for something better than a fixed fractional share in the work of government.

Regarding the compliment Sir Basil Blackett paid to India's glory last March, the writer has a remark to make. Sir Basil said among other things.

India long ago revolutionised mathematics and provided the West with the key to the most far-reaching of all among the mechanical instruments on which its control of nature has been built, when it presented to Europe through the medium of Arabia the device of the cypher upon which all modern systems of numeration depend. Even so, India to-day or to-morrow will, I feel confident, revolutionise Western doctrines of progress by demonstrating the insufficiency and lack of finality of much the of West's present system of human values."

The writer comments—

This must be taken as something more serious than a mere courtesy of a fencer in debate. If it means anything, it means the possibility of some accommodation between the divergences of ideals which we have been considering. To effect such an accommodation involves a considerable revolution of thought, both in India and in England; and it will not be the work of the politician or the constitution-monger. Meanwhile the issue in the political sphere is becoming imminent. We are fast approaching the heart of the problem which the statutory enquiry of 1929 will have to face. We have introduced into India a political system which is based on certain of our own constitutional axioms. Those are not the axioms of orthodox Hinduism, and it is orthodox Hinduism which is the practical guide of life for the great mass of the people. The educated classes, with whom alone we can deal, are willing to work the machinery of our system irreproachably, but in their own way; and consequently they must demur, as they consistently do, to the British Parliament setting itself up as judge of their work, for it must inevitably judge them by its own axioms, which are not in their creed. Such being the fundamental position, how is the 1929 Commission going to direct its enquiries?

From the writer's tone it can be guessed

that he is not very hopeful regarding the future of the Indian Reforms.

The Myth of Nordic Superiority

V. F. Calverton writes in the *Current History* on the unscientific nature of the arguments put forward by race-superiority mongers. He says :

That the problem of immigration should be confused with race prejudice and national inferiority is a detestable absurdity. Yet in America to-day this confusion is deplorably dominant. In our immigration bills, our newspaper editorials, our magazine articles, our text-book discussions, it is cancerously manifest. We have narcotized ourselves with a myth and endeavored to rationalize it into a science and sociology.

In order to justify our social prejudice against Southern and Eastern Europeans and exclude them from our shores, we invent Nordic nonsense to prove pseudo-superiorities of race and erect cultural standards to prove pseudo-superiorities of civilization. This is a dishonest approach and an unintelligent tactic. If exclusion is to be adopted at least we should be scientific in our analysis and unsentimental in our illations.

The appeal to race to blood, to biology is antiquated and asinine. Of ancient origin, this appeal was given modern rejuvenation in the work of Gobineau and Chamberlain, then exploded, and rascally revived once more in 1916 by Madison Grant in his book, *The Passing of the Great Race*. Ripley in his book, *The Races of Europe*, and Sergi in *The Mediterranean Race* had annihilated the myth of the Aryan race and shown that in every European State the criss-cross of types had been so frequent and multiplex that racial demarcations are lost in an inextricable chaos.

What is a race, may we ask? This is the beginning of our answer. The Mc-Dougalls, Grants and Stoddards talk as if races were demarcated patterns, bodies that can be dealt with as we deal with materials, groups and classes. If we turn from this maudlin popularization to the really scientific work in anthropology, the first important statement that will strike us is that of Professor Haddon, who in his authoritative book, *The Races of Man*, comes to the conclusion that "race names, such as Nordic or Alpine, are merely convenient abstractions, and adds in language that cannot be mistaken or evaded: "A race type exists mainly in our own minds. There is no such thing as racial culture."

The work of Franz Boas demonstrated once and for all that the biological inferiority or superiority of any race is pure chimera (see *The Mind of Primitive Man*). After exhaustive research into the fields of anatomical and cultural anthropology Boas concluded that "our knowledge of the reactions of men living in diverse cultural forms and the study of cultural forms themselves lead us to infer that hereditary characteristics are irrelevant as compared to social conditions, and that anatomical form does not determine the cultural form of a people and that "cultural anthro-

pology makes the existence of fundamental racial differences very improbable"; and, furthermore, that "nobody has ever given satisfactory proof of an inherent inequality of race" (*The Question of Racial Purity*, *American Mercury*, 1924).

What is true of Southern European races is also true of the Asiatics. Let Americans be honest and scientific in their immigration and citizenship laws as applicable to all races and not merely to Southern Europeans.

Japan Rivals Italy in Making Violins

The following appears in the *Japan Magazine*.

Although more than two hundred years have passed since the death of Guarnerius, the celebrated violin-maker of Italy, his name is still a house-hold word and every violinist wishes to have one of his violins. On account of his fame a number of violins said to have been made by the noted Italian exist. However, according to experts, most of these violins are imitations.

While a young Japanese violinist was in Berlin, he happened to obtain a violin really made by Guarnerius, and he returned to Japan with it about two years ago. Since his return home, he and his father have devoted themselves to making a violin similar to that which the young man obtained in Germany. Recently they succeeded in producing splendid violins which have surprised the Japanese musical world.

The young violinist is Shinichi Suzuki, 29 years old. His father is Masakichi Suzuki, widely known as the owner of the largest violin factory in Japan. This noted violin-maker, Masakichi Suzuki, it was who succeeded in reproducing the violin that his son brought back from Germany.

It was in November, 1920 when his son Shinichi went to Germany to study music. In Berlin he was studying under the instruction of a noted German violin teacher. During his stay there one day he happened to obtain a violin from a German widow through the introduction of one of his German friends. The violin he obtained from the widow proved to be one of the noted violins made by Guarnerius. It is said that this violin had been kept in her family for many years as a family treasure. There were people who wondered whether the violin was really a Guarnerius or not. However finally the instrument was proved to be genuine after careful examination by noted violin players, and experts in Germany.

The young Japanese obtained the instrument for 2,500 yen.

After four years' study in the German capital, Mr. Suzuki returned to Japan with the violin. When he had returned he offered it to his father, who immediately recognized that it was indeed a rare one.

From that time they began to devote themselves to producing a similar violin. They struggled for a considerable time, and at last succeeded in making a violin which is very similar in sound and other points.

Recently Mr. Suzuki and his son came to Tokyo

with five of their best violins recently made at their factory in Nagoya City, and asked first rank musicians, including the violinists of Tokyo, to examine their new violins made after the pattern of the Guarnerius.

When the new violins were examined by the musicians who were invited to the Peers' Club, Tokyo, their opinions were that the new instruments are masterpieces and closely resemble the Italian instrument. The experts declared, it is a matter of great congratulation that such excellent violins can be produced in Japan.

Town Planning in Ancient India

Patrick Geddes reviews B. B. Dutt's *Town Planning in Ancient India in The Asiatic Review*. His remarks have a particular as well as a general interest. We quote some of them below.

Mr. Dutt has justified his claim: that of establishing the existence of very sound and thorough theory and practice of town planning in ancient India.

This book thus fairly takes its place beside the admirable works of Mr. E. B. Havell; and though our debt to him is especially as regards his sympathetic exposition of the varied beauty and significance of Indian architecture, it is encouraging to find that Mr. Dutt's independent enquiries not only confirm Mr. Havell's recognition of the existence of good and skilful village and town planning in early times, but extend and corroborate this from the documentary side; as, indeed, similarly, on the practical side, the writer's various surveys, collections, and planning endeavours have convinced him of the essential soundness of both writers.

Two features stand out conspicuously from such Indian investigations; and which are alike encouraging and helpful to us in the West. First, that though most towns everywhere have arisen from villages, the villages of India appear often to have been far more carefully planned and developed than have ours of the West; for though in Europe we are also finding kindred evidences of well-designed village origins, these do not seem often, if ever, to have been carried so far.

Again, while our industrial age has arisen by the excessive mechanical development of what are after all, the humbler crafts, we are only now beginning to see how again to re-inspire these from the higher arts, and also to labour towards unifying once more the fine arts by the "mistress art" of architecture; while that architecture has again to be co-ordinated, through and by town planning—say rather by city design—is one of the most recent of European theses and endeavours in our own days. Here in this book we find good and encouraging evidence of the ancient harmony of all these levels of creative activity. And even of their effective co-ordination in the life of communities, of region and villages, towns and capitals and thus, with true municipal order and wise State government upon the temporal side, and with the science, medicine, and sanitation of the times, as well as in relation to its philosophy and religion; in fact, a co-ordination of the elements of social

life, of which none are to be despised. Here, in fact, was at once a synthesis of ideas and a synergy in action which we are in our time only beginning to seek for and strive towards anew.

No Western country is richer in venerable and monumental antiquities than is India; and these have long been the subject of increasingly careful study, especially in architecture and its detail. Yet the task remains largely for the future of comprehensively re-interpreting these surviving monuments as the temporal and spiritual centres of a corresponding orderly life, growth, and development, in the villages, towns, and cities which stood around them. We are thus increasingly reaching towards a fuller comprehension of Indian civilization than we have at present from the specialized study of these outstanding landmarks.

State vs Church in Mexico

The Mexican troubles are little understood in this country. We hear stories of Catholic fanatics fighting President Calles and his supporters in the Press, on the platform, from the pulpit and in the streets by resorting to violence.

The cause we are told is the passing of certain anti-clerical laws. What are those laws? What made the Government pass such laws? The laws promulgated on July 3, are as follows:

(1) No foreigner may exercise the religious profession in Mexico.

(2) Education must be given in official schools and be secular. No religious corporation or minister of any creed may establish or direct schools of primary instruction.

(3) Religious orders, converts and monasteries will be dissolved.

(4) Any minister who incites the public to refuse to acknowledge public institutions or to obey the laws will be severely punished.

(5) No publication, either religious or merely showing marked tendencies in favor of religion, may comment on national political affairs.

(6) No organization may be formed whose title has any word or any indication that it is connected with religious ideas.

(7) Political meetings may not be held in churches.

(8) All religious acts must be held within the walls of a church.

(9) No religious order of any creed may possess or administer property or capital.

(10) The churches are the property of the nation. Other ecclesiastical properties such as bishop's palaces, houses, seminaries, asylums, colleges, convents, and all buildings constructed for religious purposes pass into the possession of the nation, the use to which they are to be put to be determined by the government.

(11) Heavy penalties are provided for ministerial or other authorities who fail to enforce the above provisions.

The trouble in Mexico is the same as we

find in the history of most countries. The Church attempting to usurp the powers of the state and the state trying to teach the church not to dabble in the non-religious affairs of the country. In Mexico, according to the *New Republic* the church has been a source of constant trouble to the state. We are told regarding the church that

Although it has resisted the development of secular education it has failed to educate the masses of the people who remain densely ignorant, disease-ridden, poverty-stricken and exploited. It has made no effort to relieve the peon from his condition of virtual slavery on the great haciendas; indeed, it has gone so far as to excommunicate peasants for taking part in the division of estates which was legalized by the civil authorities. It made the ceremony of marriage so expensive that it was an impossible luxury for the poor, many of whom were therefore forced to "live in sin." The virtually compulsory system of tithing operated as an onerous form of taxation which fell most heavily on those least able to afford it. Until Protestant competition forced a different attitude in very recent times there were parts of the country where scant attention was paid even to the spiritual guidance of the flock. The Church has been a vigorous opponent of woman's suffrage of the extension of labor unions and, as in the United States, of prohibition.

Frequently in the past, Protestant missionaries have been subjected to indignities which they believed were instigated by the priests. Shopkeepers have refused to sell to them, other persons have declined to perform any sort of service, and in extreme cases they have been stoned or mobbed.

The Catholic Church of Rome is bringing direct pressure to bear on the Mexican Government. Devout Roman Catholics the world over are sympathising with the Mexican Churchmen. They are attempting to induce the U. S. A. to intervene in this matter. In the circumstances the Calle's Government should not expect a complete victory.

Facing Facts in China

The following correspondence appears in the *New Republic*

Sir: Many Americans seem to hope that the situation in China will clear up of itself without any real move on the part of foreign governments. The fact of the matter is the whole foreign attitude must change. The "we must keep them in their place" attitude is as out-of-date as a hoop skirt. It is America's move. I wonder if we have a single statesman with the vision of Hay when he announced the open door policy. I doubt it. The events of May, 1925, are sometimes referred to as the Shanghai Riots, sometimes as the incident of May 30. In any case, the affair was not a sudden madness, it was not a mere flare-up, rather was it a culmination of a great movement which is deep and permanent.

It was the expression of the nationalism which

roots itself in the rich culture of the world's longest lived civilization. It is not the mere pettiness of the schoolboy, but partakes of the dignity and nobility of the gentleman and scholar. The present expression is caused by the consciousness of the indignities and injustices of a century. The West has treated China as a child and a weakling. Sometimes we have felt she was beneath our contempt. She is now showing her spiritual resentment, is asserting her independence. That is a most important fact in the present situation, and the sooner we can take that fact into account the better will we handle the situation in the Far East.

The Commissions in Peking (studying the tariff and extra-territoriality questions) have evidently been marking time, hoping that something lucky (for them) would happen to relieve the strain. Nothing will happen except that Chinese resentment and indignation and scorn for our hypocrisy will increase every day.

We need not so much intelligence on the part of some of our representatives as we need courage. Some one of them probably knows what ought to be done—what some day (a generation hence, perhaps) must be done but he just has not the courage to risk it. If he took that stand so far ahead of the average hard-boiled diplomat he would feel lonesome and the cold winds of criticism would be too icy out there on the frontier.

A few men like Thomas F. Millard, who is now representing the New York Times in China, seem to sense the situation. They understand the spiritual thing that has happened in China. People who can feel the situation were not surprised by the recent full page advertisements in the Shanghai papers signed by the Chinese General Chambers of Commerce. In this advertisement, printed on April 13, after outlining the attitude of China on questions growing out of the shooting on May 30, they insist on the following demands; 1. Racial equality with all foreigners; 2. Full civic rights in the foreign settlement of Shanghai; 3. Membership in the Municipal Council and a protest against the arbitrary allotment of Chinese seats by foreigners; 4. Immediate and unconditional establishment of Mixed Courts under Chinese control. In the matter of foreign affairs they demand an early adjustment to secure China's full sovereign rights and a revision of all unequal treaties.

These demands must be met. No amount of delay or of evasive palaver will make a particle of difference.

It should be pointed out that the present movement is not anti-foreign in the old sense of the word. Foreigners may be occasionally killed because of lack of order and weakness in government, both foreign and local, but there will be no concerted attack upon foreigners. The men who are leading are not inspired by prejudice. They are simply facing the facts, and they are not pretty facts. The question is when shall we be as frank in facing those same facts? Conferences and Commissions will avail nothing unless the representatives of the Powers are willing intelligently and courageously to face every one of those facts.

China for the Chinese, and not China against the world is the goal which they are seeking. They are utterly opposed to foreign domination or control. They are insistent, and will continue

to insist, on equality and justice. Any treaty or speech or conference that evades those two words will fail. China has made her decision, and there she will stand. She has patience and courage and the sense of eternity. She can wait.

No nation has a keener appreciation of justice than has China. It is woven into her philosophy. It is possessed by all classes. In her international relations and in many of her dealings with individual foreigners her sense of justice has been outraged, again and again and again. We have at last carried our insults and our domination too far. She has now taken her stand, and never again will there be peace in the Far East until the Western powers become decent enough to agree to the principles of equality and justice.

That is the real issue—just as simple as that.
New York, N. Y. JAMES M. YARD.

Indian States and Princes of Yesterday

Lt. Col. A. A. Irvine, C. I. E., writes in *Chambers' Journal* on the progress that Indian States have made during recent times. His description of the affairs of the Indian States of sometime ago is not flattering to the Princes concerned. Regarding Justice in Indian States he says:

Justice, twenty or thirty years ago, in some of the more old-fashioned States was a very haphazard affair. High officials were often exempt from personal appearance before the State Courts; they could not be summoned even as witnesses to be cross examined; and such evidence as they might choose to give regarding a case was written down at their private houses with results which may be imagined.

In such circumstances it was not beyond the range of possibility to find that a high official was the secret head of a gang of dacoits against whom his own department was supposed to be operating; or to learn later that his sentence of imprisonment, inflicted after a protracted trial, had been cut short by a free pardon and appointment to a post even higher than the one from which he had been degraded.

Everything depended upon the whim and favour of the chief. But that a man could function first let us say, as head of the police, then as a convict, and lastly as Chief Justice would seem to the impartial observer a mode of procedure so Gilbertian as to be paralleled only by the lightning changes of certain Cabinet Ministers in England.

Old-fashioned ways of punishing the humbler class of offender, if drastic were certainly effective. He might be punished twice over—once on his own account, and once in place of his absconding accomplice. He might be confined in a cage with a rope attached to his manacles, which his guards had orders to jerk every two hours to prevent him from getting too much sleep. If he were a known bad character in a village, his presence in his house during the night hours would be assured by constant visits from the village watchman howling outside his door, 'Oh, Din Mahomed, art thou at home?' There were methods of silencing the local Dogberry; but they, too were unpleasant.

The Indian chiefs were spendthrifts in those days. (Are they better now?) We are told

An old nawab many years ago, nettled by the remark of a shop assistant that a rifle he was exhibiting was 'rather expensive,' straightway purchased the entire contents of the shop of a Calcutta gunsmith, in order to show that money was no object to him. And there was an extremely youthful raja who used to amuse himself occasionally by shooting rupees at birds from a catapult.

Lavish expenditure in the case of oriental marriage ceremonies is quite understandable; but the raja of a small hill State who, some years ago, married four wives at the same time must have had a pretty bill to pay! His two former wives had died; but whether, in doubling their number, he took for his motto, 'Safety in numbers,' or was merely acting on the principle that one 'cannot have too much of a good thing,' he alone could tell us.

It is only fair to add that much of this extravagance was due to the direct encouragement of touts from European firms, who used at one time to infest the States. An ostensible firm of photographers would traffic also in pedigree bulldogs and Imperial Tokay; and the money squandered on photographs would sometimes reach a scandalous total.

The chief's portrait would be taken in every possible position; and prints would be ordered by the hundred, ranging from the largest size known to photographic science down to the miniature sizes reproduced on ivory.

And it was the same with firms purveying other goods. I can remember seeing in a bootmaker's shop a row of boots and shoes apparently suited to the requirements of a doll. They were of every variety, from the riding-boot down to the dancing pump, and were intended for a young chief of the mature age of four. Within the year I presume, he grew out of them, and the firm obtained a fresh order. It is satisfactory to note that most of these firms were German. (We have our doubts.—Ed., *M.R.*)

Spirituality or Laziness?

Lawrence Impey writes in the *China Weekly Review* on "What is Happening in India." In the course of his article he analyses the Indian mind and comments on the conduct of Europe and America trained students as follows:

Foreigners who have studied the native in different parts of India for many years have told the writer most emphatically that the theory that the Indian is by nature spiritual is a fallacy, and that what appears to be spirituality is mainly laziness induced by the climate. It is less tiring, say they, for the Oriental to consider and discuss the possibilities of eternity than to face the hard realities of existence as long as he can find a shady spot in which to squat and a mouthful of food and a pipe-ful of tobacco to solace him. The Indian in particular is intensely sentimental, and lacks entirely the scientific and critical spirit. A

good orator himself, he is easily moved to passion by a public speaker, and having no sense of the value of time he will listen with enjoyment to the most interminable debates, appreciating to the full the most hairsplitting of arguments and the subtlest of theorizings. The mentality of the Indian is not only different from that of the Occidental in almost every particular but from its very nature it is especially susceptible to political ideas. This incompatibility of temperament which is so noticeable throughout India, taken in conjunction with the fact that the very ordinary English official of the present-day expects to remain upon the pedestal erected for the giants of the time of the Mutiny, has produced an ever-widening social gulf. The British are naturally and ineradicably conservative; they are prejudiced against bare feet, betel-chewing, and a hundred other customs that are second nature

to the Oriental. On the other hand, the Indian is equally conservative on his side; he thinks the pocket handkerchief unnecessary, the cocktail a folly, the foreign women an indecency, and Western speed and efficiency totally undesirable. But although this is the case with the majority of the natives, there is the large and increasing class of student who has been to Europe or America for a time and imbibed there all the worst and little of the best that is there to be acquired. This has been brought back to India and cast into the political melting pot to make confusion worse confounded, for the mass of returned students with training in jurisprudence can find nothing better to occupy their time than to plunge into a whirlpool of agitation and sedition in which pursuit they are encouraged and seconded by the paid agents from Soviet Russia and elsewhere.

Mr. Impey seems to be a well-educated Briton.

THE VEIL OF LIGHT

By SITA DEVI

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THE first few days in my new home passed very uneasily for me. The feeling which rose paramount in my mind, when I first stepped in here, was one of awe. I was a poor villager's daughter, so it was pardonable in me to get struck with wonder, at this lavish display of wealth on all sides. But whenever I thought that I had to live all my life here and to accept all these people as my people, a wave of fear would pass over me invariably. Everything here was so totally different from everything I had been accustomed to.

The big palatial building was divided into three or four sets of rooms. There was a crowd of servants and you could not move a step, without meeting half a dozen of them. If ever I went to take a glass of water for myself, three maid servants would rush to do it for me. Noise and turmoil everywhere and you could not get a moment of quiet before midnight.

There were very few people in the family but the crowd of retainers and attendants was so large that even that big house seemed too small for them. My husband had lost his mother when he was a child, and his widowed step-mother now ruled over the house. She was the mother of my younger brother-in-

law Medinimohun. I had a sister-in-law too; she was my husband's own sister. She too was a widow. She had a small son, named Kamal. There were besides, many distant and near relations, living with and on the family.

The first thing that struck me, as I entered the house, was the unusual good looks of the members of the family. My husband and my brother-in-law I had already seen. Now I saw my mother and sister-in-law. Both were widows and one was considerably advanced in years, still how wonderfully beautiful they were! In their white dresses they looked like goddesses of light. The child Kamal was beautiful like a lotus bud, or even more beautiful. As the welcoming ceremony of the bride was being performed I was thinking how shockingly ugly I was going to look amongst these people.

Possibly all had been struck dumb at my unusual ugliness, for nobody spoke. My brother-in-law cast one look askance at his mother, a smile of ineffable scorn on his lips, but as he received no response, he did not try it again. My sister-in-law remained unnaturally grave. Only the child Kamal, laughed and danced all round me, tugging at the skirt of my red bridal dress and shouting, "I too have a red jacket, I am going to put it on."

After long drawn ceremonials, the bride

was conducted to her husband's apartments. Huge and gorgeously furnished rooms, stood empty all around. We two were the only inhabitants, and we could not fill all the rooms. I began to feel terribly depressed. But next moment, I looked at my husband and knew that I must never get discouraged, I must always be brave for his sake. I had come to make amends to him, for the loss of his sight.

It was already evening and day light was fading out. "Do you feel very depressed and home sick?" asked my husband.

"Not at all," I replied, "why should I feel home-sick? This is my home." Have you ever heard such words from a newly wedded girl? But the situation was such, that I did not find any time to put on the shrinking airs of the new bride. I had been brought here to act as the companion to a man, who had darkness all around him, within and without, so I must not waste a single moment being morbid.

The first few days were like a nightmare. To my wealth of hated ugliness, I had to add another wealth of ornaments and fine dresses and show myself to all the friends and relations of the family as the new bride. And I had to listen to their open comments and their suppressed laughter of derision. In my father's house, I had to work from morning till night and get scolded for being lazy to boot. But here, if I went to pick up a piece of paper from the floor, everyone would shriek with horrified amazement. My sole comfort was my husband, but even he had become very rare these few days. I scarcely saw him before the night was very far advanced, still I bore my ordeals cheerfully for his sake.

But this life of a painted doll was getting unbreakable for me. I was not fit for it.

Gradually I came to know that many had made me the instrument of vengeance, against my husband. One day, one of the ladies of the house informed me in course of conversation that my husband had refused to marry the niece of my step-mother-in-law. The girl was beautiful like her aunt. So the good lady had procured me as a bride for him in order to be revenged. My brother-in-law said once jestingly, "My brother always had very good taste. And as exception proves the general rule he had failed just once, in order to prove his good taste."

My husband was indeed an unfortunate man. Even his brother made merry at his

misery. And the less said about my own ill luck, the better.

As the days passed on I understood more and more that I had entered the house not as a bride, but as punishment personified. My husband had been guilty in many ways. He was handsome as a god, he was the descendant of a great and aristocratic family and yet he was good and honest like any poor man's son and had lived a clean life. His greatest fault was that though he and his brother Medini were the sons of the same father yet he was by far the richer man. His own mother had been the only child of a very rich landholder, and he had inherited all his mother's money. His step-mother, on the other hand, was the daughter of a very poor man and had been married into this house only on the strength of her great personal beauty. So everybody was determined to punish my husband, and I came here as his wife. But gradually I too began to form a resolve to punish those, who had punished him.

I was the mistress of the big house in one sense. True there was the mother-in-law, but she never troubled to come to my apartments. So I could do whatever I liked, at least I could begin to do so and see whether there were any objections raised. So I began to do all my husband's work, myself. I cooked for him, I cleaned and dusted his rooms. I even washed his clothes. I forbade the servants to enter our bedroom. The first day, they remained stupefied in amazement, next day they began to titter in derision and cracked jokes at the expense of the poor's man daughter, who did not know the manners and customs of the aristocratic house. They wasted much pity on my ignorance. They even tried to give me good advice. But seeing that the poor man's daughter, refused to give up her misguided ways, they went and lodged complaints at my mother-in-law's court.

In the morning, just as I had begun the cooking, I heard a noise at the door. I looked up and saw my brother-in-law, standing at the door. He smiled and asked, "May I come in, sister? Or shall I disturb you too much?"

"Not at all," I answered, "please come in."

My brother-in-law again smiled that peculiar foxy smile of his and said, "Well, I don't know sister, I hear that you have become a great pillar of orthodoxy and do not accept any service from our low-born

servants. As we have always eaten food cooked by them, we too have lost caste, probably."

I remained silent and went on with my work. I knew he had come to provoke a quarrel and I had no intention of helping him. He stood for a while at the door looking on, then said, "I must taste your cooking once, sister. It must possess some wonderful charm, which has bewitched my brother. He was always very susceptible to charm, you know."

There are some persons who can never refrain from throwing a stone whenever they see a crow. Medini was in a similar position. He could not resist the temptation of trying to sting me with his words whenever he saw me. I had this effect on many persons so I do not blame him much. He tried his utmost to make me angry, then having failed totally he walked off with a loud patter of red velvet slippers.

Then appeared my lady mother-in-law. She was always very grave, but to-day she looked quite funereal. "Daughter, you are not a baby" she began "and you have sense enough to understand plain language. You are going too far. Even when all is said and done, you belong to this family, and if you behave like a fool, it makes us ridiculous before people. But though you may not be bound to consider us you must consider your husband. Do not make him a laughing stock."

She went on in this strain for sometime, then departed. I was determined to defeat their fell designs. As my mother-in-law went out, I began my work again. I knew that she would not take any further steps. She must do something to keep up appearances, so she came and delivered a speech. That my husband would appear ridiculous, was no concern of hers. Indeed, she would have liked it rather. So though she had the right according to custom immemorial to drag me by the hair out of the kitchen yet she refrained nobly from exercising this right and went off to her own rooms.

That day I was very late in finishing my cooking. When I had finished I arranged all the dishes carefully on a big brass tray and started for our dining room. The whole house was paved with marble even the steps. I arranged his seat and every thing, then went to call him. All the servants stood in a row, gaping at me as if they had never seen such a sight.

After my husband had finished his breakfast, I had mine. Then I cleared up all the plates and glasses and then entered our sitting room. He was seated on a low chair tuning his Sitar. I had heard indeed that he was a very good musician, but hitherto I had not received any indications of it, only I saw the Sitar hanging on the wall in its garb of flowered satin. After he lost his sight my husband gave up all his hobbies and pursuits as if in anger against the world. This day I saw that the Sitar had come down from the wall. A flash of joy passed across my heart. I felt that he was feeling more at peace with the world now, so was remembering the comrades of his happier days one by one.

As he heard my footsteps, he turned and said, "Listen, Malina."

I went and stood by his side. He took my hand in his own and remained silent for a while. Evidently he did not know how to begin. After a while, he asked, "Cannot the servants do their work well?"

I understood the matter then that my generous relatives-in-law had been to him directly. But was he too angry with me? Then what was the use of my doing all these? Have I unwittingly been playing in the hands of my enemies? Sobs nearly broke from my lips, I suppressed them with difficulty. After a while I said, "I don't like the servants to do all your work."

He clasped me round with one arm drew me down by his side. "But they are talking too much about it. Is it very important? Cannot you let things go on as usual?"

This time I could not restrain my tears. "Then shall I be of no use to you at all?" I asked in a broken voice, "how shall I live then? I have no other duty on this earth."

As he heard my sobs, he drew me closer to himself and patted my cheek. "What a silly girl!" he said, "Why do you weep at such trifles? Don't I know that you want to do everything for me and fulfil all my wants? But if you serve my body, you don't do all I want. My mind too has a thousand claims. It wants to take in the beauty of this world, through all its channels. God has bereft me of sight, so in anger I have shut all the other gates through which the world could enter within me. And I am famished, Malina, I am famine-stricken. Cannot you save me? Women are the nurses of mankind, but shall my body

alone benefit by your service, and my mind remain in want, and without sustenance?"

I wiped my eyes and said, "But I have been taught only household duties. I know nothing else."

"You will learn very soon", he said, "because you don't lack the willingness. I myself will teach you and engage teachers also."

So the servants came back to their lost kingdom. But there were still food for surprise. They knew that women cooked, swept rooms and cleaned plates. Only because I was the rich man's wife, had they found anything unusual in my doing these things. But they had never dreamt that women could learn English from tutors and learn to play and sing with open doors in broad daylight. And horror of horrors! From one's own husband too! But this time I had a very strong ally in the person of my husband, so none dared to molest me. My mother-in-law did not condescend to come again. My sister-in-law had never come and she never came. She was the only daughter of a very rich father and the most beloved and cherished wife of a rich and noble husband. So when, within one year, she lost both father and husband, a terrible rage and grief took possession of her heart and she gave up all connections with the world. Even in her relations with her own child, she was stiff and cold she was very proud and overbearing by nature and had ruled over all in her days of luck. Now when she found that her words were of no more importance than those of other members of the family, she received such a blow in her pride, that she gave up speaking entirely. I was her own brother's wife, but up to this, she had not spoken more than three or four words to me. So it was no wonder, that she remained aloof from all these domestic troubles.

Only my brother-in-law kept up his relations with us to the last. A day hardly passed without his paying us a visit and uttering some stinging remark. I used to study English in the morning. An old teacher of the local school had become my tutor. Just as I used to finish and put up my books, Medini used to come and stand before me grinning. "Lord!" he would say rolling up his eyes with mock surprise "the goddess of learning must be meditating suicide by this time, in her jealousy of such a rival. We did not trouble her much, so she was

content to remain here. But sister, you have dislodged her finally. The goddess of wealth and beauty too, had left in a mighty hurry. I see, so great was her haste, that she has left her mount, the owl, behind her."

But as I returned no answer to these vulgar attacks, he soon gave up jesting about my studies or looks.

Another day, I was practising singing with my husband. At first, I could hardly open my lips before him, so ashamed I used to feel. But after a few days I became less shy and began to sing. He used to encourage me to such a degree, that any other girl would have believed herself to be a celestial singer. But as the germ of vanity had been thoroughly exterminated in me I never believed that I could sing well.

I was so engrossed, that I had not noticed that Medini had entered and was standing just behind me. As I finished, he clapped his hands noisily and cried out, "Our sister is indeed a blackbird, brother is not she?"

His brother smiled and answered, "She may be described, as such if you consider her voice only."

"Oh only the voice?" his brother said, making a horrible face and then he went out.

My husband remained silent for a while, then said, "Malina, all my sorrows have gone since you came. But this sorrow will never depart that I have not been able to see you with my eyes."

Lord of the Heavens! He called it a sorrow that he had not been able to see me; somehow I managed to say, "It is well that you have not been able to see me, I am not good to look at."

He drew me completely within his arms and said, "No Malina, I don't believe it, whatever you all say. I can see with my sightless eyes that you are like joy incarnate, beautiful as the ending of a dark fearful night, as a star in a dark sky. You can never be ugly. You have made even my misfortune beautiful."

I escaped somehow from him. I had been looking forward to this moment, from my wedding night; to the moment when he himself would acknowledge that I had brought joy into his life. But I did not feel glad at this avowal. I had hoped to be happy and glad beyond measure. I had expected my world to be flooded with happiness. But where was it? I threw myself down on the floor and began to weep. Was there such a great love the source of unending joy for me,

founded only upon a lie? I knew now that he loved me, thinking me, beautiful. Then I had no right to this love. I was a cheat, I was accepting, what did not properly belong to me. The image of beauty, which my husband carried within his heart, was my rival.

But I had not much time for weeping. I heard him calling me and wiping my eyes, I ran to him.

So the days passed on. I followed him about like his shadow and fulfilled all his desires and wants in every way. He loved music, so I learnt to play and sing. He loved flowers. So we two made a small garden by ourselves from which all paid gardeners were excluded. Though he could not feast his eyes upon the wealth of colours, the fragrance cheered him. I read books to him morning and evening. He had a hobby of writing, he dictated to me and I took them down. Then having copied them out fairly, I sent his poems and stories to the local magazines. His face grew brighter day by day, his fingers danced joyously along the strings of the Sitar, his songs burst forth from his throat like a paean of joy. But my heart shed tears of blood as I looked at him in his happiness of ignorance. Was I deceiving him? But what also could I do? I had not hidden anything from him, it was not my fault that he did not believe me. I had made my offering to my god in all good faith, but it did not lie within my power to make the devotee worthy of the god. God knew that I had not sinned but I could not make my god on earth believe that.

I had not visited my father's house even once, after I had come here. At the time of the great Pujah in the autumn, mother had insisted upon taking me to their house once. She had written to my mother-in-law with a great show of humility. She came to my husband and said, "Son, your mother-in-law wants her daughter to go to their house for the Pujah. If you agree, let me know and I will arrange about her going." She went off without waiting to hear what my husband had to say.

My husband turned towards me and asked, "Do you want to go, Malina? If so don't be afraid to say so, I won't object."

I looked at his face and saw that all traces of joy had vanished from it up to this time, my presence or absence had never mattered a bit to any living being. But I could not disbelieve the evidence of my eyes now. Without a moment's thought I replied,

"I won't go, I have no desire at all to go leaving you alone."

I wrote to mother, myself, that it was not convenient for me to go now. Mother replied with a long lecture about the cursed lure of gold, which made one forget one's parents even. But they forgot conveniently for themselves that I had not chosen my husband for myself. They themselves had been tempted beyond measure by the glitter of this gold, and had sacrificed me to this Mammon as they thought. That fate willed otherwise and made me happier than a queen was no doing of theirs.

There was an exchange of letters of course, between myself and my parents. Once father even came to pay me a visit, with my brother. But I had indeed become a stranger to them. Like a flower, which had been blown down from the parent tree, I had no way of return.

That day, when he came in from his office room. I found him unnaturally grave. Everyday, he went once to his office, discussed business with his employees, collectors and bailiffs. His friends also came to visit him. But as evening approached, he would come in invariably and sit on the open terrace in front of our bed-room. Sometimes he played and sang. I used to make beautiful garlands for him, gathering flowers from the garden below. He would laugh as I put them round his neck and say, "All for myself? Why don't you make some flower ornaments for yourself?" I used to laugh, thinking how wonderful I would look in flower ornaments.

Seeing him looking so grave, I ran to him, asking "What is the matter? Won't you go to the terrace? Have you forgotten that today you promised to play the Sitar to me."

"I have no mind for anything to-day" he said. "I have heard something which keeps, running round and round my head. Man can never give up hope, he well believe even the impossible."

"What have you heard?" I asked eagerly. "Bhabesh was telling me about a doctor in Calcutta," he said "who has cured a case, just like mine. I am thinking of bringing him over here once, or going to Calcutta myself."

We finally decided upon going to Calcutta. I packed all our things in a hurry, took four servants and two clerks with me and started. As I was about to get into the

carriage, my brother-in-law appeared and asked "Oh, you are going truly? But sister you look awfully grave. A Hindu wife should not look so. I want to know very much what you are thinking of now."

I was afraid of confessing my own thoughts to myself, so, naturally I could not tell them to my beloved brother-in-law. I don't know exactly, what a Hindu wife ought to have felt in this situation, but my thoughts were in a turmoil. The evil and the good in my life, had always been tangled together and I never could disentangle them. Flower and thorn remained together in my heart.

We stayed in Calcutta, for about a week, The doctor came, examined him thoroughly and said. "A prolonged course of treatment is necessary, I think there is a good chance of recovery."

With a number of prescriptions and countless instructions, we returned home.

My husband could think of, speak of nothing else. "Malina" he would say again and again, "Can you imagine what would happen, if I could see again?"

I carried out the doctor's instructions to the minutest detail. I had helped my husband to keep in touch with the world in every way conceivable, when he thought he had lost it for ever by losing his sight. But at the slightest hope of recovery he gave up all other recreations and pastimes and became wholly engrossed in this new treatment. I had to give up my studies because I was always busy carrying out the doctor's injunctions. The musical instruments went back to their cases and the songs stopped. An Oriya gardener was placed in charge of our favourite garden and we never knew what became of the flowers after that.

His hope of recovery gradually increased. One day he said, "Do you know Malina. I believe that I will be able to see again. Sometimes hazy images float before my eyes. I can see as much as a person in a very dark room does."

Now-a-days he always spoke about his chances of recovery. I listened to him silently.

Medini used to come in every day and ask eagerly, "How do you feel to-day brother?"

"I cannot tell exactly" he would answer, with a laugh "let me remain full one month under this man's treatment, then if he gives any hope we can hope safely."

That day, like every other day Medini came and asked his question of his brother. Then turning to me, he said, "I must have a talk with you sister. But it is to be in private, so please come to the next room. Brother, I hope you won't feel jealous?"

My husband laughed thinking it a jest. But I could see the expression on Medini's face and this smile froze on my lips. Without a word, I followed him. "Now sister" he began after we had taken our seats, "at first I had taken you for a clever woman. But brother's excess of love seems to have turned you into a fool."

"What's your reason for believing that?" I asked.

"I have come to tell you that," he said with an ugly smile. "So you are not content with this love? You want him to see your matchless beauty, so that he might become your slave? He did not like my cousin, he laughed at that girl Kanak from your own village. But be careful that a sight of you may not strike him blind again. I have of course, told him all along that you are really very beautiful, we call you ugly only in jest. He is happy in this belief but it is evident that you don't want him to be happy in his delusion. If you go on taking care of him at this rate, he will recover his sight without doubt, but I don't think he would thank you for giving it back to him."

The devil, who had paid constant visits to my heart, this last month, now seemed to stand before me, in the shape of my brother-in-law. I used to close my inner eyes, so that I might not see the hell within my heart. I used to close my ears, so that I might not listen to the devil's sinister whisperings. But he had come out of the hell of my heart, and was standing before me, with a crooked smile on his thin lips. How handsome he looked, yet it was the beauty of a poisonous cobra.

He began again, "Look here, sister, I am speaking for your own good. You think my brother is a simple-minded fool, nearly an ascetic, but in reality, he is very far from that. If he has become a saint, it is because, he could not help it. In his days, he went the pace I can tell you. We were mere babies in comparison. You don't believe me? Very well, let him recover his sight, then you will believe me well enough."

An icy hand seemed to clutch at my heart. "What is this, that you are telling

me?" I asked. "You are his brother, you should not speak so."

"It is because I am his brother, that I am speaking like this", he said. "If he once sees you with his eyes, I doubt whether he will recover from the shock. And we have given him to understand that you are second only to the queen of Heaven in beauty. Why do you look at me like that? Are you meditating revenge? Do you want to go to my brother and tell him all about our nefarious plottings? Very well, go and do it. I don't care. Nobody has ever been able to brag that he or she has made Medini-mohun Roy afraid."

With these words, he walked out. As he went out of the door, he turned round and said, "If you put two drops of water in his eyes, instead of two drops of medicine, he won't know the difference and you will save yourself from disaster."

I sat there alone. My husband sent for me again and again but I sent back his messengers, saying that I was unwell, and could not go. I did not even enquire whether he had dined or not. I had sent the devil away from before my eyes, but he was still present in my heart. His words had been branded within me, in letters of fire, and I could not forget them. I lay on the floor, the whole night, trying to think that I had been dreaming, that such a calamity could not befall one.

There had been a period in my life, when

I did not know the meaning of love or liking. My only sources of joy were God's free air and sky. Then came struggle and strife, the whole world pushed me one way, but I went another, holding the hand of my blind husband. What a light of happiness had shone, at the end of that way! The love that came into my life was more beautiful than a dream. I was ugly, and the world to me had been ugly and black as sin. But a beautiful touchstone touched it and all became shining gold. Then whence came this cobra? His bite poisoned my whole world. He poisoned my heart also, and I did not know how to live. But how could I help living? I could not leave him alone among these demons. I had boasted. They had brought me here to punish my husband, but I would make my coming a blessing. But God had struck at the root of my pride.

The light of dawn shone through the open window and fell on my face. I heard a step near the door and looking up saw my husband standing there alone. He had guessed somehow that I was in this room. My tears burst forth at the sight of his piteous blind face. He came slowly inside the room and asked "Are you well now Malina?"

I wiped my tears and said "Yes I am all right now. Let's go to our room."

As I went out holding him by the hand, I took a vow, for the second time. The first I had taken on my wedding night.

(To be Concluded)

SIND IN THE EIGHTIES

By NAGENDRA NATH GUPTA

[DAYARAM GIDUMAL

II

DAYARAM Gidumal Shahani belongs to one of the leading Amil families of Hyderabad, Sind. After graduating in Arts and Law from the Bombay University he was appointed, as already mentioned, Registrar of the Judicial Commissioner's court, Karachi. Later on, he became a Statutory Civilian, and after serving for a short period as an Assistant

Collector was appointed a Judge. With the exception of brief terms of office in Sind, where he officiated as Judicial Commissioner for some months, the greater period of his service was spent in the Bombay Presidency. He was undoubtedly one of the ablest District and Sessions Judges of Bombay, but his claims to a Judgeship of the High Court

were overlooked till nearly the end of his term of office. Shortly before his retirement he was offered an officiating Judgeship of the Bombay High Court, but he declined this offer. I remember to have written to him from Lahore remonstrating with him on this subject, but he replied that the Government of Bombay had not kept faith with him and the offer had come too late. It is not, however, as a Government servant that I remember Dayaram Gidumal. I lived with him in his house at Karachi and our relations were intimate and cordial. In correspondence we used to address each other as 'brother'. Apart from his intellectual gifts Dayaram is a man of the highest character, selfless, devout, humble and exceedingly charitable. His food and clothing were of the simplest, but the whole of his income was given away in charity as long as he was in service. His left hand never knew what his right hand gave away and even his intimate friends did not know the extent of his charities. He is a great friend and admirer of the late B. M. Malabari, the well-known Parsi social reformer and publicist. He wrote a life of Malabari when both were young men. He contributed to the "Indian Spectator", and gave financial and literary assistance to the monthly magazine "East and West," founded by Malabari. The Seva Sadan of Bombay owes a great deal to Dayaram Gidumal. The Dharampur Sanatorium for tuberculosis patients, with which the name of Malabari is associated, was materially helped by Dayaram. When the Kangra Valley in the Punjab was devastated by a terrible earthquake in 1907 and thousands of people were killed and wounded, Dayaram sent medical help at his own expense in charge of a physician. While he worked and helped and found the money others got the kudos and the fanfare of the trumpets, and Dayaram was perfectly content. His eldest brother Dewan Metharam was a wealthy man and having no child of his own left the whole of his property to Dayaram, who has not touched a pice for his own use and has converted the whole property into a Trust. And now he is spending the evening of his life on the sea-face at Bandra, just outside the city of Bombay. He was savagely attacked in the vernacular Press for marrying a Gujrati girl in the life time of his first wife, who lives at Hyderabad, Sind. This was after his retirement from the public service. His second wife is dead, leaving a son.

Dayaram lives with this boy in the strictest seclusion, refusing to see any one and all his old friends are now strangers to him. As I also live in Bandra I pass him sometimes as he slowly strolls down to the sea-shore accompanied by his young son. White haired and white bearded, dressed in threadbare clothes, the lean, venerable, lone and tragic figure of Dayaram Gidumal recalls our early life together in Sind and the strenuous and purposeful time we had in those days.

THE SIND ARTS (DAYARAM JETHMAL) COLLEGE

Before 1897 there was no college in Sind, which is a Province of considerable size with several districts, an independent Sadar Court corresponding to a High Court, a Chief Commissioner vested with certain powers of a local Government and entitled to a salute. Karachi has a Port Trust and a Chamber of Commerce. But the Bombay Government never thought of establishing a college in Sind. The distance between Bombay and Karachi by sea is five hundred miles. There was no railway connection in the eighties between Sind and Bombay. The distance between Bombay and Poona is a little over a hundred miles, but Poona has its own Colleges. Young Sindhis had to come all the way to Bombay for a collegiate education and to take degrees in Arts, Law, Medicine and Engineering. It never occurred to the Bombay Government that this entailed a great deal of hardship on Sindhi students. The College that was founded at Karachi in 1887 owes its existence to the untiring energy and ceaseless efforts of Dayaram Gidumal. His idea was to raise about a lakh of rupees and then approach the Government for a similar amount. For the maintenance of the college and to meet recurring expenditure an appeal would be made for annual contributions to the Government, municipalities and district boards. Dayaram had to attend his office during the day, but he spent his mornings and evenings in interviewing people and carrying on an extensive correspondence in connection with the proposed college. Publicity and propaganda work was carried on through the "Sind Times." Government officers and servants were asked to contribute a month's salary to the funds of the college. Dayaram's enthusiasm inspired other people and deputations waited upon

wealthy citizens and merchants for donations. Some Parsi merchants and contractors, notably the late Messrs, H. J. Rustumjee and Edulji Dinshaw of Karachi, contributed handsome sums. The Karachi Municipality voted Rs. 6,000 a year for the maintenance of the college and this example was followed by other municipalities and local boards. In 1887 the college was opened at Karachi by Lord Reay, Governor of Bombay, and an educationist of high repute, in a house belonging to the Late Mr. Shivardas Chandumal, Deputy Collector. After the death of Dayaram Jethmal, the leading lawyer of Karachi and for some time a member of the Bombay Legislative Council, his family paid a large sum of money to the college funds and the college was named after him. The college is now located in a fine building of its own and there is a handsome boarding house attached to it. Recently a Sind Law College has also been established. I wonder how many students of the Dayram Jethmal College are aware that but for Dayaram Gidumal there would probably be no college in Sind up to the present day.

HINDU-MAHOMEDAN RELATIONS

The Mahomedan population of Sind greatly preponderates over the Hindu though in larger towns such as Hyderabad, Sukkur, Shikarpur, &c., the Hindus are in the majority. It may be said correctly that the Hindu population is concentrated mainly in the cities and towns while the rural and agricultural population is largely Mahomedan. As in other parts of India so in Sind part of the population has become Mahomedan by conversion. The Sindhis are the descendants of Aryans and the Sindhi language is one of the closest and most notable derivatives from Sanskrit, though on account of the long Mahomedan domination Sindhi is now liberally persianised. The Mirs of Sind belonging to the Talpur dynasty were Beluchis, and there must have been a free mingling of blood between their followers and the converted Moslems in Sind, for many Mahomedans in Sind show distinct traces of Beluch descent in their features. Under the Mirs the principal officials were chiefly Hindus, known as Amils on account of the clerical and secretarial work in which they were engaged. When Sind was annexed by the British the Amils readily adapted themselves to the new conditions. Formerly

they had to learn Persian to serve the Mirs. With the advent of the English they sent their sons to English schools and colleges and these young men found ready employment under the British Government. The fact that the majority of offices under the British Government were held by Hindus did not by any means indicate that the Hindus as such were preferred to Mahomedans but merely that the Hindus or rather the Amil section of the Hindus, were quicker to grasp the opportunities that were offered to all. Thus there was no cause for any bitterness or jealousy between the Hindus and Mahomedans in Sind. As, however, it was a question of the distribution of the loaves and fishes of office bickerings were bound to arise and these took definite shape during the Viceroyalty of Lord Dufferin. The late Mr. A. D. Hussenally, a successful and prosperous lawyer of Karachi, had just established a branch of the Central National Mahomedan Association, founded by Mr. Amir Ali in Calcutta. Lord Dufferin was supposed to be a great friend of the Mahomedans because he had been British Ambassador at Constantinople. When Lord Dufferin visited Karachi Mr. Hussenally, on behalf of his Association, read an address in which it was openly asserted that the European officials in Sind were under the influence of the Hindus and the Mahomedans were kept out everywhere. The tone of the address was distinctly objectionable but it had been quietly approved by the Sind officials. Lord Dufferin in his reply administered a dignified rebuke to the Mahomedans. The matter of appointments, he said in effect, rested with the Local Government, to whom representations should be made about real or fancied grievances. The Government made no distinction between Hindus and Mahomedans, and held the balance even between race and race, creed and creed, class and class. Lord Dufferin was a gifted and accomplished orator and his speech made a great impression. Shortly afterwards, however, Mr. Hussenally was made a Khan Bahadur and a number of appointments were offered to Mahomedans. Following the example of the Sind Arts College the Sind Madressah was established through the instrumentality of Mr. Hussenally, who undoubtedly rendered valuable services to his co-religionists in Sind, though his hostility to the Hindus was undisguised. The latter also were scarcely wise when they contended in the Karachi Municipality that the Madressah should get a

smaller grant than the Sind Arts College, a contention which was defeated by the combined votes of the Mahomedan and the European Municipal Commissioners. Since then, Hindus and Mahomedans in Sind have been drifting apart though the differences are confined to place-hunters and seekers of official favour. The feeling of antipathy has not filtrated downward to the masses and no Hindu-Mahomedan riots have occurred. With the exception of Karachi of which the population is cosmopolitan as is to be expected in a sea-port town the Hindus preponderate in almost all the towns of Sind and riots do not appear to be likely. The bulk of the agricultural population is Mahomedan but they are neither fanatical nor lawless, and the expectation appears to be justified that the deplorable scenes that have recently been witnessed in Bengal and elsewhere will not be repeated in Sind.

SHIKARPURIS

The two important towns in Upper Sind are Sukkur and Shikarpur. Rohri which is on the other side of the Indus opposite Sukkur is, also a town of considerable size. The inhabitants of Shikarpur are mostly Banias and they can be easily distinguished from the Banias of Hyderabad, Talta, Hala and other places in Lower Sind not only by the headress but the difference in the features. Before the establishment of British rule Shikarpur was subject to frequent raids by Beluch tribesmen. Besides the usual excesses inseparable from such raids Hindu women and girls were often abducted and were afterwards ransomed or allowed to return home. There was consequently a free admixture of Beluch blood, traces of which may still be discerned among the male and female inhabitants of Shikarpur. The Banias of Shikarpur are more enterprising than the Banias of other parts of Sind. There is a colony of Shikarpuris at Amritsar in the Punjab, Quetta in British Beluchistan, and numbers of Shikarpuris are engaged in trade in Central Asia. They are a shrewd, astute, though not always scrupulous, people and are usually successful in business. Money-lending is a common profession and there are numerous wealthy people in Shikarpur.

"THE PHOENIX"

Towards the end of 1887 I had occasion

to go down to Calcutta for a month or so. During my absence the two Parsi proprietors of the "Sind Times" became part proprietors of the "Sind Gazette," the local Anglo Indian paper. The "Sind Gazette" was edited by a retired Anglo-Indian military officer, who partly owned the paper and thus became one of the proprietors of the "Sind Times." When I learned of the arrangement I wanted to sever my connection with the "Sind Times" at once, but my friends persuaded me to wait until I was satisfied that there was an intention under the new arrangement, to interfere with the policy of the paper. A few days later I found that some change was made in the arrangement for the publication of the paper without reference to me, and I declined the same day to have anything further to do with the paper. I next set about starting a fresh newspaper as I could depend on the support of the educated classes of Sind I went on a tour to the principal towns in Sind and also visited Quetta where I enlisted the support of several people. Half the capital was raised by friends and for the other half a partner, a Khoja gentleman named Jaffer Fuddoo, was found. Diwan Navalrai gave me some money in a characteristic fashion. As a Government servant he could not give direct financial help to a political newspaper. He therefore wrote to me that it should be understood that he gave the money to Hiranand and Hiranand gave it to me. A deed of partnership was drawn up, machinery was imported from England and the "Phoenix" was started in 1888. Within a few months that paper had a circulation three times as large as that of the "Sind Times". For some time the new paper was a great strain upon me as I was practically single-handed and had to attend to all details. On an average I had to put in fourteen to sixteen hours of work every day and sometimes I had to spend the greater part of the night at the office. But it was all stimulating and exhilarating work, which was rewarded by the generous appreciation of the public. After I left Karachi Jaffer Fuddoo maintained the "Phoenix" some how and it ceased publication only a few years ago. Jaffer Fuddoo himself lived to a good old age and died recently at Karachi. The "Sind Times" struggled on for some time but it had to be discontinued for lack of support.

TO RABINDRANATH TAGORE

Great beacon-fire lighting all around
Thee, things both high and low in grand illustration,
With the glamour and the dream and sound
Of mighty waters, steeping, washing bright in their ablution
Toil-worn beings, Jaded things, eyes dull with tears,
And futile hopes, and lurking fears, and efforts fruitless ;
Vain cryings for the light, Love with its pangs and fears
And all we would be, but are not ; for fate so ruthless
Does our current stop, and we are left lamenting o'er the wreck
Of shattered hopes, illusions gone, in waiting for the dawn
Which never breaks. Though Nature re-adorn himself with flowers deck,
Through the hours of the night we vainly wait, our Spirit's dawning, pale and wan,
But thou to us has shown the light of dawn, in our heart's eternal night.

Thou hast pieced the broken fragments of
all our shattered hopes
Thou hast pieced them altogether in their
symmetry most bright
And joyous, till through what we are, we
see the goal to which our spirits grope.
In utter darkness may be, yet through thee
we feel
We strive not without hope nor cause, in
Life's dark mazes drear
And in a gleam of heaven, our mortal spirit
bows and kneels
As it looks into the heart of things, inspired
—losing fear ;
And free inspite of limits to its ken, knows
all is more than what appears.
The song unsung, life's sacrifice unfinished
left, the ruined
Temple yard, the futile waiting with the
sheltered lamp, in stormy wind,
None, none is wasted, but is garnered up,
where form in formless disappears

MAHIMOHAN BOSE.

A MISSING INSCRIPTION OF SITARAM

BY KSHITISHCHANDRA SARKAR M.A., B. L.

THE Varendra Research Society of Rajshahi has recently come into possession of an interesting stone inscription of some value to the local history of Bengal. It consists of a Sanscrit verse incised in relief in commemoration of the consecration of a temple of a deity named 'Harekrishna' at a place called Yadupatinagore in the Saka year 1625 corresponding with 1703 A.D, by Sitaram Roy described therein as the sun which caused the family lotus of the Biswas-Khas family to bloom. The time noted was an interesting one. Nawab Murshidkuli Khan popularly called Jaffiar Khan—the Bengal Viceroy of the great Mughal Aurungzeb-

transferred the seat of government from Dacca to Muxudabad which thereafter came to be renowned as Murshidabad in accordance with the name of the founder of the capital city. This change was felt as a necessity to tighten the Mughal grip upon all Bengal portions which had frequently turned refractory. While imperialism was thus putting forth its best efforts to effect a permanent consolidation of the province, Sitaram Roy was trying to carve out an independent kingdom for him in all the eastern delta of the Lower Gangetic plain. He built a fort secured by ditches in Mahammudpur in the District of Jessore which the inscription called

Yadupatinagore. He collected an army and gave them a suitable military training to resist the Mughal force. He assumed the title, style and dignity of 'Rajah' and for a time appeared to be really irresistible. The foreign merchants carrying on trade through the rivers and channels looked upon him as a pirate. The central government unable to cope with his depredations described him as a dacoit. But the open and ostentatious methods adopted by Sitaram was a sufficient proof that he was neither the one nor the other.

He embellished his city with tanks of extensive dimensions and temples of architectural beauty. He caused fire-arms to be manufactured some of which in a later age were recovered and melted down for the manufacture of hand-cuffs for prisoners. Some account of him would be found in Westland's Report on the district of Jessore but his countrymen forgot his exploits. In the first attempt to subjugate him the imperial army of the great Mughal met with a defeat and its general Abu Torab with death in the field of battle. He was subsequently overpowered, captured and executed. His extensive kingdom was thereafter added to the already unwieldy Zemindary of Rajshahi. In recognition of the services received from the Zemindar through his celebrated minister Dayaram Roy, the founder of the Dighapatiya Raj family, a stone image called "Krisbnaji" brought away from Mahammudpur on that occasion has since been worshipped with due dignity at Dighapatiya. The temple indicated by this stone inscription still in existence at Mahammudpur appears however to have been



A Missing Inscription of Sitaram

dedicated to another deity named "Harekrishna."

An incorrect transcript published by 'Westland' was republished by Mr. A. K. Maitra C. I. E. The original inscription has now been found from the collection recently made over to the Varendra Research Society by the sons of the late Babu Harakumar Sarkar. It was brought to the Sarkar's collection by one of his relations, Babu Nityananda Nandi who was, it is said, once the agent of the Natore Raj at Mahammudpur. As several efforts have been made and are still being made to compile the true history of Sitaram Roy I take this opportunity to publish the inscription with its photograph taken with the permission of the Varendra Research Society.

The inscription consists of eight lines as

noted below, on a stone plate commonly used as dinner plate, was improvised for the inscription which was engraved in relief on the reverse after the obverse was found unsuited for the purpose as may be noticed from the faded writing in ink on that surface.

I now edit the inscription from the original plate and the photo is also appended herewith.

वाणद् द्वा (द्वा) इ चन्दः
परिगणितमके कण तोषा
भिलासः श्रीमद् विश्वासखासी-
इव कुल कमलोद्भासक भानु
तुल्यः । आर्जु (चिह्न) लोचयुक्तं रुचिरम्
चिह्नरे कण गेहं विविचं श्रीसीता-
राम रायो यदुपति नगरे
भक्ति मानुषसज्ज ।

TRANSLATION

In the saka year calculated according to epithets Bana (arrow) Dandwa (two) Anga (6 limbs) Chandra (Moon) indicating 1625 saka equal to 1703 A. D., at

a place called Yadupatinagore (1) (Kanainagore equal to Mahammudpore in the district of Jessore) Sri Sitaram Roy the devotee who was like the Sun bringing to bloom the lotus of the family of the auspicious "Biswas-khas (2)" for the pleasure of "Krishna" (3) dedicated a beautiful temple of "Harekrishna" embellished with resplendent artistic beauty of pleasant splendour. (4)

1. Yadupatinagore—This word is a metrical synonym for Kanainagore—the name of the quarter of Mahammudpore in which the temple was built.

2. Biswas-khas—Official designation under the Nawabs of Bengal, came gradually to be used as hereditary designation and in this way some people are still found to bear the title of 'Khas-novis' and 'Biswas'. 'Biswas-khas' of this inscription shows, the forefathers of Sitaram held offices of trust under the Mughal Government.

'Ramdas,' one of the predecessors bore the title of 'Biswas-khas.' The use of this inscription shows that the family was well-known in the days of Sitaram as the Biswas-khas family.

3. 'Krishna'—May admit of double interpretation indicating by the word Krishna the deity or the donor's spiritual preceptor who bore that name.

4. In compiling this paper I have chiefly used Mr. A. K. Maitra's Sitaram published in "Sahitya" 1302 B. S.

"Jessore Khulnar Itihas" by Mr. S. C. Mitter

"Westland's Report"

"Ruins of Mahammadpur" by Mr. L. P. Dutt.

NOTES

Rabindranath Tagore Visits Italy

Rabindranath Tagore went to Italy in January 1925 on his way back from a tour in Latin America. He was given an enthusiastic reception then and was invited by many cities in Italy, such as Florence, Turin etc. He however could not accept these invitations then on account of a serious break down of health and had to return to India under medical care. He thought of going to Italy in July 1925 but could not do so on account of a second attack of illness.

In the mean time, Benito Mussolini the Premier-Dictator of Italy sent to India, along with Prof. Carlo Formichi of Rome who came to India as a visiting professor of the Visva-Bharati, a valuable collection of Italian books as a present to the Visva-Bharati. He also sent another Italian Scholar, Dr. Giuseppe Tucci to help in the Visva-Bharati's work of

building up a universal centre of learning and international fellowship. In May 1926, The authorities of the Visva-Bharati arranged for the Poet's visit to Italy to fulfil his promises to the Italian cities. The secretaries of the Visva-Bharati, Prof. Prasanta Chandra Mahalanobis and S. Rathindranath Tagore found the Italian Government very willing to provide them with the greatest facilities in connection with Tagore's tour in Italy. The Captain of the Italian Steam-boat *Naples* showed the greatest courtesy to the Visva-Bharati Party as would-be guests of the Italian Government.

When the Party reached Naples, His Excellency Benito Mussolini formally invited the poet to stay in Rome as the guest of the Italian Government and this invitation was accepted. The Poet was conveyed by special train to Rome and there received by high



RABINDRANATH TAGORE
From a photograph taken recently in Italy

officials of the Foreign office and the city of Rome.

The report we have received from the secretaries of the Visva-Bharati, who accompanied the Poet, shows that the Italian Government received and entertained the

Poet in right royal style and it could be asserted with truth that no Indian before Tagore had ever been shown such honour by a first class foreign power. The Poet, when he was about to leave India for Italy, did not entertain the idea of going there as



At the Baths of Caracalla, Rome

a state guest. From the report of the Secretaries of the Visva-Bharati, we can see that, whatever the reasons for his change of mind might have been, from the point of view of making the Visva-Bharati known in Italy, the Poet's acceptance of the invitation of Mussolini was very fortunate.

The day after his arrival in Rome, he had a talk with His Excellency Benito Mussolini. Mussolini greeted him with the words: "Allow me to tell you that I am one of those, who have read every one of your books in Italian and I am one of your Italian admirers." The Poet thanked him on behalf of the Visva-Bharati for sending Dr. Tucci to Santiniketan and for his present of Italian books to the Visva-Bharati Library. The Poet also suggested that some arrangements should be made about a regular exchange of Indian and Italian scholars and students.

The newspapers of Italy took up Tagore with great enthusiasm. Tagore occupied the frontmost pages and the boldest types in almost all the papers. To an interviewer of *Il Messogiorno* (Naples) Tagore said that of all the nations of the world Italy was in certain ways nearest his own spirit. Her past as well as her present had a peculiar fascination for him. The poet expressed his love of Italy to the *Tribuna* (Rome) and, referring to the future of Indians and Italians said, "I believe these two peoples are destined for an intimate understanding with each other. You can help us in our progress, and will also find something helpful in the depths of the Soul of India." He said also that he saw a great future for Italy. The *Tribuna* thought very highly of the Poet's Mission and views of Italy and said, "From page to page, from mouth to mouth the words of the poet will reach the extreme limits of Asia. We accept the wish it expresses and believe firmly it will be realised."

Tagore explained certain aspects of Nature in India to the Italian people in a beautiful way. This made the interest of Italians in India more of a living thing. He said, "You should see our thunderstorms on our boundless plains. They come down suddenly in early summer; The horizon grows black, dust whirls through the air, and rain comes down furiously... Then our young people go out in the storm and race with the wind. Our plain is limitless, enormous; sky and plain, a plain scarcely relieved by vegetation. There spring arrives slowly... it grows rosy with *Palasa*..." Tagore's words and personality made a deep impression on the Italians, one of whom wrote of him, as a "unique man whose personality and features bear signs of a great distinction, and who enjoys the rare privilege of loving and understanding the Universe with an exalted sense of life and beauty."



Prof. JADUNATH SARKAR

The New Vice-Chancellor of the Calcutta University

Prabasi Press, Calcutta



Reception at the University of Rome

Another press man compared him with Saint Francis of Assisi.

It would be untrue to say that everybody in Italy was attracted by Tagore and his views. There were some critical persons who objected to Italy paying too much attention to him. But such critics were few and far between. Alessandro Chiappelli, an old professor of History and a Senator wrote in *Il Messaggero*, "Western civilisation has an active character which preaches work and life. Therefore (Eastern) quietism is not suited for the West. With its quietistic philosophy India remains under British rule in spite of the prediction of Mahatma Gandhi, the other great figure of India." Although the senator's views may be criticised by pointing out that political dependence or independence can hardly be associated, with justice, with philosophies of life and by reminding the Senator of the slavery of Poland, Greece, Serbia, Bulgaria, even Italy within recent times ; this would serve no useful purpose. It is sufficient to learn from his words that even in connection with the greatest men of India,

foreigners cannot forget the slavery of their motherland.

The Italian Government very hospitably made arrangements to take Tagore and his party round the various places of interest in and about Rome. Dr. Lugli, a young archaeologist usually accompanied the party on those excursions. The poet visited the Capitoline Hill, the Forum, the Colosseum, the Baths of Caracalla, etc. etc. He was also honoured by the various public bodies of Rome. A reception was held on behalf of the City of Rome in its historic capitol when eminent people paid their respects to the Poet. On the 8th June the Poet gave a public lecture on the "Meaning of Art" under the auspices of the Unione Intellettuale Italian. The Quirinal Theatre was filled with the most noted names in science, literature and philosophy, as well as the aristocracy of Rome. Among those present were the Hon. Mussolini, the Premier of Italy ; the Hon. Salandra, an ex-premier ; the Hon. Grandi, the Foreign Secretary ; Count d' Ancora, the Prefect of Rome and many other notables.



At the University of Rome

The Poet read his lecture which was received with tremendous applause. Later the University of Rome held a reception in Tagore's honour. The Rector, Prof. Del. Vecchio addressed Tagore in the following terms : "It is a happy and solemn day for the University of Rome, which has the honour of receiving one of the purest, loftiest, and most representative spirits of modern age. We thank you Rabindranath Tagore for having accepted our cordial invitation ; and we thank you for the brotherly reception accorded in your wonderful India to our dear colleague, Prof. Tucci.

"You are no stranger in Rome, for Rome is the seat of the universal spirit and nothing which is human she considers strange to her. Your great humanistic poetry, which is at the same time a great humanistic philo-

sophy, has found a profound echo in our hearts..Your message..is essentially a poetry and philosophy of action. Of action which gathers strength from wisdom, from justice, from harmony of love ; this, if I understand right, is your supreme idea, which is also ours...." Tagore answered to the above and to the other speeches in fitting terms and everybody present was moved by a new born feeling of a deep bond of union between Italy and India. Thus passed in mutual appreciation, (of India and Italy) the days of Tagore in the land of the Caesars ; of Dante and Tasso ; of Leonardo, Michael Angelo and Raffael.

The Idea of Tagore's Visit to Italy

Tagore went to Italy with a view to fulfil certain engagements made last year when he was in Italy. His invitation from the Italian Government came, not as a surprise, nor in a prearranged way ; but in the course of things. We were under the impression that as Italy was being ruled by an out and out nationalist Government, that of Benito Mussolini, Tagore would never accept its official hospitality as such a course of action may hamper the free and fullest unfolding of his universalistic programme of work and service. Before sailing, Tagore once suggested (at least such is our impression) that he would not accept any official invitation from the Italian Government. How the authorities of the Visva-Bharati succeeded in securing his consent to the acceptance of such an invitation, we do not know. Perhaps, it was the hope that such a course of action would help the growth of the Visva-Bharati that urged him to take this speculative step. We had some slight misgivings when he sailed but trusted in the wisdom of his advisors, Profs. Carlo Formichi, Giuseppe Tucci and Prasanta



At the Colosseum

Mahalanobis and Mr. Rathindranath Tagore, and hoped that the friendship of a powerful Government like the Italian Government would mean great things for the Visva-Bharati and for India. As messages arrived from Italy of enthusiastic receptions, of pompous ceremonies, of the Visva-Bharati being hailed every where as an ideal institution which should have branch organisations all over the world, our hopes increased and our faith in the Poet's assistants began to assume the qualities of adamant. Great was indeed Tagore's welcome in Italy and though a Socialist here and a Communist there abused Tagore for accepting the hospitality of Mussolini "the assassin" Europe marvelled at the feelings that a member of a "slave" nation can rouse in the heart of the most self-assertive nation in the world. In a few days Tagore had conquered the heart of Italy. Italy admired Tagore unconditionally and looked at India with friendliness. It was no flattery, no Sham display of

good feeling on the part of Italy ; for what could be the motive of being hypocritically friendly to a nation which could not help with men, money or arms in case of War with a rival power? It was the natural feeling of warmth in the heart a nation with an age-long civilisation and a long history of suffering, slavery and exploitation under foreign domination, for another nation similarly placed, culturally and historically, and groping with bleeding and tortured limbs for emancipation, that brought Italy to the side of India. Tagore went to the Italian people as a "messenger of young India" and he was hailed as such by the young Italians. Whether a Humanist should shake hands with a Fascist is a technical question which we cannot answer. It was the sight of Italia clasping hands with Bharatvarsha that thrilled us.

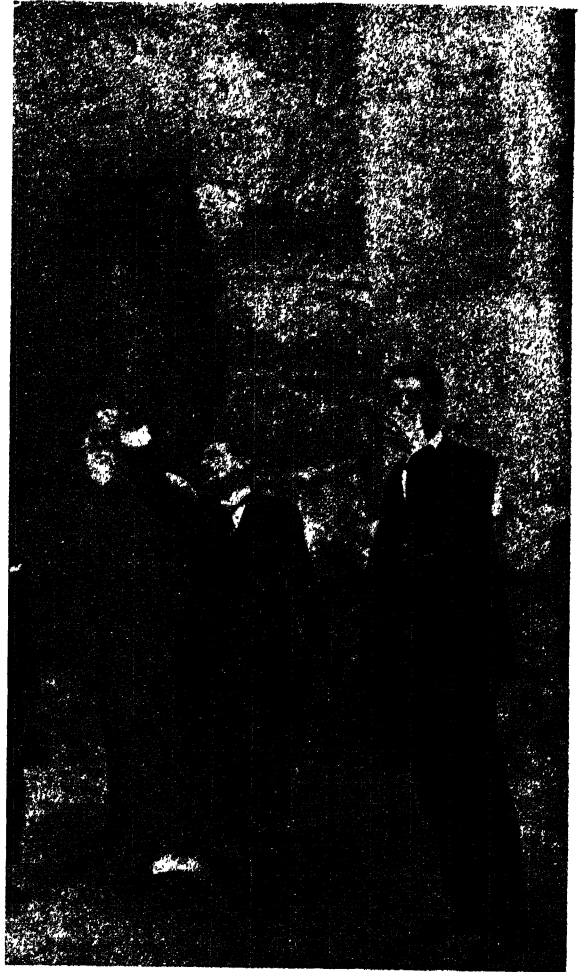
Tagore's Condemnation of Fascism

A letter from Rabindranath Tagore ad-



Under Cinema Fire

dressed to Mr. C. F. Andrews, castigating the Fascists for their political conduct and for the dirty trick they played on the Poet by showing him only the good side of their government of Italy was recently published in the daily press. It came as a surprise to us after the glowing accounts of mutual understanding and fellowship that we received from the Secretaries of the Visva-Bhrati who accompanied the Poet to Europe. In this letter Tagore rebukes the Fascists for many crimes which they may have committed sometime in their private (national) life, but which Tagore somehow found out after he left Italy enjoying Fascist hospitality to the fullest and thanking the Fascists for their kindness till his last moment in Italy. It transpires in this letter that the Fascists hoodwinked Tagore in more than one way. They gave him such a whirl of nice experiences during his short stay in Italy that he could never for a moment dream that even the Fascists had a darker side to their character. They also published in the Fascist press exaggerated accounts of Tagore's views on their country and countrymen. Tagore found out the truth about Fascism evidently from non-Italians outside Italy and the false nature of the statements printed as



Tagore visits Rome's Ruins

emanating from him by reading translations of cuttings from the Italian papers.

We are at a loss to give any opinion on this sudden *denouement*. Before this a message alleged to be from Tagore created a sensation in the Indian press by its strange phraseology and sentiment. Later on it was discovered that the message was a fraud and had nothing to do with the Poet. Here again is another letter from Tagore in which he subjects his erstwhile hosts and friends to a merciless chastisement for showing him round only the best part of their house and for telling people that he loved them much. Can we be sure that this letter either is genuine?

The Jains and the Palitana State.

In the Palitana State in Kathiawar the Shatrunjaya Hill is a famous place of pilgrimage for Svetamber Jains. From very early times Jains belonging to the Svetamber sect have proceeded every year to the Shatrunjaya Hill on pilgrimage. The Moghul rulers recognised the right of the Jains. The hill lies in the territory of the Thackor Saheb of Palitana. Since the establishment of the Kathiawar Political Agency the contractual relations between the Palitana Darbar and the Jains have been revised from time to time. The Sanads of the Moghul Emperors show that the Pergannah of Palitana was in the possession of a Jain family. When Palitana was acquired by the ancestors of the present Thackore Saheb the Jains entered into a contract by which, in consideration of certain payments of money the Palitana Darbar undertook to protect Jain pilgrims from molestation by free-booters and highway bandits. This was so far back as A.D. 1651. After an enquiry by Mr. Candy, who subsequently became one of the ablest Judges of the Bombay High Court, the Bombay Government issued a Resolution in 1877 declaring in unmistakeable terms that 'the Thakore Saheb's authority over the Shatrunjaya Hill was of a limited character, and that he had no authority to interfere regarding it in the same manner as he would do with reference to other portions of the state.' The amount paid annually to the Palitana Darbar for 40 years from 1821 was Rs. 4,500. In 1863 it was raised to Rs. 10,000 and again to Rs. 15,000 on a further revision in 1886. Since then there has been no further enhancement of this payment. The Palitana Darbar has recently been claiming a larger amount and the Jains have resisted this claim. The matter came up for adjudication before Mr. C. C. Watson, Agent to the Governor-General, Western India States. Eminent counsels appeared on both sides and the case was argued at great length. Mr. Watson, basing his award on the number of pilgrims visiting the Hill, which is a kind of poll tax, has raised the annual payable amount from Rs. 15,000 to a lakh of rupees. The arguments used are as extraordinary as they are unconvincing. He gratuitously and without a jot of evidence accuses a number of newspapers of being subsidised by the wealthy Jains to carry on an intensive propaganda. He has overlooked the fact that the majority of the

pilgrims belongs to British India, and the Palitana Darbar has no justification for exacting a large revenue from the pilgrims. As was to be expected the indignation of the Jains knows no bounds. In Bombay and other towns *hartal* was proclaimed and processions carrying black flags paraded the streets. It has been decided to boycott the pilgrimage to Shatrunjaya until Mr. Watson's outrageous award is revised and reduced by the Government of India. Matters came to a head at the all-India Jain Conference held in Bombay on the 31st July and following days. Mr. Bahadursingji Singhi was elected President and his address is temperate but spirited, while throughout it is marked by distinct ability. After taking Mr. Watson's award to pieces Mr. Singhi appealed to other communities to support the Jains in their agitation. This was done at the Conference itself, for among the speakers to the various resolutions were Mr. M. R. Jayakar, Mr. B. G. Horniman and others. Up to the present the Jains have been distinguished by their capacity for amassing wealth, but they have held aloof from all agitation. And now thanks to the arbitrary action of a political officer they are being driven into the arms of other communities accustomed to agitation. When the Jains have appealed to other communities for help reciprocation will become inevitable.

N. G.

The Fate of our Historical Records

The manuscript records of the Government of India have so long been housed in the long building west of the Viceroy's palace in Calcutta. With the transfer of the capital to Delhi and the building of a Record room there, the Government has proposed to remove its records to the new capital. This is quite natural; but the question is not so easy of solution as it seems at first sight. and we consider it necessary, in the interest of our future historical students, to go into it in some detail, so that the public may understand what portions of the proposal are undesirable.

The records fall into two broad classes, viz. (a) historical (or so old as to be now of a purely academic interest) and (b) current (or recent and therefore frequently necessary for reference in dealing with new administrative questions as they arise). "Broadly speaking

the "Pre-Mutiny" or "Company Period" records are historical, while the "Crown" records or those subsequent to 1859 are current. These crown period records, again fall into two sub-divisions according to their degree of recentness—those of the 20th century, or roughly from Lord Curzon's coming being considered most necessary for administrative reference by the Central Government, and therefore there is no justification for keeping them at Calcutta.

But the Pre-Mutiny records stand on a different footing altogether. Their value is purely historical and they have hardly, if ever, to be searched in deciding administrative or political questions of our day. Their is bulk so vast that it has been calculated that 20 entire goods trains of 30 loaded waggons each would be required to transport them to Delhi and they would fill three miles of shelf-space (which the new Delhi recordroom cannot afford). Government is therefore, under the temptation too weed out and destroy as much of these old papers as it can in order to reduce the cost of transport and the pressure on accomodation at Delhi.

The scholarly world of India ought to protest against this policy. The value or uselessness of an old paper (not necessary for current administrative purposes) can be judged only by historians and not by clerks and office assistants, however well paid. An old record, when once destroyed can never be replaced. The Government has created an Indian Historical Records Commission with some expert historians among its members. It is an insult to them and a vandalism to history to have this weeding out carried out without the supervision and sanction of these experts.

But need any portion of the old records be destroyed at all? They are not required for administrative purposes. Delhi cannot house them all, nor pay the freight for carrying them 900 miles in their entirety. At present there is enough accomodation for them at Calcutta. The question of destruction would not arise at all if they are left in Calcutta as in the past.

A few caretakers and daftaris would be enough to look after these papers in Calcutta when the current portion of the Record is removed to Delhi. This would minimise expense, while satisfying historical inquirers.

Quite apart from the cost of transport, there is another fact which ought to be duly considered. Many of the old records,

especially the earliest and historically most valuable date from the 18th century and their paper has grown so brittle with time that they must be very delicately handled if they are to be preserved. If they are booked to Delhi, the long journey in goods trains will reduce the older records to heaps of dust. Who would gain by it? Such a proposal is inconceivable in a civilised country.

There is a third point which must be stressed because the public may be misled by the term "Government of India Records." Up to 1858 the province of Bengal was governed by the Governor-General of India himself with Calcutta for the capital of both the local and the Central Governments. All the earlier political records of Bengal proper are therefore kept in the *Imperial* Record office and not in the Bengal Provincial Record Room. The only exceptions are revenue papers since about 1770 and a few volumes of miscellaneous records of very minor importance. In common fairness to students of Bengal history, the old papers which naturally would have been placed in the Bengal Record Room if there had been a separate one for the province in the Company's period, should not now be taken to Delhi but left in Calcutta. It will probably be objected that the separation of these would take time and trained historical talent. Our answer is, avoid the cost and also preserve the life of these papers by leaving *all* the Pre-Mutiny records in Calcutta.

The Upton Lectures

Professor Radha Krishnan of the Calcutta University has recently been doing good work by his lectures given in the West on Indian philosophy. He came to Oxford after having addressed audiences both at Cambridge and London University. I was privileged to hear him at Oxford where he delivered four lectures in Manchester College under the presidency of its Principal Professor Jacks the well-known editor of the *Hibbert Journal*. The lectures were given under the Upton Foundation by the Professor who was the first Indian to lecture under that Trust. Although it was "Eights Week" with all its attractions the lecture-room was yet filled to over-flowing on each occasion and the Professor was answering queries in his

room until late in the evening. To most if not all of these inquiries the Indian philosophic case was probably being given for the first time. The lectures are in the press for the general public to read. I will therefore not attempt to summarise them beyond saying that they dealt with some of the important philosophic concepts of Hinduism and with the attitude of the latter towards other religions. It was satisfactory to find him dealing with Maya, so unfortunately translated as "illusion." And yet as the lecturer pointed out whilst the Hinduist is charged with believing the Universe to be "unreal" he is also contradictorily charged with believing that all is God who by his definition is the Supremely real. There is a crying demand that this and other Indian terms should be accurately explained. The other two subjects dealt with were caste and marriage. Interesting though these two lectures were the subject matter suffered from the shortness of the time allotted to them. It is easier to deal with general concepts shortly than with such subjects as caste and marriage which are largely "a question of fact" as lawyers would say. The lecture however very usefully dealt with the principles which are claimed to justify caste and with the greater force because these subjects were objectively dealt with by one who assumed for himself an independent standpoint in this much debated matter.

The description given of Hinduism as a whole evoked from Dr. Jacks the original description of it as a "hospitable" system meaning thereby as he said something more than Catholic. It was that, but it was "hospitable" according to Dr. Jacks not only because it found a place for all but had endeavoured to better all as in the case of the primitive races which it had taken into its system and raised by the bestowal upon them of so much of its own culture as they could assimilate.

The lectures which were fluently delivered and were admirably clear have been followed by others given in England while as I write the Professor shortly leaves for America where he will speak at Chicago under the Haskell trust and as opportunity offers elsewhere.

Others also have done good service in explaining Hindu religion and philosophy such as, to mention only one or two names Dr. Seal, the Professor's predecessor, Professors Surendranath Das Gupta, Ranade, Pramanath Mukhopadhyaya and others. But

taking together his books and his extended tour of lectures the statement of Dr. Jacks that no one had done more than the Professor in stating the Hindu case seems at the present day justified. It is only as time goes on that the figure of the courageous Vivekananda stands forth in the true measure of his greatness. To the great Believers and Sadhakas the first rank is accorded, but there is room and a great present demand for those who like Professor Radha Krishnan can speak as philosophers to those Europeans who are themselves philosophers or for whom philosophy has an interest. For such the Professor has the advantage of possessing an Indian *Sangskara* which enables him to understand and a knowledge of both Sanskrit and Indian philosophy on the one hand and European philosophy on the other presented in good clear English speech. This combination of knowledge and talent has awakened an attention which will be of benefit to those who it is hoped will follow him. For there is still plenty to be done to clear away the thick ignorance of the ordinary European in all matters of Indian culture. If it can be shown that it has any practical value (which many still doubt) the active and avid European mind will as quickly seize hold of it as it has of the material possessions of the East but in this case probably to its greater political advantage.

JOHN WOODROFFE

Prof. Jadunath Sarkar

The appointment of Prof. Jadunath Sarkar, a well-known historian and a distinguished alumnus of the Calcutta University, as the Vice-chancellor of the said university marks a welcome departure. Hitherto it has been the practice with the government to appoint high officials or ex-officials as our Vice-chancellor and the only departure made from that practice having been made in favour of Sir Dr. Devaprasad Sarvadhicary and Sir Dr. Nilratan Sarkar. This is the first time that the Vice-chancellorship of the Calcutta University has been given to a Bengali scholar and educationist who has been connected with the university in the sphere of research and teaching. A section of the Calcutta Press and a small coterie of people in the Calcutta University tried to set up a most unseemly agitation against Prof. Sarkar's appointment. It is a strange irony indeed

that a veteran Bengalee educationist could be appointed to the office only about 70 years after the inauguration of the University and there should be opposition to such appointment.

We give below a short life-sketch of Prof. Sarkar.

Jadunath Sakar, M.A., P.R.S., I.E.S., C.I.E., was born on 10th December 1870 at Karachmaria a village in the District of Rajshahi. He received his early education at Rajshahi and later on at the Presidency College. He gained first grade Competitive scholarships at all his examinations. In 1892 he passed the M.A. examination in English standing first in the first class, having secured 86 per cent of total marks. In 1897 Jadunath Sarkar obtained the Premchand Roychand studentship and won the Mouat medal and stipend of Rs. 7000. Under the rules then in force he confirmed his P. R. Studentship by writing an original thesis, which was printed as *INDIA OF AURANGZIB* (1901). Later he won the Griffith Prize for an original work on Muhammadan history.

His career as a college lecturer began in the Vidyasagar College (then known as the Metropolitan Institution) Calcutta in 1893. In December 1897, he was appointed a Professor of the Presidency College, Calcutta and in June 1898 he was transferred to the Patna College to improve the teaching of English. From Patna Prof. Sarkar was taken away by the Benares Hindu University in August 1917 as University Professor of Indian History and served there for two years. In November 1918 he was appointed to the Indian Educational Service, being among the first batch of distinguished Indians raised to that grade, in pursuance of the recommendations of the Islington Commission.

Reverting to government service in July 1912, he spent the next four years as Professor of History and English at Ravenshaw College, Cuttack. In October 1923 he was transferred to the Patna College and from this old scene of his labours for 21 years he has now retired on pension.

Besides having been a member of every university body and head of the History Department at Benares he has been for seven years a Fellow and Syndic of the Patna University as well as member of Boards of studies in History, Economics and Bengali (of two of which he was also President). For eight years previously he was an University Lecturer in History,

(at Patna) under the Calcutta University and used to hold charge of the M. A. classes in English and subsequently in History at that centre.

In 1923 the famous Royal Asiatic Society of Great Britain and Ireland elected him as one of its Honorary members. This is the highest possible distinction for a historian, as Honorary membership of this society is limited to only 30 persons who are chosen from the most eminent scholars in Europe and America. In June 1926, the Asiatic Society of Bombay awarded him its Sir James Campbell Gold Medal which is presented once in three years to some eminent scholar. In January last he was created a C. I. E.

As a writer Prof. Sarkar has gained a world-wide reputation by his histories of Aurangzib and Shivaji. He is besides the author of many other works and papers on History, Biography, Culture and Economics. His historical and literary contribution in the *Modern Review* need no special mention in this connection. He presided over a session of North Bengal Literary conference and also over the Historical section of the Bengal Literary conference.

The Government of India has appointed him an expert member of the Indian Historical Records Commission ever since its foundation in 1919. He has visited most of the famous historical places of India such as Rajputana, Malwa, Maharashtra, Gujrat, Goa, Hyderabad, Delhi, Lahore, Agra etc. often lectured at these places in response to public demand.

For many years past he has been collecting Persian MSS as well as rare Marathi and Portuguese books with the result that his historical library is the most complete and unique in India, so far as the materials for Indian history in the days before British supremacy go.

Futile Bans

In connection with the recent riots in Calcutta and elsewhere in Bengal certain Hindu and Mahomedan leaders from outside Bengal visited Calcutta and some other towns in Bengal and delivered speeches appealing to both Hindus and Mahomedans to compose their differences and to live in amity and peace. Early last month orders under Section 144 of the Criminal Procedure Code and

signed by the Chief Presidency Magistrate of Calcutta were served on Pandit Madan Mohan Malaviya and Dr. Munje, two of the leaders who had visited Bengal and delivered speeches, prohibiting them from entering the town of Calcutta. No orders of a similar nature were passed against any Mahomedan leader. Pandit Madan Mohan Malaviya was to visit Calcutta again on the 7th August and to deliver an address. Dr. Munje had no immediate intention of paying another visit to Calcutta. In the orders issued by the Chief Presidency Magistrate of Calcutta it was stated that the presence of the Pandit and Dr. Munje in the town of Calcutta was 'likely to lead to a disturbance of the public tranquillity?' It was added :—"That since the outbreak of communal riots in the town of Calcutta on the 2nd April, 1926, you have made public utterances in Calcutta which were likely to excite the feelings of the aforesaid communities." On receipt of this order Pandit Madan Mohan Malaviya at once wrote to the Chief Presidency magistrate, Calcutta, pointing out that it was entirely wrong to say that his utterances were likely to excite the feelings of the Hindu and Mahomedan communities in Calcutta. If he had made any such speeches it was open to the Government to prosecute him. The Pandit concluded by saying, "I consider your order to be both illegal and unjustifiable and in the cause of freedom of speech and action. I consider it my duty not to obey it." The Magistrate was informed of the date and time of the Pandit's arrival and his place of residence in Calcutta. Dr. Munje gave no reply to the order served on him. Before leaving Allahabad for Calcutta Pandit Madan Mohan sent some telegrams requesting that there should be no demonstration on his arrival in Calcutta. On the way down he was served in the train with two other orders by the District Magistrates of Howrah and the 24 Pargannahs prohibiting him from entering Howrah and the suburbs of Calcutta. At Bandel a C.I.D. officer entered his compartment and informed him that the District Magistrate of Hugly wanted to see him at his bungalow. The Pandit declined the invitation and added that the Magistrate could come and see him at any time. At Howrah a large number of people were present on the station platform. The police headed by the Commissioner of Police, Calcutta were in evidence in force. The Pandit was not arrested and the people

present were not interfered with. As soon, as the Pandit drove on to the Howrah Bridge the bridgehead at the Howrah end was lined up by the police and all traffic was held up for a quarter of an hour to prevent a procession. The same evening Pandit Madan Mohan delivered an address at the Albert Hall and left Calcutta the next day in accordance with a programme previously arranged. Following his example Dr. Munje visited Calcutta and left again without delivering a speech. Summons were issued against both these gentlemen by the Chief Presidency Magistrate, Calcutta, and were made returnable on the 23rd August. On the 13th a deputation of twelve non-official Indian members of the Indian Legislative Assembly, of which Pandit Madan M. Malaviya is a leading member, waited upon the Viceroy at Simla to urge that the proceedings against the Pandit should be dropped. The proceedings were private. On the 19th the standing Counsel to the Bengal Government appeared with the public prosecutor before the Chief Presidency Magistrate, Calcutta and applied under instructions from Government for the withdrawal of the cases against Pandit Madan Mohan and Dr. Munje. He stated that when the application for the original order was made, communal tension was very high and the Pandit had addressed one of the communities which had taken part in the last riot. He did not say whether the Pandit's speeches were such as to justify the apprehension that they were likely to disturb the public tranquillity. As regards the speech delivered by the Pandit after the Magistrate's order it was admitted that it was conciliatory and there was nothing objectionable in it. With reference to Dr. Munje the standing Counsel said there had been no riot or tendency to a riot since his visit. The charges were accordingly withdrawn. Thus ended one of the sorriest exhibitions of misused and misdirected authority.

N. G.

It is Civil Disobedience ?

On a previous occasion a similar order was issued against Pandit Madan Mohan Malaviya by a Magistrate in the United Provinces. Then as now the Pandit ignored

the order, but as nothing further was heard about the matter it did not attract much attention. Pandit Madan Mohan has been rightly congratulated on his calm and courageous defiance of the order of the Calcutta Magistrate. Of the other orders no notice need be taken beyond the remark that they were probably inspired by panic, or a desire to follow the laudable example of the Calcutta Magistrate. The action of the Magistrate of Hugly in sending a verbal message to the Pandit summoning him to his house was a bit of cool effrontery that was treated as it deserved. Pandit Madan Mohan's decision to disobey the order of the Calcutta Magistrate has been described by Mahatma Gandhi in *Young India* as an act of civil disobedience. We are not lawyers but we were under the impression that civil disobedience as a political weapon really means a refusal to pay taxes and to bear the consequences without complaint. The order that was passed by the Chief Presidency Magistrate was an executive rather than a judicial order. We do not know whether the initiative was taken by the Bengal Government or the Commissioner of Police. The responsibility undoubtedly belongs to the Government. We do not know whether the Magistrate had the Pandit's speeches before him when he passed the order, or whether any objectionable passages were pointed out to him. The inference from the remarks of the standing Counsel is that the speeches were considered dangerous not because of what they contained but because they were addressed to a particular community. Pandit Madan Mohan refused to obey the order because he considered it illegal and unjustifiable. That is the creed of the whole question. It is not civil disobedience to disobey an illegal order; on the contrary, it is perfectly lawful to disobey such an order. If the order was illegal Pandit Madan Mohan did a lawful thing in disobeying it. Whether the order was lawful or illegal could be tested in the High Court only. But that test was avoided by the simple expedient of arresting the hand of the Magistrates. A mandate from one authority set that hand moving; perhaps another mandate from a higher authority paralysed that hand. The issue remains open whether the action of the Pandit was lawful, or whether it was a defiance of a lawful order. For the rest, all the honours remain with the Allahabad leader—the pose of dignified res-

traint and unperturbed calm under difficulties and high courage. And as for the phantom of prestige the Bengal Government may whistle for it.

N. G.

Italian Government Supports Authors As National Assets

A Rome despatch of June 29 gives the following interesting news, showing the far-sightedness of the Italian Government under Signor Mussolini;—

A fund of 2,000,000 lire has been authorized by the Cabinet for encouragement of authors. The fund will be included in the budget of the Department of National Economy.

Prizes will be given to writers and institutions producing work considered of value to Italy's culture or industry."

Individuals engaged in productive literary and scientific works are true national assets and they should be supported by the nation. Dr. Rabindranath Tagore, as well as Dr. Jagadhisichandra Bose are the greatest national assets of India. They are honored all over the world by men and women of the highest intelligence and character. It seems to us that their productive works are more appreciated by the people outside of India than by the Indian Government and people, Indian authors, and scientists should be supported most generously by the Indian public as well as the Government, so that they will be able to give their undivided energy to increase national efficiency. India's general average of national achievement in the field of science, art and literature is far lower than Italy and other nations. It is imperative, therefore, that highly intelligent Indian scholars—men and women—be liberally provided by the Indian nation to widen the scope of their intellectual activity in an international scale.

T. D

Persia Plans Air Force And Wireless System

The following news item from Teheran will be an eye-opener to Indian statesmen and British officials in India.

Teheran, Persia, June 28—Riza Shah Pahlevi has decided that Persia must be modernized, and has

made a beginning with a decision to establish a wireless system throughout the country and create a national air force.

The Persian government has purchased equipment for a large wireless station in Teheran and six other stations will be able to transmit as far as Paris, and will be put in operation within a few weeks. For the present the stations will be in charge of the Ministry of War, which has established a school in Teheran, where more than a hundred students are being taught telegraphy.

In creating the air force the government sent young officers to France and Russia to study aviation.

Where is our Indian National War Ministry which will establish a National War College to train hundreds of experts in the various branches of National Defence? Where is our Indian National Government which will send our most brilliant young men to all foreign countries to master the science of aviation, wireless telegraphy etc.? Persia is a very poor country. Persia today does not possess so many well-educated men as India has. Persia is marching along fast to reorganize her national government. But in India one of the great excuses of the British authorities, for not granting full self-government to the Indian people, is that the Indian people are not capable to take charge of the problem of national defence. How can the Indian people ever be able to take charge of the serious responsibility of National Defence when they are systematically debarred from all opportunities of mastering the problems of National Defence?

T. D.

The Question of American Citizenship for the People of India

The following Washington despatch published in the New York Times will be of great interest to all Indians who have world vision and are anxious to uphold the rights of the Indian people at home and abroad.

Washington, June 24...To prevent what he considers an unintended hardship to some 3,000 Hindus in the United States, Senator Copeland today introduced a bill to define "white persons" in the determination of those who are eligible for American citizenship. The measure, according to Sailendra N. Ghose, Secretary of the India Freedom Foundation, who has been in Washington conferring with Senator Copeland, Hiram Johnson and other members of the Immigration Committee, also would clear up an ambiguity in the present law enacted in 1790.

The bill, Senator Copeland believes, will do

much to clear up the confusion existing in the courts and among local naturalization officers, because of the vagueness of the original statute. It will not, according to Senator Copeland, affect the immigration law or bring more Hindus into the country, but merely protect the rights of those who are here.

The bill would define "white persons", according to the classification adopted by the Immigration Commission, which, under the Chairmanship of Senator Dillingham, prepared a dictionary of races and peoples, which was officially approved by Congress.

According to this, among the members of the white race belong "the dark Hindus and other peoples of India, still more emphatically because of their possessing an Aryan speech, relating them still more closely to the white race, as well as because of their physical type."

"According to the early statute," Mr Ghose said "only white persons and those of African nativity or descent are eligible to become American citizens. For 133 years this phrase 'white person' has been interpreted to include the Hindus as a branch of the Aryan race."

"In 1923, however, Justice Sutherland, in an advisory opinion asked for by the United States Circuit Court of Appeals, held that the words 'free white persons' are words of common speech to be interpreted in accordance with the understanding of the man in the street and not in accordance with the conclusions of the ethnologists. Since that decision an effort has been going forward to cancel the citizenship papers of Hindus already naturalized."

"The injustice of this procedure," Mr. Ghose said, "is three-fold. It makes these Hindus who have become American citizens stateless, because they have sworn their allegiance to the British Empire and Great Britain will not take them back. It makes their wives stateless, and in a number of instances they have married American women, who by the terms of the Cable act lose their citizenship if they marry aliens ineligible to citizenship. Finally, it works great hardship to the hundreds of Hindu immigrants who have bought land along the Pacific Coast and who, if declared ineligible to citizenship, must forfeit their holdings under the Alien Land laws."

We also wish to draw the attention of the American missionaries, educators and businessmen in India and ask them to do their share to induce the American legislators to remedy the wrong done to the Indian people and thus help to redeem the honor of the great republic and promote friendly relations between the United States of America and India.

T. D.

Lord Birkenhead on Communal Riots.

In the headlines of some newspapers Lord Birkenhead's speech in the House of Lords on the communal riots in India has

been described as a grave warning to India. The warning consists in the suggestion that these riots may have the effect of retarding the extension of the powers conferred upon Indian Legislatures when the statutory period arrives for the revision of the constitution. A few sentences may be quoted from the cabled summary of the speech :—

It is plain that any impartial and competent tribunal that is established in order to revise the constitution, in order to advise Parliament as to whether the power already conceded should be extended or not, must most vitally be affected by the question. What at the present moment is the relationship between those two dominant sects ? Is it of such a kind as to suggest that at this moment it would be wise, in their own interests and in relation to their own desires, to accelerate the moment at which a decision, fraught with consequences so grave and perhaps so durable, should be taken ?

All political parties in India, whether Swarajists, Independents or Liberals, are agreed that the next instalments of reforms should be accelerated without waiting for the decennial period fixed by the Government of India Act. So far the Government, here as well as in England, have refused to be hurried and now the communal riots have afforded an opportunity for a broad hint from the Secretary of State for India that the Government may be justified in resiling from the promise made in the Government of India Act itself.

Lord Birkenhead had no hesitation in holding the Government blameless and the leaders blame-worthy in the matter of the communal riots. It would be strange, indeed, to find any one in office admitting that the Government can be charged, directly or indirectly, with any responsibility for the riots. Thus we find the Viceroy, the Secretary of State for India and, finally, the acting Governor of Bengal emphatically, and even vehemently, denying that the Government are either acquiescent or indifferent to the riots. But out of office it is different, and that is why we find Lord Olivier, ex-secretary of State for India writing that remarkable letter which has been quoted so widely in India. It is a direct implication of partiality against the Government, who are so anxious to maintain that they have nowise swerved from the path of impartiality. Under the stress of Lord Birkenhead's appeal Lord Olivier 'disclaimed any intention of imputing an official pro-Moslem bias in India', but this disclaimer takes away nothing from the sig-

nificance of the letter itself, which is quite explicit. On the other hand, Lord Birkenhead openly charged the leaders with responsibility for the communal riots :—

Lord Birkenhead, after alluding to the fact that the leaders of both parties frequently during the past three years had expressed abhorrence at communal disturbances and recognition that their occurrence was an insuperable bar to future political progress, said that at the same time responsible persons in both communities had been fostering, or anyhow not discouraging, a kind of militant revivalism on the part of their co-religionists, the first result of which was inevitably to prevent any return to toleration and harmony and which inevitably meant a reaction in the outlook of both communities. It was consequently impossible to deny that the present state of communal relations were to some extent connived at by the leaders of the two communities.

The *goondas* of Calcutta and the *mawalis* of Bombay have their leaders ; so have the *apaches* of Paris. But the noble lord is not referring to these leaders, but to the political leaders who profess publicly abhorrence of communal riots but encourage them, or at least do not discourage them, on the sly. We look in vain for a statement of this kind in the recent speeches of high officials in India. The published reports of the Police Commissioner of Calcutta have not so far suggested that the rioters in Calcutta are led or encouraged by leaders of political parties, several of whom are to be found in the Legislative Assembly and the Bengal Legislative Council. We are aware that Lord Birkenhead has sources of information not available to the public and the Argus eyes of the Criminal Investigation Department see things which are hidden from other people, or which may be nonexistent. Admitting for the nonce that there are such leaders why are they let alone while offending and unoffending newspapers are promptly prosecuted for promoting race, class and religious hatred ? Then there are leaders and leaders. What about the "natural leaders" who were discovered some years ago, and some of whom are to be found in the Executive Councils of certain provincial governments ! Lord Birkenhead's accusation appears to be of the *tu quoque* variety, and serves to shift the charge from the Government to other people.

N. G.

Widow Remarriages in India

The Hony. Secretary of Vidhya Vivaha Sahaik Sabha writes :

Reports of 345 widow marriages have been received from the different branches and co-workers of the Vidhya Vivah Sahaik Sabha, Lahore (Punjab) throughout India in the month of July 1926. The total number of marriages held in the current year i.e. from 1st January 1926 to the end of July 1926 has reached 1709 as detailed below :

I. According to Caste :

Brahmin 324. Khatri 226. Arora 246. Agarwal 254. Kaisth 49. Rajput 156. Sikh 181. Misc. 273. Total 1709.

II. According to Provinces :

Punjab & N. W. F. P. 1164. Sind 40. Delhi 51. U. P. 350. Bengal 64. Madras 6. Bombay 5. C. I. 8. Assam 5. Behar and Orissa 16. Total 1709.

III. Voluntary donation received during the month is Rs. 116 and the total amount received during the year is Rs. 7031.

We also learn with pleasure, that under the auspices of the Comilla Vidhya Vivah Sahaik Sabha 66 widows marriages have been celebrated in course of the last two years.

Exhibition of Indian Painting in Europe

Mrs. Alice E. Adair a friend of Dr. James Cousins of Madras held small exhibitions of Indian paintings at Alexandria, at Trieste in Italy, at Zagreb and Belgrade in Yugoslavia, and at Sophia in Bulgaria. We give below some extracts from the report of the exhibitions sent by Mrs. Alice E. Adair to Dr. Cousins.

"Everywhere the pictures have met with most cordial reception. Unfortunately the very high rate of exchange existing in all the Eastern European countries made sales there impossible but Indian art has been now introduced there. *The Bengal School is known as a living artistic movement and I think you will benefit by it financially even when the economic conditions in those countries have become more normal.* Favourable notices appeared in the prominent daily papers. An illustrated Sunday paper in Belgrade took photos of two or three of the pictures.

Japanese Aspirants to the Nobel Prize

The following news item is taken from a Japanese paper.

The Nobel Prize Committee has directly requested the professorates of the Japanese Imperial universities to recommend Japanesescholars worthy of the prize. The Kyushu Imperial University professorate is likely to recommend Dr. Noguchi Hideyo, in New York, and Dr. Nagaoka Hantaro, who won an honorary degree at Cambridge in July

last year, on his discovery of the transmutation of mercury into gold. As there are signs that Dr. Noguchi will be recommended in the United States, Dr. Nagaoka is most popular in Japan. It is said that the professorate of the Tokyo Imperial University is likewise inclined to recommend Dr. Nagaoka.

It is strange that that the Nobel Prize Committee do not seek the opinion of Indian Universities. Are there no Indian scientists worthy of the Noble award? The world-wide fame that Dr. Sir J. C. Bose has earned by his epoch-making discoveries, should attract the attention of the Noble Prize Committee.

Einstein's Tribute to Sir J. C. Bose

At a special lecture organised some time ago by the University of Geneva, Sir Jagadish Chandra Bose won the genuine admiration of a large gathering of eminent scientists of Europe by his lecture, experiments and the amazing super-sensitiveness of his instruments. Einstein, who was among those present, declared at the end of the lecture that a monument should be erected in recognition of human achievement so great as that of Bose. Such a pronouncement from the greatest intellect of present times undoubtedly proves Sir Jagadis Chandra Bose's claim to a place among the Immortals of Science.

The End of a Comedy

The *Pioneer's* remarks on the Malaviya-Moonje-Bengal Government affair can be considered as an epic of Anglo-Indian discomfiture and chagrin. The *Pioneer* says :

The Bengal Government are to be congratulated on their withdrawal of the charges against the Pandit Madan Mohan Malaviya and Dr. Moonje. Thus is ended a comedy which has brightened the pages of the daily press at an uneventful time of the year and has given the two politicians involved a magnificent electioneering advertisement. Those who realise that the original order, the failure to act on it and the issue of the summons were the products of some unexplained breakdown in the machinery of the administration, will not be disposed to examine too closely the reasons given by the Standing Counsel for the Government's action. It is sufficient that further material for the laughter of the impious has been withheld.

Diplomatic Don Quixotes

When Cervantes wrote *Don Quixote* he intended thereby to bring ridicule upon the last of the Knights Errants who had lost their innate greatness and social usefulness but were still going strong as bombasts and freak romanticists. The fantastic escapades of *Don Quixote* were meant to serve as a warning to those who aspired to become public heroes by following the decadent path of Knight Errantry.

Since the World War the exposure that European Diplomacy has suffered through publication of all sorts of state papers by the Bolsheviks and others who came by secret papers in the natural course of overthrowing monarchies, the bottom has been taken out of Political Cunning and Manoeuvring of the "diplomatic" variety. Post war Statesmanship is based on things which are more open to public scrutiny. The modern public are far too well informed regarding the interests, ambitions, fears and obsessions of the various States to swallow the cock and bull stories with which the "diplomats" of yesterday bamboozled people. Hence modern statesmen find the old diplomatic way of dealing with people unprofitable and a source of drawing ridicule and suspicion upon themselves.

On account of progress in public education and in means of speedy communication between countries, followers of old world tactics in the political field cut a figure similar to that of Don Quixote in a world dead to Knight-Errantly appeals. When Lord Birkenhead the otherday burst out, "if such interests as we have in Afghanistan were ever seriously threatened, we should not, I believe, find ourselves without means of safeguarding them," everybody said he had "put his foot in." But when later he delivered himself of the truth, "our relations with the Amir continue to be of a *very* friendly character" (*italics* ours), people could not help smiling. Even schoolboys can see through such ridiculous inconsistency.

The wise Lord another time suggested that the communal riots may interfere with further progress in the way of Reforms in India. He probably wanted people to believe that those who would work these probable Reforms were also those who did the rioting. As everybody knows that it is the ignorant and the poor who mostly do the rioting and *not the franchise holders*,

the noble Lord might have, with a free conscience, given us the real reason for contemplating a stoppage of further Reforms. Not that we swear by any "Reforms" that the British would give us as a gift; but we should like to see reason and light even in the most barren and useless of phenomena. If the noble Lord could prove that under Swaraj we would be *even less efficient than the British* in checking communal conflicts, he might have been entitled to hint at possibilities of withholding, the supply of further "boons."

The British habit of delivering long speeches pregnant with thrilling absurdities and logical flourishes with false premisses is getting to be a bit tiresome. We all know how to distinguish between a football and a lamp-post. Spare us the fatigue of witnessing the constant working of an obsolete imperialistic technique, however much it may help to lighten the conscience of the diplomatic 'Don Quixotes'!

Mahatma Gandhi on Child Marriage

As an example of an out and out physical and moral scourge the institution of child-marriage is unrivalled. It is making our race morally immune to finer feelings and physically degenerate. In Connection with a case of a grown up husband's brutality which ended in his child wife's suicide in Madras, Mahatma Gandhi has recently published a condemnation of this pernicious institution from which we quote below.

This custom of child-marriage is both a moral as well as a physical evil. For it undermines our morals and induces physical degeneration. By countenancing such customs we recede from God as well as Swaraj. A man who has no thought of the tender age of a girl has none of God. And undergrown men have no capacity for fighting battles of freedom or, having gained it, of retaining it. Fight for Swaraj means not mere political awakening but an all-round awakening social, educational, moral, economic and political.

Legislation is being promoted to raise the age of consent. It may be good for bringing a minority to book. But it is not legislation that will cure a popular evil, it is enlightened public opinion that can do it. I am not opposed to legislation in such matters but I do lay greater stress on cultivation of public opinion. The Madras case would have been impossible if there had been a living public opinion against child marriages. The young man in question is not an illiterate labourer but an intelligent educated typist. It would have been impossible for him to marry or touch the girl, if

public opinion had been against the marriage or the consummation of the marriage of girls of tender age. Ordinarily a girl under 18 years should never be given in marriage.

How Britain Lost Asia

Japanese papers have of late devoted considerable space to what they call the "Anguish" of Britain. Since the war the power of Britain in Asia has been much reduced, and everywhere, in China, India, Persia and other lands, there have been marked changes in the peoples' attitude towards Britain and in Britain's control over the affairs of the various countries concerned, where before the war Britain was paramount and considered impregnable. We know how matters stand in India. Persia and Egypt have become very largely independent of late. In China, British power is undergoing a severe trial, a struggle for existence. Many factors have combined to produce an evil effect on British economic and political interests in China. We are giving some quotations below from the *Japan Weekly Chronicle* to give our readers an idea of the present situation.

The growth of anti-British feeling in Canton and district has caused a 50 per cent. decrease in the volume of the trade of Hongkong and a 30 per cent. falling off in the population of that city. When the Kuomintang in Canton first started the boycott of Britain, the British authorities might have been disposed to regard their movement with contempt, but they must now view it in an altogether different light. Along the Yangtse also there is a steady growth of anti-British sentiment. When strikes broke out in Japanese spinning mills at Shanghai, attempts were made to stimulate the anti-Japanese feeling among the Chinese with the ultimate object of turning the hostile attention of the Chinese from Britain to Japan, but these attempts have notably failed. All things considered, Britain is evidently faced by the grim necessity of altering the course she has hitherto followed in China, in deference to the prevailing sentiment of the Chinese people.

Britain is the main target of the anti-foreign movement in China and British economics in China is up against a stiff proposition which may be called a life and death struggle. We are told

The boycott of Japan has come to an end in Shanghai, but the boycott of Britain remains. In Peking, the view is prevalent in favour of directing the anti-alien movement against Britain only, instead of against Britain and Japan. In the South, the Canton Government is

carrying on its anti-British campaign as vigorously as ever with the grim determination to bring entire ruin to Hongkong as a trading port. The decision of the Canton Government not to permit the entry into the port of Canton of those vessels which have called at Hongkong has resulted in the inauguration of new direct steamship services to Canton from various points. It has also caused a large proportion of Chinese labourers to move from Hongkong to Canton. In such circumstances, the decline of Hongkong is now an assured fact. This situation is naturally a cause of grave concern to Britain, with whom Hongkong has always been the most important base for helping forward her development in China. The only hope for Britain lies in overthrowing the present Canton Government, but this is admittedly a difficult task.

According to authentic reports emanating from British quarters, says the *Osaka Mainichi* there has been a 50 per cent. decrease in both the import and the export trade of Hongkong during the past year, while the shipping visiting the port has also been reduced by half. The population has diminished by 200,000 to 800,000. In regard to skilled workers only, there has been a decrease of some 60,000. In such circumstances, it is no wonder that there has been a remarkable falling off in the export of sugar, the most staple article of export from Hongkong. With the decrease of the population, there has been a fall in the value of land and house-rent, with the result that a serious financial difficulty has arisen for the Hongkong Government. Meanwhile, there have been a succession of bankruptcies among British merchants in Hongkong, and the flotation of a loan of £ 3,000,000 for their relief brought no palpable results. Things are, indeed, brought to such a pass in that district that there is no hope for carrying on business successfully for all who are of British nationality. If things go on at the present rate, it is not unlikely that the prosperity of Hongkong and the British prestige in China, which are the fruits of the indefatigable efforts during scores of years past, will be completely shattered.

The Japanese papers are deeply, sympathetic towards the British who are in a sad plight; but the words of sympathy do not lack a tone of joy at seeing a business rival totter. The British are eloquent over Russian activities in China. We have an idea that Russia is not wholly guilty in creating this anti-British wave in China.

The Indian National Union

The Nehru-Azad Manifesto, inaugurating a new party in Indian politics of the name *The Indian National Union*, was published at a time when we were giving up all hopes of even a "silver lining" to the communal cloud. We were wondering whether, everyone had taken a plunge back into far away superstitious days when unreason reigned

supreme and men murdered one another for differences of opinion. A mixture of Religion and Politics is a sure sign of mediaevalism of a dangerous type. Other countries have got over such baneful admixtures ages ago : only we Indians still have to brand ourselves as "Non-Mahomedan" before taking a seat in the "peoples parliament." That in days overcast by the dark clouds of fanatical foolishness some sincere men should come forward to combat a "revivalism" which means death to the nation, is good augury. We hope the new party would stand no compromise with evil and attempt no patch work remedy of diseases which are deep rooted and fundamental in nature. It is only by drastic surgical methods that we can cure the nation of its cancer ; as we call this creation of numerous narrow and conflicting groups within the nation round ideals which are low and generally irrational. It is not merely the removal of Hindu-Moslem disunity that would lead us to a National Union. Among the Hindus and Moslems there are various narrower groups which need to be reconciled. There are social injustices which keep the Indians far removed from the ideals of national homogeneity and compactness. Our women are not united to us in our broader national existence. All these are problems of National Unity. It is a big task that the Indian National Union has set themselves ; but where Sastri, Sapru, Naidu, Nehru, Lajpat Rai, Azad, Ajmal Khan and other outstanding personalities come together, we may expect much, provided they work with relentless energy, stand no compromise and urge a real all round move forward.

European Insult ndia

Recently the Indian press has been stormed by protests against certain continental capitalists who have been making money by exhibiting Indian peasants, juggler and such like persons in the zoological gardens and other public places of Europe. We strongly condemn such action by the foreigners and believe that it is the duty of the Indian Government to prevent such things from taking place ; but we have one thing to say to our own countrymen. Do we not ourselves very often insult our countrymen "brutally and regularly" by branding them "untouchables" "semitouchables" "unmarriageables" (e.g. virgin "widows") and so on and so

forth ? Should we condemn others of crimes of which we are the greatest guilty ? Virtue should be practised before preached.

Prof. Benoy K. Sarkar,

Prof. Benoy Kumar Sarkar, who recently returned to India after a prolonged stay in China, Japan, America and Europe is doing pioneer work through his newly published economic journal *Arthik-unnati* (in the Bengali). As an all round economic journal keeping its readers well informed on all topics of economic importance *Arthik-unnati* can give points to the best English journals of a similar nature in India. The London School of Economics has shown its appreciation of this paper by requesting Prof. Sarkar to put the Schools name of the mailing list of his journal. Such ventures as that of Prof. Sarkar are urgently needed for the other branches of science and arts, for without a well-developed vernacular literature dealing with academic subjects we cannot hope to make much headway in the modern world.

The New Italc-Spanish Treaty

Italy has signed a treaty with Spain which is causing anxiety to the British. The Mediterranean looms large on this treaty, we are told ; and British papers naturally fret over the future safety of the Suez canal. Things are moving swiftly in Europe. Yesterday Italy makes a new friend in Spain, to-day she loses one through the fall of Pangalos in Greece. Nations struggle and fight. Britain silent and watchful pulls a string here, a wire there. We ask "what next?" though it matters little to us if things take place or do not do so.

Charges Against the Nizam

The Nizam of Hyderabad was reported sometime ago to have received a communication (called an Ultimatum by some pressmen) from the Government of India "enumerating a number of charges against the Nizam and his chief officers, among which are alleged to be the selling of offices, bribery, corrup-

tion of judiciary, unjust treatment of his own brothers and sisters and sons and feudatory princes and zamindars under the supervision of the Nizam, an annual expenditure of several lakhs of rupees from State funds on the Mohammedan propaganda in and outside India and undue lowering of efficiency in administration as a result of a deliberate policy doing away with European officers."

We are not sure whether the report is true. Later reports say that the communication was no ultimatum but only a request from Simla to appoint more Europeans in the Nizam's service and make the British Resident more of a confidant than he is at present. But assuming that the British Government did criticise the Nizam's government either in a friendly or in a lordly way we have a few remarks to make. We do not for a moment support the Nizam in any point where he swerves from the principles of good Government, but we ask the British Government whether it is not true that they themselves, the British, are also guilty of things similar to those ascribed to the Nizam. Are there no untried prisoners in British India? Are there no expenditures of British Indian revenue on things which have nothing to do with India's well-being? Are not services in British India given to persons less qualified than others on the strength of unfair considerations such as the colour of the skin, the religion of the candidate and so on? If it is found that the British are also guilty of things for which the Nizam may have to suffer, shall we pray for a Commission of the League of Nations to investigate facts relating to the British Government of India, or substitute British officials by others more efficient?

Mr P. K. Chakravarty Wins His Case

We are glad that Mr. P. K. Chakravarty ex-editor of the *Forward* has won in his appeal against an order by the Chief Presidency Magistrate, Calcutta. Mr. Justice Rankin and Mr. Justice Mukerjee in setting aside the above Magistrate's order have upheld the rights of the Press. It has come as a boon to trembling pressmen who were coming to face a problem which practically meant publishing blank sheets or sheets stuffed with serial stories and tit bits or be penalised, for who could say what was "lawful" and what was not?

Earl Winterton lets the Cat out of the Bag

In the course of his speech before the House of Commons on the India Office Vote, Earl Winterton made certain statements which are of special importance in connection with the problem of fixing "Riot-Guilt" on particular persons. Referring to communal conflicts Earl Winterton first made a statement which can not be proved. It was as follows.

In India, as in this country, no Government, however powerful, can prevent the evil effects of sustained and bitter struggle among different sections of the population from injuring the well-being of the whole population. The Government can, it is true, do its utmost to prevent that struggle from becoming one of illegal violence, and the Government of India is doing its best, as I shall show, to prevent that, but it cannot prevent the sources of bitterness and distrust from polluting in degrees varying with its intensity, every department of human endeavour with which it comes into contact.

We think that given the determination to do away with the communal evil, any government should be able to achieve the ideal by more or less prolonged effort. In the case of the Government of India people doubt whether the question before them is "could we" or "should we" "stamp out communal feeling?" When, further we see from the Earl's own speech that he himself has a sort of idea of what kind of influence causes riots, we wonder still more at the Government's avowal of impotency against the communal spirit. Earl Winterton said :

Without question, the political event of this period which created the greatest interest and stir was the presidential address to the All-India Muslim League meeting at Aligarh of Sir Abdur Rahim, who had relinquished his office on the expiry of its term as a member of the Executive Council of the Governor of Bengal only a few hours before the speech was delivered. The general drift of this speech, which attracted a good deal of attention in this country at the time, and may have been read by members of the Committee, was a *militant appeal* to the Muslims to be up and doing, to resist all progress in reform which would leave the rights of the Muslim minority inadequately safeguarded, to insist on the maintenance of communal representation, and to counteract, by propaganda and otherwise, the recent activities of the more orthodox Hindu associations.

The speech was, in fact, a startlingly open and authoritative ventilation of sentiments which had been known to be agitating Mohammedan minds to some extent ever since the institution of the reforms, and of late with increasing persistence, but which had never been so prominently voiced or from so high a quarter. Naturally *this speech did little to allay the tension between the two communities*, which for two years now has been uncomfortably acute. (*italics ours.*)

So that, it appears that Earl Winterton discovered the militant nature of Sir Abdur Rahim's speech and that the Bengali-Moslem Knight's speech "did little to a'lay the (communal) tension". Why then did the Earl's Government take no action against the Midnapore Knight? A Government which on the slightest pretext of danger to law and order shuts up numerous people in prison and elsewhere without trial, should not have been so lethargic in the case of one whose activities might be proved to have caused much disturbance of law and order.

England's Fitness for Governing India

One of the pet arguments used by the British to prove India's unfitness for self Government is the ignorance of the Indian people. They quote our literacy percentages, compare the same with the corresponding English figures and find contentment in the idea that they have settled the question of Indian independence once for all.

In quoting these percentage figures they make two fundamental mistakes. One is that whatever the *percentage* of literates and illiterates may be in India, the *absolute number* of educated men in India is very large, at least large enough in comparison with the absolute number of well educated Englishmen to prove English claims to be considered a nation with a much larger number of well educated men to be unfounded. If we compare the number of matriculates in England and India, we do not think England will have any great advantage over India. So much about the number of the educated. If we compare the quality of the education we find among in Indians and Britishers, the Britishers may well prove themselves better trained and more efficient in matters concerning the well-being and progress of Great Britain. But in matters which concern India the British are absolute innocents compared to the Indians who naturally know India better. As an example showing the intensive nature of British ignorance of Indian affairs we can well cite the *Time's* outburst against the Bengal Government for their oversight in not stopping Pandit Malaviya at the first railway station in Bengal and packing him off to U. P. or somewhere when he was coming to Calcutta against an order of the Chief Presidency Magistrate of Calcutta. It shows that even the editors of the greatest

newspapers in Britain lack a rudimentary knowledge of Indian Law. And Britain wants to rule India from across the seven seas because the Indians are not educated enough to run their own Government!

Sir Brajendranath Seal's Convocation Address

Sir Brajendranath Seal's Convocation Address at the University of Bombay should be studied over and over again by all who have anything to do with education and with the work of national uplift in India. It contains the well thought out verdict of a master mind on numerous questions of vital importance. We shall deal with the address in details in our next number.

Lord Irwin's First Address

We find nothing unusual in His Excellency the Viceroy's first address which he delivered in the Central Legislature on the 17th instant. Two things he said, however, need to be commented upon. One was that India's credit stood very high in the World market and the Currency Proposals should be examined with reference to the ultimate economic good of the country. We should like to ask His Excellency whether he considered artificial stimulation of the buying activities of the nation a sound method of keeping international credit intact. If India has high credit in the World market that should be expressed through a *natural* rise in the international value of India's currency. So the artificial pegging up of the exchange should be taken to prove either that India's credit is not as high in foreign markets as we are told, or that it is high, but we are attempting to wreck it by putting an artificial strain on it.

The second point is that the Viceroy believes railway construction as a good way to improve agriculture. When we study the obstacles which stand in the way of agricultural progress, we hardly think so highly of the railway. In some ways new railways do more harm than good to Indian agriculture.

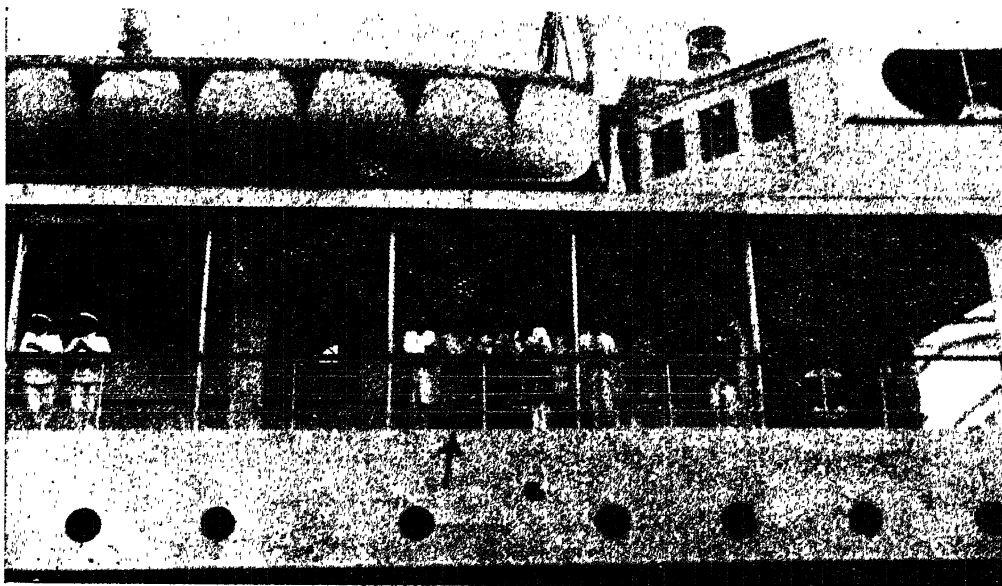
Mr. Ramananda Chatterjee in London

We have received news from our editor Mr. Ramananda Chatterjee that he has safely



Mr. Ramananda Chatterjee and Prof. Dr. Surendranath Das Gupta
at Bombay

By Courtesy of The Bombay Chronicle.



Mr. Ramananda Chatterjee on board S. S. *Pilsna*

arrived in London. He intends to proceed to Geneva early in September to fulfil his engagement with the League of Nations.

The Currency Commission Report

The recommendations of the Indian Currency Commission cannot be examined in the course of an editorial note. It requires

more space to do so. We can say one thing. The recommendations have been hailed as introducing the Gold Standard in India. We fail to grasp the point. In our opinion it is the old Gold Exchange Standard dressed up anew. We shall try to show why we think so and also to point out certain other things about this new scheme in our next issue.

India's Gift in Advancement of Science

The discovery and establishment of the great generalisation that the life mechanism of the plant is identical with that of the animal, have at last been acclaimed as the great gift of India in advancement of Science. It was a dramatic moment when the leading physiologists and biologists assembled at the British Association gave a great ovation to Sir Jagadis Chandra Bose. The account of his great discoveries illustrated by experiments of marvellous delicacy have been cabled all over the world, and evoked intense enthusiasm. *Nature* devotes a long article giving account of the striking researches carried out at the Bose Institute which have redounded greatly to the credit of India as a scientific centre. Only a week before the meeting of the British association an international demonstration was made at Geneva in honour of Sir J. C. Bose.

The London *Spectator* says :

Sir Jagadish Bose has just returned from a visit to Geneva which was a triumph for his discoveries. The greatest botanists, physicists and physiologists of Europe acclaimed the super-sensitive instruments which he has perfected and the results of his researches. Professor Chodat, the eminent plant physiologist of Geneva, who has just been made the President of the Congress of Botanists in America, has initiated work in his own laboratory on the lines suggested by Sir Jagadis's lectures, and Professor Einstein, who followed the demonstrations with the keenest interest, was reported in the Geneva newspapers as saying that, if only for a

single one of his many discoveries, Bose should have a statue erected to his memory. Sir Jagadis was to lecture yesterday (August 6th) before the Physiological Section of the British Association at Oxford. India may well be proud of the whole-hearted acclaim with which the scientific world has greeted her distinguished son.

The Times gives the following vivid description of the historical occasion.

POISONING A PLANT.

INDIAN SCIENTIST'S EXPERIMENTS.

Sir Jagadis Chandra Bose, who recently declared that plants have a life system similar to animals, fascinated a crowded audience in the Physiological Section by some striking experiments.

At the back of the hall was a screen, and the audience saw a band of light moving across it. This was cast by a delicate apparatus which, Sir JAGADIS BOSE said, recorded the blood (or sap) pressure in a plant. A cut spray of leaves was placed in a vase. The band of light was still. The sap was not flowing. The lecturer then put some stimulant into a receptacle under the leaves. The light then moved to the right, and the lecturer exclaimed, "The plant lives again: its sap is flowing." The slow movement of the light band became gradually more rapid. "Now," he said, "we will kill it. I will put some poison in the vase." Women in audience called out in protest. "Please don't; let it live." But the interests of science had to be served. The lecturer displaced the stimulant by cobra venom, and immediately the band of light changed direction, went rapidly to the left and recorded the death of the plant.

The theory of Sir Jagadis Bose, which was demonstrated by a variety of experiments, is that the action of plants--the motion of leaves which turn to the sun and of the bean tentacles which seek support--is due to nervous impulse, and that there is in all plants a central heart in the form of a cylindrical layer going from top to bottom which propels sap by pulsations exactly similar in form to those of the human heart. He also described the nervous system of a plant, stating that it possesses both sensory and motor nerves, the latter acting ten times as fast as the former, so that when an animal starts to eat a leaf the sensory nerve sends back a message to the nerve core and the reply is at once flashed back, "Danger. You must fall down." The pulse beat of a plant was only one millionth of an inch. The nerve system was more sensitive than that of a human being.



ARJUNA

By the courtesy of the Artist Sreemati Santa Devi
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A NATIONAL LANGUAGE FOR CHINA

DR. JULES BLOCH

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[I]

A book on this subject has been published lately, written in French by a Chinese scholar for the degree of *docteur-es-lettres* of the Paris University. The author, Mr. Fu-liu, is a professor in the National University, Peking. The subject of one of his theses is 'An Experimental Study of Chinese Tones'; on that book Mr. Fu-liu had begun to work when in London, in 1920; he pursued and finished it in Paris under the guidance of the late Prof. Poirot, to whose memory it is dedicated. I mention these facts to show that Prof. Fu-liu is a true scholar, and approaches linguistic subjects with linguistic methods; so that his other thesis, to which I shall constantly refer here, may not appear the work of a mere political amateur. The title of it is 'Les Mouvements de la Langue Nationale en Chine' (the movements for the national language in China), Paris and Peking, 1925.

Now, the conditions the Chinese reformers are confronted with are well-known. Everybody knows that China proper (Turkistan, Mongolia and Manchuria excluded) is a huge country, bigger than India, and inhabited by some 400 millions of people. All this mass of humanity considers itself as belonging to the same stock, has traditions and interests in common, and speaks Chinese, one language, written everywhere with the same script. So that at first sight there can be no problem of linguistic unity and national language for China: a happy land, which is not subdivided into many countries, all entitled to assert their own independence; and where the central power is not induced, like that of the

Soviet, to give way to federalistic tendencies and to the nationalistic feeling by allowing all federated states to adopt the local vernacular as the official language, at the risk of making mutual comprehension more difficult.

So things appear at first sight: but the facts are very different. As regards language, in the first instance the comparative philologist can endorse the common view of the unity of the Chinese speech; but this unity fails to show itself in practice. Everywhere in China the word for "moon" is written with one and the same character; but it is pronounced in Peking as *yue*, in Canton as *ut*, in Foochow as *ngwok*, and in Shanghai as *yi*. Think of a sentence, or a speech, in which each word would change in the same proportion according to the birth-place of the speaker: do you think people of different provinces are able to understand each other much better than if they spoke languages really different?

The case is not so bad in Northern China, where the language is comparatively homogeneous. Prof. Karlgren, one of the best authorities on the matter, in his delightful book 'Sound and Symbol in Chinese' (Oxford University Press, 1923) says: 'There certainly are considerable variations, but these are not so serious as to prevent the inhabitants of the Northern provinces from understanding each other, at least after a short term of experience' (This reminds us of the conditions prevalent among the Northern Indian vernaculars). But as we come to other parts of the country, especially along the South Coast, a traveller encounters an almost new language at every two or three miles, and the inhabitants of

appeared in reviews and newspapers. A great philologist of the classical school, Mr. Chang Ping-ling, who was a political refugee in Japan, wrote a good many of his articles against the Manchu dynasty in the same style. In the spring of 1919, the activities of the new school of writers, grouped mainly around the Peking University, raised the wrath of conservative people, who asked the Chancellor of the University to take action against them; he refused, and that was the signal for a big agitation, in which not only students but other people also, notably the tradesmen of Shanghai, took part, and to which Prof. Fu-liu attributes the introduction of the democratic spirit in the real life of China.

The writers of that period, like the novelists we spoke of above, did not in reality respect the colloquial to the same degree as the classical language. It was to them an additional language, appropriate to merely practical purposes. And although they used a current phraseology to a larger extent than the traditional writers, the difficulty of reading them remained the same. Prof. Granet, in his clever essay on 'Some Characteristics of Chinese Language and Thought' (in the *Revue Philosophique* for 1920) says: 'In fact, the ideal of the *pai-hua* writers seems to be to enable the colloquial to express all that the written language can express. They do it by setting literary expressions in a sort of syntactical cement taken from the colloquial. They may by doing so diffuse their thoughts among a larger public; but the result will clearly be to bring the colloquial nearer to the written language; and instead of giving it more life and freedom, to make it more traditional.'

Things being so, says Prof. Fu-liu, the only way left was to reconsider the whole system of writing. If the signs are not simplified, books, will never be within the reach of all, even if they be written in the colloquial. Hence to the 'Period of Periodicals in Colloquial' succeeds the 'Alphabetical Period.'

The simplest alphabet known is, of course, the Roman one. It has been applied with success, for instance, to Annamite. The question of adopting it for Chinese has been much discussed, with no result as yet. In a country where the same script has been in use for millenniums, it seems that the break would be too complete and too sudden with a very important element of national life, and, it must be remembered, with what is

perhaps the best symbol of national unity and culture. The discussions on the point are for the present mainly theoretical, and one has come to think that the problem must be solved by using the Chinese script itself.

Phonetical devices, applied to the Chinese script, have been thought of long ago. It is well-known that words pronounced in the same manner have been distinguished by additional significant characters, acting in a way much similar to the classifiers used in the spoken language to which we have referred above. So for instance, the old symbol for *fang* 'square' means *fang* 'district' when the character for 'earth' is added to it, and *fang* 'ask' when the character for 'talk' is added. But this system again has become antiquated as the pronunciation changed; and such absurdities have crept in with time as *t'ie* 'card' having as phonetical determinative a character meaning 'to divine' which is now read as *shan*.

The case is not much better with a more accurate system of phonetic script, invented according to Prof. Maspero, at the end of the 2nd century A. D., or a little later: in this system called in *fan-tsie*, to a written word are added two other words containing sounds similar, respectively to the beginning and the end of the first one. For instance, *t'an't'(ai)* (*san*), or *t'uan* [*t'(ai)* (*p*)*uan*]. This system not only is very complicated, but gave readings corresponding to real sounds only for the period when it was invented: the result of which was that the old *fan-tsie* had to be collected into dictionaries very soon—a sure sign of their having become antiquated—and reshaped from time to time.

At the beginning of the 20th century, efforts were made to plan a real alphabet. Two philologists, Mr. Wang-chao and Mr. Lao Nai-hsuan, who had been the first to study the sounds of the living dialects, imagined each a system of 62 signs, taken from words of the classical script, but much simplified; of those signs, fifty, the so-called 'mothers,' were appointed to designate the sounds of the first part of the words; the twelve left, gave the 'rhymes,' that is the final sounds of the words. The basis taken was the Pekinese colloquial; a few additional signs were chosen to express sounds peculiar to Nanking and other places.

Schools were founded at Nanking, Peking and Mukden, where this new alphabet was taught; a useful attempt for spreading

learning indeed, but as regards the script, the usual contradiction between script and speech was still there, only reversed. In the present case the script was to be adapted to the speech: that means it had to vary according to the provinces, so that the benefit due to the unity of writing was lost.

The next, and up to the present, the last solution of the problem, has been to devise an alphabet, not instead of, but in addition to the old script.

In February 1913, there was held under the control of the P. I. ministry, a Congress of 79 scholars, chosen by the minister or delegated by the Provinces, to choose a 'national pronunciation' for all words of the language and propose an alphabet, of which each sign would correspond to a simple sound. This was carried out: an alphabet of 39 signs was combined, and the correct pronunciation of 6,500 words fixed by vote. The basis taken was Pekinese; some special but very simple signs were added when there was a regular and important dialectic variation---in Cantonese, for instance as---regards 'obscure sounds' and final nasals. This is the 'national alphabet,' which was sanctioned five years later for the Government. Its use is only to transcribe the sounds; in current writing one has still to employ the traditional characters.

In October 1916, the manager of 'the Youth' a Shanghai review, who has since become Dean of the Faculty of Arts in Peking, received a letter from a young man, Mr. Hu Shih, who was then a student in America and became later on a Professor in the Peking University. Mr. Fu-liu says: 'A small letter of some fifty lines has started a new era in Chinese literature and immortalized its author'. We are not concerned here with the literary part of that programme, e.g., to stop copying old writers, to express actual thoughts, 'not to lament when not ill,' etc. The main point was to abolish the written language, and write in the colloquial which was not to be taken as an additional language, and only for current purposes, but as the only means of expressing all thoughts, referred and regular, abstract and practical. At that time, six men only accepted those ideas; to them the Chancellor of the University, as we have seen, lent the support of his authority. According to Prof. Fu-liu the destinies of the colloquial and of the new alphabet are connected, and

this union will solve the problem of a national language.

Things did not stop with the Congress. There are permanent committees to pursue and revise its work. In the meanwhile there have been founded in Peking several private schools for teaching the *Kuo-yu* or 'national language' where public courses on the new alphabet and the newly settled pronunciation are given; there are two more schools at Shanghai. In 1918 the *Kuo-yu* was taught compulsorily in a secondary school, the 'Auguste Comte Lyceum.' Text books were redacted in it under the direction of Mr. Ch'ien Hsuan-t'ung, the Professor of Chinese Phonology at the Peking University. Special courses of *Kuo-yu* are given in all normal schools. All text-books for primary schools and for the two lower classes in the secondary schools are prepared in *Kuo-yu* only. Some dramatic companies have adopted it for the stage; and it is partially recognized by foreigners, as the Protestant missions use it in their numerous tracts and books since 1919.

'The national alphabet', says Prof. Fu-liu, 'is a page of history itself; it is neither a cheap stuff fabricated in one day, nor a foreign imported article; but a result attained after a long set of experiments and revolutions'. Foreigners who are not in contact with actual life in China must not take upon themselves to discuss or criticize these views. It may, however, be recalled that Prof. Fu-liu is one of the six who endorsed at once Prof. Hu Shih's programme in 1916; and it may consequently be also suspected that his enthusiasm for reform and patriotic zeal has to a certain extent obscured his eyes to some difficulties, or he may have been induced to belittle them in a book which is not only a historical study but a also work of propaganda, political as well as educational.

Allusions are made in the book itself to polemics which were not settled in the Congress about the basis of *Kuo-yu*. It is on the whole Pekenese, and of course, Peking is normally the capital of China; but recent events show that this is not an universally accepted view. Many provincial governments are now fighting with each other. When will peace be settled? to whose benefit, and on what terms? Will China be reunited, or federated, or divided? No one knows for the present. Moreover, from the purely linguistic point of view, it is true that Pekinese is on the whole (allowance being made for a few necessary adaptations), the language of the

majority of the Chinese people, but there remains still a practical difficulty in the fact that *kuo-yu* in some points differs from real Pekinese, which is supposed to be its permanent model. In Pekinese some sounds are confounded which are distinguished in other parts of China, e. g., *kì*, *tsì* and *chì*; and *sì*, *hì* and *hsì*. It was decided by the Congress that to avoid confusion the non-Pekinese pronunciation would be chosen. Whatever be the merits of each solution, polemics have not yet stopped on the point.

Another difficulty arises from the explicit doctrine that the new alphabet does not replace the old script, but is added to it, so as to represent the sounds in view of unifying the pronunciation. So that even if that alphabet proves useful and easy to learn it is still meant only for the small minority of educated people.

Lastly, Prof. Hu Shih in a set of articles written six years ago objected to reforms being introduced mainly through teaching in schools and writing text-books. He points out that the development of European vernaculars into national tongues has been due to works like those of Dante and Boccaccio, of Chaucer and Wycliff, of Luther; so that after all it is not on the government and the teachers, but on

the writers that the future of the national language depends. This argument is true, so far as it is not restricted to the literary aristocracy: A common language to be enforced must be considered by all both as necessary for daily transactions and as allowing them to partake of the prestige of the people on whose dialect it is based. Hence it is the work not of a few well-wishers, but of the entire people itself.

It is not within the scope of this article to predict how and when Chinese democrats will realize their programme. Our object has been to show how the problem of common speech presents itself to them. From what we have said it appears that although circumstances in China may seem more favourable to national unity than in many other countries, still there are many difficulties to that unity finding its expression in a common language. The grammar is everywhere the same: but words and pronunciation differ very much from place to place. Moreover, the problem of script is more perplexing here than elsewhere. The present unity of script, which is undoubtedly a great boon for China, runs the risk of being destroyed if one tries to adopt it to the common language or even to any actual language.

DENMARK'S CREATIVE WOMEN

By AGNES SMEDLEY

III. INGRID JESPERSEN

LESS than a century ago, the women of Denmark, like many of the women of India today, were supposed to be spiritual creatures and mothers only, and the cultivation of the mind either an unnecessary luxury, a dangerous experiment, or a worldly, fleshly desire that real ladies did not demand. But eventually, as in India, that "unwomanly" divine discontent entered the souls of women. They began to demand and to secure an education. At first this education trained them only for what men considered their womanly duties.

About half a century ago the educated Danish woman began to think and dream in

earnest. One of these thinkers and dreamers was Ingrid Jespersen, a young girl of a wealthy family who was trained by governesses at home. She was not more than twelve years of age when she began to draw plans for a school that she said she would one day build for girls. Her parents and governesses humoured her childish dreams and looked at her drawings; good they were—perhaps she would be a painter one day, they thought.

Time has passed and time has brought in its train the realisation of the dreams of the little girl of twelve. To-day in Copenhagen stands the famous Ingrid Jespersen School. The buildings are planned almost like the first drawings of that little girl



The Danish Literature class in the Ingrid Jespersen School. Miss Jespersen sits at the head of the table, counting the fifth person from the left

The head of the school is a quiet, capable woman of about fifty, a woman with a warm smile and a firm hand shake. She is, of course, Ingrid Jespersen, the little girl of the dreams and drawings.

The Ingrid Jespersen School was started thirty-one years ago with nineteen pupils, no money, and in a little rented hall. Today it has six hundred students, from the kindergarten to the last preparatory class for the University, and there is a waiting list of students that extends into 1931.

In some respects the school is perhaps not better than many other similar European schools for girls and women. But it is good enough to induce the royal house of Denmark to send the three royal princesses there for education; and to induce other well-known families—rich or poor though they be, to send their daughters there because of the methods of teaching and the personality of the directress.

Miss Jespersen herself is a psychologist, and education has been the great passion of

her life. Her first inspiration came from Spencer and John Stuart Mill, she says. After these she studied the great Continental educators and psychologists. As I listened to her relating the story of her remarkable creative life, she seemed, however, to have been more of an organiser than an educator. A single-minded educator, it seemed to me, could hardly have planned and built and directed a school such as hers.

After 1918 the Danish State tried to bring all private schools under State guidance, control, and support. Most other private schools were taken over. But Miss Jespersen resisted. For a number of reasons. she says: "First, I wanted to be a free woman in a free country; secondly, because for a quarter of a century I have worked to introduce certain methods and certain subjects not used or taught in the State schools; thirdly, I wanted to keep the Kindergarten."

She succeeded in her resistance, but induced the State instead to pay her half



The Wood-work class busily making furniture

the sum it pays for public school children: that is, 450 Kr. (about £25) a year for each child, the parents of each child to pay her 250 Kr. a year extra.

In this school there are generally about fourteen children in one class: there can be no more than twenty at most for Miss Jespersen does not believe in large classes. Children enter in the Kindergarten and continue until they are eighteen or nineteen years of age, i. e., until they are prepared for the University. In the public schools, on the contrary, they enter only at the age of six, study until ten, and then enter the upper schools.

This school differs from the State schools in other particulars as well. The study of foreign languages is begun in the public schools in the sixth form. Miss Jespersen believes that this is just the age when girls require a little more rest; she, therefore, starts German and English—the required foreign languages—in the third

form. In these subjects the teachers use only the direct method of teaching. And in contrast to the public schools they use no text-books at all in these or most other subjects up to the 5th form but teach only through lectures, discussions, stories, conversations and excursions. This is the method used in the new schools in America, Russia and Germany, and referred to as the "arbeit" or "work" schools.

Miss Jespersen's school was the first girls school to have a kitchen for training in scientific housekeeping; and the only one that taught chemistry, had a chemical laboratory, that taught sexual science under a woman physician, and that introduced a work-shop for the making of furniture.

I visited many of the classes in session. One had been on an excursion outside of Copenhagen. From this excursion they were to learn many things; the history of a certain district; (for instance, in Denmark there are many ancient mounds from the



The girls learn to make their own clothing in the Ingrid Jespersen School. If they do not intend going on to the University, they may spend two years in the school learning the profession of dress-making

Stone Age): they were to write essays about the excursion; their drawing and painting lessons were to come from it also their natural science, geography, etc.

Then there were the gymnasium classes—not different it is true, from those in the public school, but something that India could, with profit, emulate. There were classes of girls in simple gymnastic suits going through most healthful, beautiful, graceful, physical exercises. Every part of the body was exercised in either gymnastic figures, in folk dances or in heavier drill exercises, and all in harmony with music. The girls walked with free steps, lightly, gracefully, easily as fairies, the princesses and the daughters of poor widows together. Every class, from the beginning to the end must go through these gymnastic courses.

There was also the big white-tiled kitchen where girls in white aprons, and caps binding their hair, prepared healthy, delicious food for the whole school. Food

combinations and the content of food are carefully studied.

I then visited a class of girls in the wood-work shop. The furniture they make is remarkably beautiful. They pay for their own wood (at cost price) and generally furnish their own rooms at home. They make book cases, chairs, desks, tables, all with their own hands. They saw, plane, sandpaper, carve, glue, hammer and altogether make an awful racket. Then they paint their creations and from their classes in drawing and painting decorate them artistically as their taste dictates. The entire office furniture of Miss Jespersen has been made by the wood-work classes. The little children make wooden playthings—animals, dolls, doll-houses, windmills, etc. And in an adjoining room they learn modelling from clay.

Next there was the class in Danish literature, the highest class being conducted by Miss Jespersen herself. In this,



A class of smaller girls at work in the gymnasium

each girl must, apart from her other work, do original work of some sort. She must deliver a lecture in the school, taking her turn as it comes throughout the year. Some of the lectures given by these young women were: "The Founding of Copenhagen"; "The Modern Woman"; "Artificial Lighting in all Ages"; "The Education of Children"; "The Ideal Home"; "Modern Painters"; "Greenland" "Themes in Modern Literature", and so on.

In the physics laboratory I saw a class at work. In a class in painting the teacher had read a fairy story and asked the children to illustrate it as their imagination dictated; in another a woman physician was teaching sexual science. This last-named subject is, however, not only taught in classes; the girls are free to consult the teacher or Miss Jespersen at all times. And from the very earliest age the questions of children in natural science classes in particular are answered openly, honestly and beautifully, in order that knowledge of such a subject may be clean and truthful and that children

may know that sex is a part of life like everything else. No mystery is made of it, no lies told, no fairy stories built around it for children later to see through in shame, disgust or distrust.

As to discipline, Miss Jespersen says she has not introduced self-discipline or student committees. She still has the ordinary system of discipline but she believes she has made great improvement in this respect. She and all the teachers treat the students as equals, as reasoning, honest human beings. If there are offences, they are discussed and every effort made to arrive at an adjustment. There is seldom punishment of any kind, and it is seldom that the teacher makes her supreme will felt. And of course, there is no such thing as corporal punishment.

It can be seen that as a modern school the Ingrid Jespersen School is in line with most of the advanced modern schools of Europe and America. It is not co-educational, it is true, like other modern schools. That is not because Miss Jespersen



The girls learn to be good cooks and managers of a home

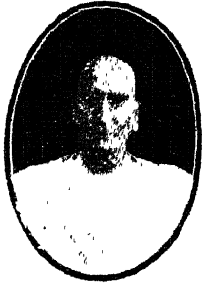
does not believe in co-education. She does, and there are many such schools in Denmark. She herself has not admitted boys, she says, because of a peculiar psychology within herself. There is something foreign in her to the ways of boys. She does not understand them and she always felt she could never do justice to them. That is the reason she has not built her school along co-educational lines.

The school is not radically different from other schools. But it stands as the record

of a woman who dreamed and carried her dreams into reality. It is a record of a woman, begun in the days when a woman was supposed to be able to do nothing but keep house, be a wife and mother, perhaps write a nice little poem or two, paint a water-colour landscape, or write a lady-like little novel. Those days have passed. Denmark's women today stand as creators in every branch of life. And amongst these women, no one has the better right to be called a creator than Ingrid Jespersen.

THE GURUKULA SILVER JUBILEE

By D. R. SETHI M. A.



Shri Swami
Shradhdhanand
Sanyasi, the
Founder

1. "Our model is the great Universities of ancient India such as that of Taxilla. Swami Shradhdhanand).

2. Gurukula is a truly national, self-governing and self-governed institution" (Mahatma Gandhi)

3. "This is my idea of an ideal University." (Lord Meston on his second visit to Gurukula).



Principal
Ram Deva

THE Gurukula is an educational institution founded by the revered Swami Sharadhdhanand, (then Mahatma Munshi Ram) about a quarter of a century ago. It was started "with the aim of reviving the ancient institution of *Brahmcharya* (continence), of rejuvenating and resuscitating ancient Indian Philosophy and Literature, of conducting researches into the antiquities of India, and of building up a Hindi literature, incorporating into itself all that is best and assimilable in occidental thought". Its efforts have been equally directed towards producing preachers of Vedic Religion and national servants with the three great views—the vow of chastity, the vow of poverty, and the vow of service.

To realise these avowed objects, it is clear that the Gurukula could be no Government or semi-Government institution to turn good Indians into poor imitations of Englishmen, who would uproot their own sacred culture from their hearts and put nothing but weeds in its place. The boy who goes to the Gurukula is taught his own Indian Culture; education up to the highest standard in all subjects including the various sciences is imparted through Hindi. Sanskrit is the classical language. The religion of the Vedas and Upanishads is the atmosphere in which he lives. English is taught as a secondary language to enable him to assimilate the learning of the West. Special care is taken to maintain a truly national atmosphere, not divorced from religion.

The Gurukula is located on the bank of

the Ganges, about four miles from Hardwar, just under the shade of the Hills. It is away from the cities, and off the high-roads; neither within reach of the noise of the worlds' strife, nor under the shadow of the worlds' factory smoke. It is partly a public school and partly a Monastery. Its special feature is the open-air study in intimate touch with nature; in a corporate life which means the young from the home for initiation into the greater family of the academic corporation (*Gurukula*) and above all in the rule of *Brahmcharya*.

Herbert Spencer has said:—

"Education has for its chief object the formation of character. To curb restive propensities, to awaken dormant sentiments, to strengthen the perceptions and cultivate the tastes, to encourage this feeling and repress that, so as finally to develop the child into a man of well-proportioned and harmonious nature that is the aim of the parent and nature....."

It is precisely this principle of Mr. Spencer which is claimed to be the justification of the Gurukula. Along with a high course of intellectual training ample provision is made for character building. "It is our endeavour", remarked an American professor, "to make the boys feel that the professors are fellow students." The Gurukula teaching staff tries in its own humble way to do the same. The students are brought in daily contact with men of sterling character and inspiring ideals of life—a band of professors who realise that their first duty is to seek to form and develop in their pupils' characters like their own. And this has been found by experience to be the best and certain method of character-building.

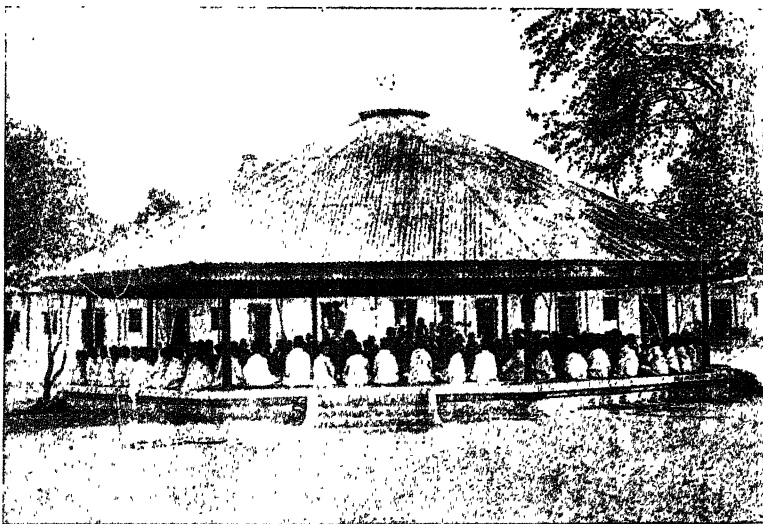
The Gurukula is now a full-fledged University. It has three colleges, viz., Divinity College, Arts College, and Medical (*Ayurvedic*) College. In the Ayurvedic College the Ayurvedic system of medicine is taught

supplemented by necessary additions from Alopathy,—specially surgery—in accordance with the scheme drafted by the renowned Kaviraj Gananth Sen M. A. L. M. S. of Calcutta. In the Divinity and Arts colleges, in addition to the study of the Vedas the Upanishads and the systems of Indian Philosophy, English is taught as a secondary language. Besides this, students have to choose one of the following subjects:— Western Philosophy, History, Chemistry, and Indian Economics. The Divinity college is further distinguished by the special stress it lays on the study of Sanskrit, and on a Comparative study of Religions.

The Gurukula University has 7 or 8 schools affiliated to it, including one in Gujerat, and another recently started in East Africa. The number of students in all exceeds 900. The annual expenses exceed Rupees one lakh and sixty thousand. On the occasion of the last anniversary Seth Jamana Lal Bazaz, after his personal observation of this institution was pleased to give a donation of Rs. 30,000 to endow a chair to be styled "Gandhi Chair of Indian Economics"; Besides this there are five more similar endowments including one



Brahmacharies killed this leopard with hockey-sticks



Yajna Shala (Brahmacharies performing Havan)

of Ancient Indian History
by Dr. Mehta of Burma.

WHAT THE GURUKULA HAS DONE

Mr. M. H. Phelps an eminent American educationist, who stayed in Gurukula for about two months, in one of the articles then contributed by him to the *Pioneer*, Allahbad, remarked:

"No man can live in the atmosphere of Gurukula without feeling full confidence that the men who receive its training will be of genuine worth and integrity, whose work in the world is certain to advance the welfare of their country-men and of mankind."

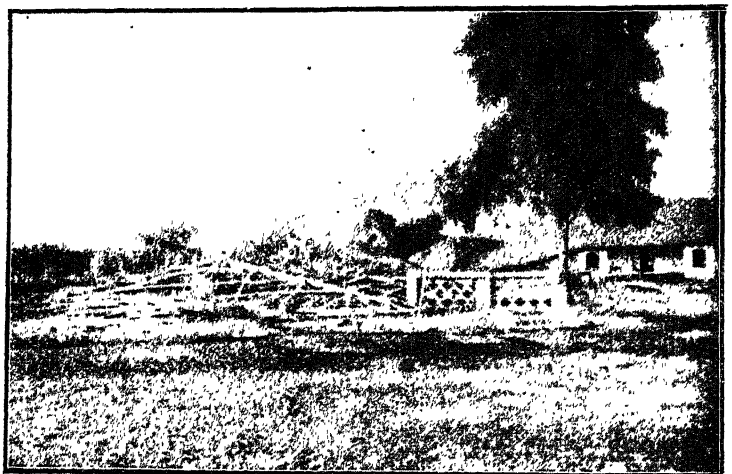


Brahmacharies erecting an embankment on the Ganges

Since then Gurukula has tried to come up to his expectations. Out of 130 graduates sent out by the Gurukula, 85 are devoting their lives to various spheres of public service. 65% graduates of a public institution dedicating their all to the service of the Mother-land in one form or another is surely no mean record. The fields of their activities include Education, Religious Propaganda, Removal of Untouchability, Social Reform, Journalism and Politics.

In the Literary field the contribution of the Gurukula Graduates cannot be brushed aside as insignificant. One

out of every seven is an author. Some of them have enriched the Hindi literature by writing standard and useful works on History, Economics, Finance, Politics, a few of which have been adopted as text-books by educational institutions. The research work on the Vedas, by the Versatile Scholar Pundit Viswanath Vidyalkar, the commentary on *Nirukta* by



The College Hostel after the Floods



The College Building

Pundit Chandramani, the Dictionary of the Vedas, (*in the press*) recently completed by two of its graduates and other similar works have been widely appreciated by scholars in all parts of India. It may not be out of place to mention the name of Dr. Pran Nath Vidyalkar ph. d. A graduate of the Gurukula, he is now working as Asst. Librarian in the India Office, London, and preparing a thesis for the LL. D. Mr. Ramsay Macdonald (ex-Premier) on his visit to Gurukula in 1914 made no exaggeration when he made the remark :

"Gurukula is the most momentous



A Group of Gurukula Graduates (Swmiji in the midst)



Chemical Laboratory (one portion)

FLOODS IN THE GURUKULA

Year before last the devastating floods in the Ganges wrought havoc in Gurukula, as elsewhere. Most of the buildings were washed away. Loss of food-stuffs and other materials was no less. Just on the eve of the celebration of the Silver Jubilee when it is going to take a stride in further development, this loss is really staggering. The Gurukula is practically going to take a new birth.

thing in Indian education that has been done since Macaulay sat down to put his opinions into minute in 1835. Everywhere there is unhappy regarding the results of that minute but no one, so far as I have yet seen save the founders of the Gurukula, has translated his unhappiness into a new experiment."

There was difficulty in acquiring a new site which has now been surmounted. New buildings will have to be erected on the newly purchased site. An up-to-date Medical college with a well equipped Indoor and Outdoor Hospital is to be provided:

for. It is also under contemplation to start an Industrial college if funds permit.

The Gurukula will complete twenty-five years of its existence in March 1927. It has been decided by the authorities to celebrate its Silver Jubilee on that happy occasion. To

place the institution on a secure footing, and to ensure its sound working and steady progress, the authorities are raising a fund of 10 lakhs. With its record of achievements Gurukula authorities would not, it is hoped, find it difficult to raise this sum.

TWO POEMS ON THE BENGAL COUNTRY-SIDE

MORNING

And now the sun has brushed away the chill
And the fresh feel of morning ; the

country-side

Is *leisurely* astir, like a new bride
In her new home. Here work may never kill
The unbroken life of dream ; not any strife
For wealth or power, nor grim

set-purposed face

Where each one would be first as in a race,
Intent to bend the universal life
To individual purposes. Here man,
If he has failed, has failed for weakling trust
Reposed on That from which his life began,
Expecting It to let his being rust
In all found sweet ; in Truth his fathers saw ;
In frozen bondage to an evolving Law.

AFTERNOON

On either side, a level, sunclad plain,
Beneath the vast clear spaces of the sky,
Against whose breast the far-off hillocks lie,
Like sleeping babes. A solitary crane
In silver splendour waves his wings overhead ;
Dear to the folk, small fields of mustard gleam,
And here and there, a silent outspent stream
Dreams, sunken, like an old man, in its bed.

A simple life is here, a simple folk,
Who, being poor, have honoured love and song,
And kept their faith in these beneath the yoke
Of kings : hunger and flood ; and all the wrong
Of Death ; and Time's sure sapping hand...
Impoverished, dream-crowned lovers of their land

Santiniketan, Jan. 1926

Jehangir Vakil.

SIND IN THE EIGHTIES

By NAGENDRANATH GUPTA

III

KARACHI MUNICIPALITY AND PORT TRUST

DURING the interval between my giving up the "Sind Times" and the appearance of the "Phoenix" I was invited to stand as a candidate for election to the Karachi Municipality under the new constitution given to that body by the Local self-Government scheme of Lord Ripon. It was decided that I should stand for the ward of which I was a resident. The sitting member was Mr. A. D. Hussenally, a formidable rival. Mr. Hussenally, besides being a lawyer with a lucrative practice, had considerable landed property in that ward and several of the voters were his tenants. However, my nomination paper was duly sent in and I went about among the electors, making it a point to see every voter personally. My agents were voluntary workers and they were unremitting in their exertions. Mr. Hussenally confined his visits to the European voters and others who were well off. At the poll and in the scrutiny that followed it was found that I had a majority of votes and was declared duly elected. The defeat at the poll did not keep Mr. Hussenally out of the Municipality for he was nominated by the Government, and his name appeared in the same Gazette that contained the names of the elected Municipal Commissioners. Nevertheless, Mr. Hussenally brought a suit in the Court of the District Judge of Karachi to set aside my election. The suit dragged on for some time, some evidence was taken but no irregularities were disclosed, and the Judge finally dismissed the suit holding that a sufficient inquiry had been made and as Mr. Hussenally had been nominated as a Municipal Commissioner by the Government it was not necessary to prolong the proceedings.

Three of us were the youngest members of the Municipality,—Tahilram Khemchand, Harchandrai Vishindas and myself. Of these Tahilram was the youngest. He was a native of Tatta settled at Karachi. He had just taken his degrees in Arts and Law with distinction. Harchandrai was slightly his

senior and about my age. The three of us worked together in the Municipality and out of it and were the closest of friends. Hardly a day passed that we did not meet and spend some hours together. Hiranand and Dayaram had left Karachi. Dayaram was somewhere in the Bombay Presidency and Hiranand was busy with his school at Hydrabad. As the three of us refused to be identified with any party in the Municipality the other Municipal Commissioners looked at us askance and we were severely let alone. We were almost always outvoted and found it impossible to carry any proposition brought forward by any of us. We were somewhat like the three Tailors of Tooley Street, for though we did not proclaim ourselves as the people of Karachi or of Sind, we honestly believed that our one aim was to promote the interests of the rate-payers without regard for any particular section or community, and we steadily declined to be led or influenced by any clique. I was not only the only Bengali in the Municipality but practically the only Bengali known to any one in Karachi or Sind. Some people went about saying, Bengalis were political firebrands and they were justified by the sharp criticisms that appeared in the "Sind Times", and later in the "Phoenix". Another trivial incident about this time brought me some notoriety. Hindu Municipal Commissioners were dubbed Rao Sahab and Mahomedans Khan Sahib by courtesy. As I did not consider that I owed my seat in the Municipality to the Government I objected to the courtesy or any other title. Instead, however, of making a fuss over such a small matter I merely used to cross out the title on all circular letters and covers issued by the Municipal office. The hint was at length taken and my courtesy title was dropped.

For about a year we were left in a minority of three abiding patiently the time when we could make ourselves felt and get some of our colleagues to come round to our views. Tahilram Khemchand distinguished himself early by his extraordinary

industry and capacity for work, his mastery of municipal procedure and powers of debate, and his equable and good temper. Harchandrai was a jolly good fellow, jovial, humorous a loyal friend and an excellent comrade. His early success at the bar was a clear indication of his ability as a lawyer. After having served our apprenticeship for a year we found that the tide turned in our favour, and one by one our colleagues came over to our views and we had an assured majority in the Municipality. This caused a great deal of annoyance to our older friends in the Municipality and the local Anglo-Indian paper, whose editor was a nominated Municipal Commissioner and who had a grievance against me for giving up the "Sind Times" and bringing out a rival paper, bitterly assailed Tahilram and myself more than once and scoffed at us for our presumption in taking a leading part in municipal affairs. We were elected to various Committees. In the Garden Committee I found that the Secretary of the Sind Club, the exclusive European Club at Karachi, had in his capacity as a nominated Municipal Commissioner and Chairman of the Garden Committee, turned out the cows belonging to the club to graze in the Municipal Gardens. I objected to this and the cows had to be withdrawn from the gardens. There was a laughable incident in connection with these gardens. I found that a number of quails were being fattened in the gardens for the table of the Sind Club. On inquiry I found that the birds were for sale and I bought up the whole lot for my own table to which I invited my friends to share the plunder. The affair got abroad and created a good deal of merriment.

The Karachi Municipality had the right of electing two members on the Karachi Port Trust. When I had been about two years in the Municipality I was elected to the Port Trust, defeating Mr. Oodharam Mulchand, lawyer and Vice-President of the Municipality. The majority of my colleagues on the Port Trust were Europeans, but I got on very well with them. The Collector of Karachi was the chairman of the Port Trust *ex-officio*, but this has now been changed and the chairman is now a paid officer.

After I had left Karachi Tahilram was elected Vice-President of the Municipality and was afterwards appointed President. He was probably the ablest President of the Karachi Municipality. Pheroze Shah Mehta

invited him to preside over a Provincial Conference in Bombay. I met Tahilram again at the Lahore Indian National Congress in 1893 and at the Calcutta Congress in 1901 when he stayed several days with me. Tahilram died quite young in 1905. Harchandrai subsequently became the President of the Karachi Municipality and the leader of the Karachi Bar. He is at present a member of the Indian Legislative Assembly and the leader of the Independent party in Sind.

EUROPEAN OFFICIALS AND NON-OFFICIALS

Throughout the forty years that I was connected with journalism I made it a rule neither to seek nor shun European officials. Indian journalists are expected to present the Indian view of the questions with which they deal and it is their duty to keep in touch with Indian thought and opinion, but they are not concerned with official views and opinions. At the time of which I am writing the relations between Indian non-officials and European officials in the Bombay Presidency and at Karachi, if not elsewhere in Sind, were on the whole pleasant. In Bombay and Karachi the leading Indians are commercial men and people engaged in commerce are usually independent in thought and speech. They have not much to do with official Europeans and with non-official Europeans engaged in trade they are on terms of perfect equality. I found the social conditions in Karachi quite pleasant: for instance, as a pressman, I was invited to balls and social functions given by Europeans and I had many occasions of discussing commercial and other public questions with European merchants. The first European official I met was Dr. John Pollen of the Bombay Civil Service and at that time Assistant Commissioner in Sind. We used to take part in Public readings and recitations. Dr. Pollen was an excellent recitationist and I remember he once read out Tennyson's "Siege of Lucknow" with fine dramatic effect. Dr. Pollen was an Irishman and he had taken the LL. D. degree from an Irish University. He passed the Indian Civil Service Examination in the same year as R. C. Dutt, B. L. Gupta and Surendranath Benerjee, and we became great friends at once. John Pollen appeared to have been particularly friendly with B. L. Gupta, about whom he made constant enquiries. One morning while I was working

in my room at my house Dr. Pollen came in smiling and remained chatting for some time. Such a signal disregard of the conventions created a stir, particularly because a high European official had gone out of his way to visit a political firebrand. I had, of course, to return the visit and we became warm friends. Shortly after, Dr. Pollen was appointed Collector of Hyderabad and we corresponded frequently. I used to write with the utmost freedom and frankness, and Dr. Pollen used to send my letters to his uncle who was a clergyman in Ireland. Later on I met him once in Bombay and also saw him in the funeral procession of Sir John Woodburn in Calcutta. John Pollen was Commissioner of Abkari and salt Revenue in Bombay when he retired from the Bombay Civil Service. His death, which took place a short time ago in Ireland, was tragic for he was found drowned, though it could not be ascertained how he fell into the sea.

Mr. H. N. B. Erskine, who was Commissioner in Sind when I arrived at Karachi, was an official of a rare type. Quiet, efficient, courteous, he was a capable administrator who won public confidence and respect. He was a singularly shy and tongue-tied man in public; when a Darbar was held at Karachi on the occasion of Queen Victoria's Jubilee in 1887 Mr. Erskine, who presided, stood up to make a speech, but he remained mute for some time and it was with the greatest difficulty that he spoke haltingly a few sentences. In conversation he was acute and clear-sighted as I found at an evening party on the eve of his retirement from the service. Mr. Erskine was a thrifty Scotchman, a bachelor who lived a correct and blameless life. Of his shrewdness and powers of observation a somewhat noteworthy instance may be recalled. Charles Darwin, the great discoverer of the theory of Evolution and the author of the "Origin of Species" and the "Descent of Man" was then living. He was collecting data about baby language, his theory being that babies irrespective of their colour and land of birth had a language of their own before they acquired human speech and clear articulation. He was acquiring his materials from different countries. He had drawn up a questionnaire, a copy of which was sent by the Secretary of State for India to the Government of India for eliciting answers. The Government of India furnished copies to Local Governments, who circularised Government officers and well-known non-

officials on the subject. Copies of the circular and questions were sent to Sind. With the exception of Mr. Erskine, who being a bachelor had no children in his house, no one could give any information or answers to the questions drafted by Mr. Darwin. Mr. Erskine however, had observed and noted the babble of babies and he furnished interesting information in reply to Mr. Darwin's questions.

Mr. Macpherson, another Scotchman, was Judicial Commissioner in Sind. He was by no means a very outstanding Judge as is apparent from the fact that he was never appointed a Judge of the Bombay High Court. The Judicial Commissionership in Sind used to be a stepping-stone to the Bench of the Bombay High Court as well-known Judges of the Bombay High Court like Messrs. Birdwood and Candy had held the office of Judicial Commissioner in Sind. On the bench Mr. Macpherson was not an impressive personality: he had a droll habit of putting out his lips and drawing them in again and nodding his head constantly in an ominous fashion. In criminal cases it was positively dangerous to appeal to his court or apply for revision. In nine cases out of ten he would issue notice to show cause why the sentence passed by the lower court should not be enhanced and in many cases the sentences were actually enhanced. It was adventurous to have such a Judge presiding over the court of final appeal for a whole Province. Of the proverbial thriftiness of the Scotchman, Mr. Macpherson had more than a normal share. Many stories were told of his closefistedness, his reluctance to part with old clothes and other habits of extreme parsimony. I was once an eye-witness to the zest with which Mr. Macpherson drove a bargain. With a couple of friends I was about to enter a small shop in the Sadar Bazar of Karachi to buy some stationery when we discovered the Judicial Commissioner of Sind engaged in a fairly loud argument with the shopkeeper. One of my friends, who was a lawyer, pulled me by the sleeve and we halted and drew to one side of the door, and watched the scene inside the shop. Mr. Macpherson, who had his back towards us, was holding a small bottle of Stephen's ink in his hand and was angrily saying that he would not pay more than three annas and a half as the price. "Excuse me, saheb," replied the shopkeeper, "I cannot let you have it for less than four annas". "But I paid three annas and a half last time", insisted Mr. Macpherson. "Quite true", stolidly replied

the shopkeeper, "but the exchange has now gone up and I would be a loser if I were to let you have the bottle at the old price". And it went on like this for three or four minutes, the shopkeeper remaining quite firm and Mr. Macpherson vainly trying to beat him down. Ultimately he went out in a huff taking the bottle of ink with him. We then entered the shop and asked the shopkeeper why he had not treated Mr. Macpherson with greater respect. The remark that the shopkeeper made would have amounted to gross contempt if repeated to Mr. Macpherson in court.

One of the men I remember with admiration and respect was Mr. Price, the Port Engineer. He was over fifty years of age. He was a cripple, the lower part of the body being paralysed. He had a fine, intellectual head, a handsome aquiline face and mild, benevolent eyes. He was an able Engineer and several works in the Karachi harbour bore testimony to his ability. He had a wheeled chair on which he used to wheel himself about in his house at Manora, an island from which the breakwater projects into the sea and which contains a light-house and a torpedo station. The offices and residences of the Port officer and Port Engineer are also at Manora. After my election as a Trustee of the Port of Karachi Mr. Price invited me to inspect the harbour and afterwards to have tea with him. I saw a diving bell used for laying charges of dynamite for blasting submarine rocks at work and then went by trolley to Mr. Price's house where we had tea and a long, friendly chat. Mr. Price retired shortly afterwards, and I pointed out at a meeting of the Port Trust Board the need for recording an appreciation of Mr. Price's services. Colonel Crawford, Collector of Karachi and Chairman of the Port Trust, asked me to draft a resolution, which was duly recorded in the minutes of the Board. Some time later, I had the satisfaction of receiving a beautifully worded letter of thanks from Mr. Price from his house in Scotland.

Mr. James Grant, C.I.E., was the leader of the non-official Europeans at Karachi. He was the Agent of the Karachi branch of the Bank of Bombay, President of the Karachi Municipality, President of the Chamber of Commerce and also of the Sind Club. He was a florid, gay bachelor of middle age. He was an inveterate and reckless gambler, and lost heavily at the gambling

table. He was in the habit of withdrawing money from the reserve fund of the Bank to pay his gambling debts. When an inspecting officer came from Bombay, Grant, who was apprised of the visit by the head office, hurriedly borrowed money from somewhere and placed it in the safe so that the inspector went away quite satisfied. The money was then taken out again and used by Grant. Of these goings on neither the public nor the Government which had honoured him with a title and honorary offices had the remotest suspicion. But some employees of the Bank must have got wind of this systematic tampering with the funds of the Bank, and, alarmed for their own safety, some of these men must have anonymously informed the Bombay office of what was happening at Karachi. In the result, the Bombay office quietly arranged for a surprise visit to the Karachi branch. The officer selected came straight from the steamer to the Bank at Karachi, opened the safe in which the reserve fund was kept and found the amount short by Rs. 60,000. Grant, who had received no warning and was dumb-founded by the swiftness with which the Bombay representative had swooped down upon him, made a clean breast of everything. He was arrested and placed before the City Magistrate of Karachi. Grant being a British-born subject had the right to claim trial by jury before a court of session, which would have meant the Bombay High Court in his case, but he waived his right and pleaded guilty at once. He said pathetically that he had made his bed and must lie upon it. He was sentenced to simple imprisonment for six months. It was an absurdly inadequate sentence, for there was no reason for lenity. On the contrary, it was a case for an exemplary sentence considering the position of the accused and the way he had abused the trust placed in him. But in the case of "Jimmy Grant," as his friends called him, the apparently lenient sentence passed upon him proved in tragic fact his death sentence. Grant had not lived a clean life and he had no reserve of vitality to pull him through the shame and humiliation that fell upon him when the unerring feet of Nemesis overtook him. He died in prison after a short illness before the term of six months had been completed. He paid for his offence with his life, and surely there is no law and no punishment that can pursue a man beyond the portals of Death.

THE VEIL OF LIGHT

By SEETA DEVI

4

MY husband's progress went on very satisfactorily. We had to go to Calcutta again and the time for our departure drew near. My brother-in-law had given up his daily visits. As we were getting into the carriage which were to take us to the station he made his appearance and said, "I too feel tempted to go with you. I have not been away from this blessed hole for a long time. A trip to Calcutta, would have been just fine."

My husband assented very warmly—"That's it. Come along. I too will feel more at ease, if you were with me."

"Then wait for ten minutes," his brother said, "while I pack up a few things."

He came with us, he could not give up the opportunity of enjoying such sport. He kept us lively the whole way with his jokes and stories. We reached Calcutta.

One does not easily expose to others a wound in one's own heart. But I cannot pass that day by, else this story will be utterly spoilt. So I write though my heart bleeds at the remembrance.

We called in that doctor again as soon as we reached Calcutta. He told us to hope for the best. New medicines were prescribed, an operation was undergone, then the doctor left telling us to keep his eyes bandaged for three days. On the fourth day the bandage was to be removed and we all hoped he would be able to see.

The fateful day dawned. From the morning, I had not entered his room. A trained nurse had been engaged, she looked after him very carefully. Any other time, I certainly would not have left him to the care of a professional nurse. But now? I had ceased to want to be of service to him.

Medini-mohun came in and asked, "Don't you want to go to him, sister? He had seen us all before. But you are a brand new thing to him."

I had never let him know that I had winced with pain at his words. But to-day the tears burst forth and my voice trembled as I said, "I don't know when and how I

have done you wrong, but you have treated me worse than your enemies."

Whenever he smiled, I don't know why, Medini reminded me of a wolf. With that smile on his face he went out of the room.

The nurse came in. "The bandages have been removed, Madam" she said, "and he can see quite well. He told me to ask you to come to him at once."

My legs shook under me. Was there no power in Heaven or earth who can save me now? Was I to go myself, to welcome the shaft, that carried death in it? But it was not my own danger alone that I was afraid of. I could have died with a smile on my lips, if thereby I could have saved my husband from suffering. But this was going to be such a disaster which would involve one and all.

My husband sent for me again. This time I went. I walked like the condemned wretches who have to walk up the scaffold themselves. I approached the door. I saw him seated with his face turned the other way. He was no longer the marble image of a god, he had become human, there was sight in his eyes. Before he could see me, I gazed my fill at him. I wished I could have gazed at him thus my whole life.

But he turned too soon. As he turned his eyes fell on me. Lord of the Heavens what was that, I saw in his eyes! I had read in a story book that the Gorgon's eyes turned everybody into stone whoever looked into them. My husband's eyes too seemed to turn me into stone, even my heart froze and became as a lump of ice.

I heard him scolding the nurse. "Did not I tell you to call my wife?"

"Don't you see, sir, that she is standing there?" She replied a bit angrily.

"Medini!" called out my husband angrily.

I did not stop any more there, with trembling steps I went down trying to steady myself by holding on to the bannisters. There was an empty room, by the side of the kitchen. I shut myself in that room.

I was a Hindu girl and had been hearing

always that eternal hell awaited the suicide. But I was already in the fires of hell and had no fear of any other hell. If I had anything at hand then, I doubt very much whether I could have resisted the temptation of killing myself. But the room was thoroughly empty, as nobody had ever lived there. The floor was damp and disgustingly dirty, yet I flung myself down on it. I cannot remember exactly how I spent that twelve hours. Like one in delirium, my memory has become hazy in spots as if a wave of mist has rolled over it. Or perhaps I am no longer the same person who had been rolling on the floor of that damp room in agony; so I do not remember clearly what happened to her.

There were constant knocking at the door, but I did not reply. Towards evening, the door burst open with a mighty noise and half a dozen men stumbled into the room. The first among them was Medini.

Seeing me sitting there alive and well, they were struck dumb with amazement. The two servants and the clerks went out of the room with astonishment written large on their faces. Medini was in a fearful temper, "Are not you ashamed of yourself?" he stormed at me, "I never saw your like in my life. All day long we have been beating at your door, and you could not answer? We thought you had already gone to swell the rank of the heroines, who burn themselves to death in anger. So we had to break open your door, as the proper thing to do."

I did not reply. "Now get up", he went on, "and take something. You have gone without food the whole day. There had been other ugly brides too, in this family, but they were not driven away. They were given food and shelter, all right." As if I was dying with anxiety about my food and shelter!

I did not ask about my husband, neither did my brother-in-law mention him. As he went away, I too came out of the room. The servants were everywhere and I could do nothing before them. I was their master's wife and I had to behave with proper dignity in their presence.

My husband had not sent for me again.

As night advanced, I slowly came upstairs. I still wore a costly Dacca Sari, and jewels. I took them off and put on some simple clothing which I had brought from my father's house and which still rested at the bottom of my old trunk. I placed my keys on the dressing table and put everything in order.

Then slowly I went down and out of the house into the darkness of the night.

I had not considered where to go, and what to do. I only knew that I would not stay to see that look in my husband's eyes again. Everything else, every other disaster. I was ready for.

What happened to me, afterwards would take a very large volume to relate. I sat on the stairs of the bathing ghat of the holy river Ganges, trying to make up my mind to go down two more steps. That would have ended all my troubles. But these two steps, I could not go down. I knew there were none to love or care for me, it would matter nothing to anybody if I died there and then, there were some, who might be glad even. So I determined to live to thwart their evil desires. My beloved brother-in-law, you might go on smiling your wolfish smile in the hope of seeing me dead, but I was not going to die. Perhaps I might go on living with my ugliness even after your handsome face had been reduced to ashes on the funeral pyre. But I was not going to think of the other, the person to whom I had dedicated my all. The god of stone, before whose altar I had burnt myself like incense. If I thought of him nothing could keep me alive. As long as the poor incense could serve him with fragrance, it has served. Now that nothing remained but ashes, he had forgotten. So let it too, forget itself.

A saintly man rescued me and took me away with him. I will never forget him in this life. Everybody else had seen my ugly outer self, but he saw the soul writhing with pain. So I found peace under his shelter.

He did not want to hear anything from me, perhaps he understood without my telling. My story must have been written large on my face. He stood by my side and said, "My child, don't destroy the life God gave you, because you are angry with Man. Come with me, I will lead you to the path of peace." I did not hesitate, but followed him with perfect faith.

His wife received me very kindly. There were no other persons in the house besides these two, no children, no servants. I liked the quiet; the wound in my heart began to heal gradually.

They never asked me anything about my past life. They were worthy in every way to shelter the homeless, to be friends of the friendless. I thank God, that he did not put me in the power of some persons who only

want to satisfy their curiosity under the pretext of befriending those in trouble. used to help the lady of the house in her household work. She accepted my help smilingly and never made me ashamed by making much of it. They did not know whence I had come, what kind of a person I was, yet they trusted me implicitly.

After I had recovered a little from my terrible shock, the gentleman came and said, "Do you want work of any kind? I think, I can find satisfactory work for you. You are educated, so you can serve as a teacher in some girls' school."

When I taught myself, I never for a moment thought that one day I might have to depend on it for a livelihood. I regarded my learning as an ornament, put on to please my husband. It was given to me by him, and I did not want to sell it for a livelihood. I had not brought with me any other keepsake, so I determined to treasure this within my heart.

"I don't want to be a teacher," I said, "I am a good nurse for the blind. If you can secure work for me in some home for the blind, it would suit me perfectly."

He did so. I became a paid nurse in a hospital for the blind. Among the sightless, I could forget my ugliness very easily.

The hospital was situated outside the town in the midst of a large open field. It seemed to me as if I had returned to my native village. The trees waved their leafy arms, the water of the rivulet sang, the birds twittered. The women from a neighbouring village gathered together by the side of the bank in the evenings. I used to hear their chattering and gossip. From the terrace one could see miles of paddy fields, mango-groves and bullock-carts wending their leisurely way across the the village road. I felt as if I had been dreaming and had just woke up in the midst of my girlhood again. The home of my husband, he himself, the days full of bitter pain and pleasures seemed gradually to disappear like mist before sunrise. But the wound remained which told me it was not a dream. Still I wanted to forget.

I never looked at a newspaper for fear of coming across familiar names. I kept myself engaged the whole day with my patients so that I might not have time even for thinking.

Month after month passed on like this. The wound healed somewhat, the burning

pain ceased. I could have welcomed even Medini now.

One morning, I was sent for by the matron. "The big room on the first floor must be made ready for receiving a new patient. You are to take charge of him. They are very rich people and want to give him every convenience."

I made everything ready. The new patient arrived. As he was being taken down from the carriage, I looked. It was the ever old, ever new face. How did he come to lose the light which he had recovered after such trouble?

"What are you staring at?" Scolded the matron. "Lead him to his room."

I came back to myself as if from a swoon. I led the way silently and his attendant followed with him. This was a man, I had never seen before. He placed the patient on a chair and retired. As he was going out, I made one of the nurses ask him, "How long has he been in this condition?"

"Oh, many days," replied the man "He recovered once, but accidentally a wrong medicine was dropped into his eyes, and he lost his sight for ever."

I wished, I could have throttled myself then and there. Why did I leave him helpless in the midst of demons? Because I could not bear looks of derision he had to lose his sight for ever. But never more would I leave him. I must expiate my sin.

In the evening I carried in his dinner. As I was about to place it ready before him he suddenly caught one of my hands in both his own and called, "Malina!"

The plate dropped from my hand with a clatter. The tears burst forth from my eyes and I flung myself down at his feet, crying, "How could you know me?"

"In the way, I did before," he answered. "I know your footsteps, I could sense your presence from another room. Did you think I would fail even when you stood before me? The sight of the blind never fails, my darling."

I sat silent for a while. Then asked. "Have you forgiven me?"

He smiled. He placed his hand on my head and said, "Yes, I have. You did right by coming away. It was by losing you, that I could know your true value. You were far more precious to me than my own sight. My sight could not comfort me. I don't want it. We came together in the dark, let us remain in the dark. We are not

fit for light. You will remain for ever the incarnation of heavenly beauty to me in any darkness. The sight that insulted you won't return again."

So there we remained. But a thorn remained woven together for ever with my

rose. He gave his sight for me and this disaster gave me back the greatest treasure of my life. It was like the proverbial jewel in a cobra's head. The poison embittered my whole existence, yet the radiance of the jewel made me forget this great evil.

Concluded

INDIAN DELEGATIONS TO THE LEAGUE OF NATIONS

BY JOYTISWARUP GUPTA

THE Assembly which is the parliament of the League is composed of not more than three delegates from each member state of the League. The three delegates from each state, however, command only one vote. From the very birth of the League the Indian delegation has always consisted of the Secretary of State for India or a retired British Government official, an Indian prince and an official or non-official Indian on whom the Government of India happened to fix its fancy for the time being. Thus all the three members from India have entirely different training, equipment, mental and political outlook. They must needs have widely divergent views on the many questions which may come up before them, on all of which they must needs jointly deliberate and choose a line of action which may be in the best interests of their country. These three members might co-operate and co-ordinate their activities in the most perfect manner but from the nature of their heterogeneous composition they cannot be expected to so closely scrutinise, examine and study the various questions and then present their own views, as the views of the entire delegation with all the force and weight of expert knowledge and emphatic arguments as the delegations from other countries all the members of which are already fellow-workers in the political work of their country and are imbued with common aims and ideals. The Indian princes living in an atmosphere oversaturated with the worst form of aristocracy and autocracy or the sun-dried bureaucrat, who owes his official position in spite of the Indian Nation, can never be a match for the prime minister or any other member of the Government of any

country who owes the position he has in his own country not to the incidence of birth or office but to the confidence he has been able to gain for himself from his nation by virtue of his education, ability, enthusiasm and devotion to duty after passing successfully through a very careful test of a long record of selfless service to the cause of his country. When three such *true* representatives of their country sit together in an International body they will, indeed, be able to *truly and most efficiently* represent their countries especially when all technical and expert knowledge is made available to them by a body of substitute delegates and trained experts attached to them. Thus the Indian delegation, if it is to truly and adequately represent India must consist of members who are not poles asunder from each other and who may not belong to such widely divergent species as the autocratic Indian prince, bureaucratic government official and an irresponsible Indian, all three of them owing allegiance not to the Indian nation but to an alien bureaucracy. The Indian delegates must be elected by the elected representatives of the Indian legislature. If it is necessary to have a Government official let the elected members of the Assembly be called upon to elect anyone of the several ministers in the provinces.

It is difficult to understand as to how and why an Indian prince is always nominated as one out of three delegates from India. It is as clear as daylight that for all political purposes British India and each Indian State are entirely different political units or "States." An entirely different system of Government prevails in British India and Indian states.

The inhabitants and the several departments of British India are busy in solving entirely different problems from those which are engaging the subjects and departments of each Indian State. Though the inhabitants of British India watch with keen interest the events in sister Indian states and want to help each other just as European states do between themselves, yet there is nothing common in the home or foreign policies of British India and Indian states just as there is nothing in common between the different political states of Europe. How then can an Indian prince represent British India or the officials and statesmen of British India represent the Indian states? They can certainly not do so in the ordinary accepted or dictionary meaning of the word "represent," but they have been doing so for all these six years according to the Indian bureaucratic vocabulary. The constitution of the League of Nations does not provide for the consolidated representation of several political states acting together and the sending of a joint delegation from British India and the several states combined is thoroughly illegal and violates both the letter and spirit of the constitution of the League. The Indian delegation itself is reduced to the position of a farce, sham and nullity. If the Indian states or any one of them are anxious for their representation on the League, let them by all means qualify themselves for its membership, apply for it and, if their application is accepted pay for their membership and sit on the Assembly of the League as fully statured men and not as mere dummies of the Indian Government by its grace and as its show boys.

It is certain that the inclusion of an Indian prince in the Indian delegation does no good either to his state individually or all the Indian states put together. The nomination tickles the fancy of the prince who happens

to be selected. He spends fabulous sums during his sojourn abroad and inevitably all that money goes to the pockets of Europeans. The British Government has got to play a farce in sending an Indian delegation and it does not very much concern her as to who the actors are as long as they are prepared automatically to repeat "his master's voice." Perhaps the Indian princes take their nomination as a reward of their services during the war and the British Government does not mind, as long as it does not cost her anything, to give this alimony for the very happy consummation which resulted in the success of the allies and the bleeding white of India.

One thing more which the Indian princes will do well to consider before they agree to attend the League of Nations. No member state of the League whatever—whether monarchical or republican—has ever been represented by its king or president. Why should then an Indian prince of all rulers and kings of the world personally go down—and that not at his own wish or pleasure, but at the direction of another Government—when none others have ever personally attended even one single session of the League. Just think what the statesmen from the whole world will think of our princes. Surely nothing better than the torch-bearers of the might of the British Government and the dignity of the Emperor of India. The princes should certainly not allow their position and status to be compromised in this way. Let the chamber of princes protest against the treatment meted out to the dignity of its members. If the Indian states must needs be represented let an enlightened prime minister be sent who would be able to rub shoulders with the greatest statesmen of the world.

THE POET AS'VAGHOSA AND HIS SCHOOL

By DR. M. WINTERNITZ

UP to the year 1892 when the French scholar Sylvain Levi published the first chapter of the *Buddhacarita*,¹ hardly anything more than the name of As'vaghosa was known in Europe. Today he is known to us as one of the greatest poets of the Sanskrit literature, as the predecessor of

Kalidasa and as the producer of epic, dramatic and lyric poems. We know as yet little about his life. All traditions concur only in one point, that he was a contemporary of King Kaniska (about 100 A. D.) and that he is to be regarded as one of the leading personages connected with the Mahayana

system, if not as one of its founders. It is quite certain that he was born in a Brahmana family and had received a thorough Brahmanical education before he went over to Buddhism. As a Buddhist he probably attached himself at first to the Sarvastivada school, but he laid great stress on Buddha-bhakti and thus prepared himself for the Mahayana system. Saketa (i. e., Ayodhya, modern Oudh) is most frequently assigned as the place of his birth and native land, but Patna and Benares too are sometimes mentioned in this connection. His mother was named Suvarnaksi. The Tibetan biographer of As'vaghosa says of him: "There was no problem which he had not solved, not a single opposition which he did not overcome. He defeated his adversaries as frequently as a strong wind brings down rotten trees." From the same source of information we learn that he was also a distinguished musician who himself composed musical pieces and wandered about in the markets with a troop of singers. There he played and sang with his choir melancholy songs about the futility of existence, and people stood still around, attracted by the beautiful melodies. In this manner he gained a great deal for his religion.² The Chinese pilgrim I-tsing who travelled in India in 671-695 A.D., speaks of the learned monks who successfully combat the heretics, further the cause of the religion of the Buddha and are for that reason esteemed in the world higher than gods and men, and says that in every generation there are but few such men,—men like "Nagarjuna, Deva and As'vaghosa of antiquity." The same I-tsing also says that in his time, among others, a selection of holy texts prepared by As'vaghosa was read before the holy places of the Buddhists. Moreover, he knows him as the author of songs and the Buddha-Carita and the Sutralankara.

I-tsing says of the Buddha-Carita that it is an extensive poem which describes the life and work and the Buddha "from the time when he still lived in the royal palace up to his last hour in the grove of Sala trees." He adds: "It is widely read throughout the five divisions of India and in the lands of the Southern Sea³. He robes diverse thoughts and ideas in a few words which gladden the heart of the reader so much that he is never tired of reading the poem. Moreover, it should be considered meritorious to read this poem because it contains the noble doctrines given in a concise form." It appears from these words that I-tsing saw the Buddhacarita in that form which it possesses in the Chinese version, in which the poem consists of 28 cantos and the narrative is carried up to the Nirvana of the Buddha. As the Tibetan version too contains 28 cantos, we can surely take it for granted that in our Sanskrit text which consists of 17 cantos and ends with the conversions effected in Benares, only a torso of the poem has been preserved for us. Indeed, it is a torso by all means, because even of those 17 cantos only 13 are old and authentic. A certain Amrtananda who was active as a copyist in the beginning of the nineteenth century, composed the concluding portion because (as he himself has confessed) he could not find a single complete manuscript.⁴

But what the Chinese pilgrim says in praise of the Buddhacarita, we can but fully corroborate judging by the torso that is left to us. Here in fact, we have for the first time, a proper Buddha-epic composed by a real poet,—a poet, who, filled

with sincere love and veneration for the exalted figure of the Buddha and deeply impressed by the truth of his doctrines, knows how to represent the life and the teachings of the master in a noble and artistic but not artificial language. The Buddhacarita is technically called a Mahakavya or "great poem" i. e., artistic court epic and is written in the so-called Kavya-style, the beginnings of which have been traced already in the Ramayana. Valmiki and his immediate followers were the predecessors of As'vaghosa as he himself was the predecessor of Kalidasa. All the three great poets however, have this in common that they are still modest in the use of Alamkaras or "ornamentations." As'vaghosa is restrained even in delineating the miracles of the Buddha-legend as well as in his style and language. He always avoids such exaggerations as we find, for instance, in the Lalitavistara. Instead of the chaotic disorder of the texts like Mahavastu and Lalitavistara, we find in the Buddhacarita a well-judged and artistic arrangement of the contents. Although the poet is quite familiar with the ancient holy texts, he still differs from them with a certain freedom. Not that he had changed anything of the traditions, but he understood now to robe the legends known from antiquity in a poetic garment and to give original wording to the well known doctrines of the Buddhist Sutras. As'vaghosa is always,—at least in the Buddhacarita—more a poet than a monk. How different, for instance, is the poetical description of the excursions of the young prince in the third and the fourth cantos from that in the Lalitavistara!

There is first of all described in a beautiful manner how on receiving the news that the prince has come out, the ladies of the city hurry eagerly from their chambers to the roofs of the mansions and to the windows. Hindered by the strings of girdles which had slipped down they rush forward urging and pushing one another in great hurry, frightening the birds on the roofs by the clatter of their girdles and anklets. The lotus-like faces of the ladies looking out of the windows gave the impression as if the walls of the houses were decorated with real flowers.⁵ Then the meeting with the oldman sent by the gods is beautifully described. The prince is shocked and asks.

"Who is the man that comes here, O charioteer, with white hair, the eyes deep in their holes, bending down on his stick, the limbs hanging loose? Is it a change produced by nature or is it due to chance?"

To this the charioteer answers:

"It is age that has broken him—age, the ravisher of beauty and the humbler of strength, the cause of sorrow and the end of delights, enemy to the sense and bane of memories.

"He too was suckled in his mother's breast as a child, has learnt to walk in course of time, gradually he grew to be a vigorous youth, gradually has age overtaken him."

After the prince learnt about age, illness and death in three excursions, he can no more find any peace. In vain the family priest, on the advice of the King, summons the ladies and girls of the palace to have recourse to all the artifices of love in order to ensnare the prince and draw him away from his gloomy thoughts,—he remains unscathed by all these sweet allurements. He only wonders at the lively activity of the ladies and cries out (IV. 60 f.):

"How bereft of sense the man appears to be who has seen his neighbour ill and old and dead and still remains unmoved and unafflicted, just as a tree, robbed of its blossoms and fruits, is cut down and felled and none of the neighbouring trees grieves for it."

The representation of love-scenes is indispensable to artistic court-poetry. Our poet fulfils this condition inasmuch as he describes the amorous sports of the beautiful ladies by which they try to entice the prince to themselves (IV. 24-53), just as he reveals his knowledge of critics in the magnificent description of the night-scene in the ladies' hall which causes the prince to fly from the palace. A court-poet must also be familiar with the principles of Nitiśāstra or politics. These principles are expounded to the prince by the family priest (IV. 62-82) to divert him from his meditations. Finally the representation of battle-scenes too is a feature of the court-poetry. Our poet meets also this requirement inasmuch as in the XIII canto he presents a vivid description of the battle between the Buddha and Mara with his army.

The second poetical work of As'vaghosa, the *Saundaranandakāvya*,⁶ also belongs to this same class of artistic court-poetry. This is likewise connected with the life and history of the Buddha, but in it he represents especially those scenes and episodes which were slightly touched or not at all mentioned in the *Buddhacarita*. Thus in the first canto the story of the foundation of Kapilavastu is elaborately described. The real substance of the poem however is formed by the story of the enamoured Nanda, the half-brother of the Buddha whom he made a monk against his will.

As Sundari the beautiful wife of Nanda mourned and grieved for her husband, so Nanda too longed for his beloved. Fruitless were the efforts of the brethren of the order to console him. Even the words of the Buddha could not change his mind. Then the master took him by the hand and rose to heaven with him. On the road they saw in the Himalayas an ugly and one-eyed ape and the Buddha asked him if Sundari was fairer than her, to which question Nanda of course answered in the positive. Soon afterwards they saw the Apsarases in heaven and Nanda found that the difference between them and his wife was as great as that between the latter and the ape. From that moment he contracted a passionate desire for these heavenly nymphs, and coming back to the earth he devoted himself zealously to ascetic practices in order to attain heaven. Then Ananda taught him that even the joys of heaven are vain and transitory. Nanda at last is convinced and goes to the Buddha to say that he has no more any desire for the Apsarases. The Buddha is highly pleased and preaches to him (in several cantos) the principles of his doctrine. Now Nanda went back to the forest and practised the four great meditations and became an Arhat. In his thankfulness he repaired to the Buddha and signified his veneration for him; but the master full of sympathy for all, desired him, now that he had reached his goal, to preach to others of salvation and lead them to deliverance.

Not a single Mahayana doctrine is found in the *Buddhacarita*, but the concluding portion of the *Saundaranandakāvya* already exhibits a leaning for the Mahayana doctrine. It is not sufficient that Nanda should be a saint who has attained Nirvana, but he must also be an apostle. The third great

work of As'vaghosa,—the *Sutralankara*, is known to us as yet only from a French translation of its Chinese version dating from about 405 A. D.⁷ This too contains many stories absolutely of the Hinayana type. The *Sutralankara* or the *Sutra-ornament* is a collection of religious legends of the Jatakas and the Avadanas which are narrated in prose or verses of the style of artistic poetry. Many of the legends are old and well-known, for instance, those of Dirghayaṇus (prince Longlife) and King Sibi. Others indeed exhibit more of the spirit of the Mahayana or at least Buddhabhakti which is more and more Mahayanistic. No. 57 is an example of this sort and at the same, one of the finest stories of the collection:

A man came to the monastery with the desire of getting admitted into the order. The disciple Sariputra examined him and found that in none of his existences through the aeons he had produced a single meritorious act and declared him unworthy of being admitted into the order. The man left the convent in tears when he was met by the exalted Buddha himself, whose heart was full of pity and who was desirous of converting that human being, "as a mother who loves her child." He placed his hands on the head of the expelled person and asked "Why dost thou cry?" He answered that Sariputra had refused him admittance. Then the Buddha consoled him "in a voice like the distant thunder" and declared that Sariputra was not omniscient. The exalted one brought the man back to the monastery himself and before all the monks he spoke about the Karman and the meritorious act by which the man had earned for himself a right to deliverance. In a former birth he had been a poor man and was once wandering about in wooden hills to collect wood when a tiger fell upon him. Full of anguish he cried out "Reverence to Buddha". For this word the man would be entitled to deliverance. The Buddha himself ordained him monk and soon he became an Arhat.

That the *Sutralankara* is of later origin than the *Buddhacarita* appears from the fact that the latter is quoted in the former.⁸ As King Kaniska appears in two of the narratives of the *Sutralankara* very probably at the time of composing this work, As'vaghosa was an old man living in the court of that king. It is, however, very much to be deplored that as yet we know only the Chinese version of the *Sutralankara*. Not only is it in itself an important literary work whose merits (as Sylvain Lévi rightly observes) are still perceptible through two translations, but it is of no inconsiderable importance for the history of ancient Indian literature and culture on account of references to the epics *Mahabharata* and *Ramayana*, and the contest between the philosophical doctrines of the *Samkhya* and the *Vaisesika* systems as well as to the religious ideas of the Brahmins and the Jains and on account of all sorts of allusions to writing, art and painting contained in it.

Still more deplorable is the fact that with regard to some other works of As'vaghosa, a just doubt is entertained as to whether they at all were composed by him or not. This is the case particularly with the *Vajrasuci* or "diamond-needle," a work, highly interesting at all events, in which the Brahmanical caste-system has been sharply criticised. Indeed, the author takes the standpoint of the Brahmins (which is certainly very effective) and wishes to prove by quotations, from

the vedas, the Mahabharata and the law-book of Manu, how iniquitous are the claims of the Brahman caste. As B. H. Hodgson published a translation of the text already in the year 1829 and L. Wilkinson in 1839 edited the text, they were charmed by the quite European and democratic spirit in which here the equality of all classes of men has been defended, "as in joy and sorrow, life, intelligence and general behaviour, death and birth, love and fear, they are all similar." Also on account of the quotations from Brahmanical texts it would have been of great importance for the literary history if we could be sure about the author and the age of the work. In favour of the authorship of As'vaghosa it would be said that in the Sutralankara (No. 77) Brahmanical views are contested in the same way as in the Vajrasuci by means of quotations out of the law-book of Manu. On the other hand, the Vajrasuci is mentioned neither in the Tibetan Tanjur nor by I-tsing among the works of As'vaghosa. A Vajrasuci—"Refutation of the four Vedas," ascribed to Dharmakirti, which was translated into Chinese between 973 and 981, is said to be included in the Chinese Tipitaka catalogues.⁹

It is quite uncertain whether the works ascribed to Asvaghosa by the Chinese, Japanese and the Tibetans are actually composed by him. As'vaghosa's fame as a Mahayana-teacher rests on the Mahayanasaddhotpada (The origin of the Mahayana faith), a philosophical work which is studied in the convents of Japan as the basis of the Mahayana system. "The poet of the Buddhacarita" says Levi "appears here as a deep metaphysician and the bold renovator of a doctrine which may be said to have regenerated Buddhism." It is, however, anything but certain, even highly improbable that it should actually be the work of the poet As'vaghosa, for it contains doctrines which belong to a later time. So long as however we do not get the Sanskrit text of the work, any final decision about the time of its composition and author is out of the question.¹⁰

The Satapancasatikanamastotra, or "the Song of praise in 150 verses" is ascribed to As'vaghosa in the Tanjur, although according to I-tsing it is a work of the poet Matrceṭa. I-tsing is never tired of praising this Matrceṭa, who at all events, belongs to the school of As'vaghosa and for that reason is confused with him.¹¹ It is charming, he says, to hear the monk in the congregation recite Matrceṭa's hymn in 150 verses or "that in 400 verses." "These charming poems resemble heavenly flowers in beauty and the exalted principles laid down in them rival the grandeur of the lofty peaks of a mountain. As he is regarded as the father of literature, every poet in India who composes hymns, imitates his style. Even men like the Bodhisattvas Asanga and Vasubandhu have greatly admired him. Everywhere in India, a monk, as soon as he is able to recite the five or the ten precepts learns the hymns of Matrceṭa." According to a legend, in a former birth, he was a nightingale singing lovely melodies in praise of the Buddha. I-tsing himself has translated the "hymn in 150 verses" into Chinese. Now the fragments of the Sanskrit original too of the hymns of Matrceṭa have been found in central Asia and W. Siegling has succeeded in restoring about two-thirds of the text from the fragments of manuscripts from Turfan. They are composed in verses of artistic but not exaggerated Kavya style.

Sura or Aryasura, probably of the same school although a poet of a much later period, is better known, and his Jatakamala closely resembles the Sutralankara in style. Jatakamala or "the garland of Jatakas" is however only a generic name. Various authors have written Jatakamalas, i.e. they have freely reproduced a selected number of Jatakas in artistic and poetical language. Aryasura too has not fabricated any new stories either; he only reproduced ancient legends in artistic and elegant language. The style of the prose as well as the poetry, is the Kavyastyle, but of a noble and superior quality, more artistic than artificial. Just like the Jatakas, the Jatakamala too was intended to be used by the monks in their sermons. Yet the poet who perhaps himself was the court-preacher, has, at all events, only the monks in view, who held their sermons in high circles, in which the Sanskrit poetry was understood and adored. The work contains 34 Jatakas which like the 35 Jatakas of the Cariyapitaka, illustrate "paramitas" or "perfections" of a Bodhisattva. Among the few stories that cannot be found in the Palijataka collection is the first in which is related how the Bodhisattva saw a hungry tigress about to devour her own whelps and killed himself and offered his own body to her as food. This highly characteristic story is reproduced here in extracts:—

"Even in former births, the Lord showed His innate disinterested and immense love towards all creatures and identified himself with all beings. For this reason we ought to have the utmost faith in Buddha the Lord. This will be instanced by the following great performance of the Lord in a previous birth which has been celebrated by my guru, a venerator of the three jewels, on authority because of his thorough study of virtue of his religious practices.

In the time that the Bodhisattva who afterwards became our Lord, benefited the world by manifold outpourings of his compassion, gifts, kind words, succour and similar blameless deeds of a wisdom-cultivating mind, quite in accordance with the engagements to which he had bound himself, he took his birth in a most eminent and mighty family of Brahmans, distinguished by the purity of their conduct owing to their attachment to their religious duties." He grew up and soon obtained complete mastery over all sciences and arts. A large store of wealth and fame fell to his share, but he took no delight in worldly life and soon retired into the solitude and lived as a holy settler in the forest. One day he was wandering about with only one disciple in the mountain where he saw a young tigress in a cavern, exhausted with hunger, regarding her own offspring as food, who thirsting for the milk of her udder, had come near her, trusting and fearless.

"On seeing her, the Bodhisattva, though composed in mind, was shaken with compassion by the suffering of his fellow-creature as the lord of the mountains by an earthquake. It is a wonder how the compassionate, be their constancy ever so evident in the greatest suffering of their own, are touched by the grief, however small, of others."

Then he sent away his disciple to fetch flesh,—but it was only a pretext to be alone. He had already made up his mind to cast himself into the precipice and to become food for the tigress. He strengthens his resolution by the thought that this

fruitful earthly body has only one quality,—that of being sacrificed for another. Besides he would thereby leave behind an encouraging example for those who in the world wish to do good and shame the selfish, would point out the way to heaven to the charitable and would himself ere long obtain complete enlightenment.

He wishes for nothing else;—

"Verily, as surely as this determination does not proceed for ambition, nor from glory, nor is a means of gaining heaven or royal dignity, as surely as I do not care even for supreme and ever-lasting bliss for myself, but for securing the benefit of others: as surely may I gain for it the power of taking away and imparting for ever at the same time, the world's sorrow and the world's happiness, just as the sun takes away darkness and imparts light."

With these words he flings himself down into the cavern. The tigress is attracted by the sound, desists from slaughtering her whelps and falls upon the corpse of the Bodhisattva to devour it. When the disciple came back and saw the

spectacle he was deeply stirred by emotion and uttered a few verses full of veneration for his exalted master. Men, demi-gods and gods expressed their admiration for the Lord by throwing garlands, jewels, clothes and sandal powder over the remaining bones. The infinite kindness of the Bodhisattva is magnified in most of the other stories.

I-tsing praises the Jatakamala (or Jatakamalas) among the works which in his time were highly valued and most read. Among the frescoes of the caves of Ajanta pictures of the Jatakamala with strophes of Aryasura in inscriptions are still preserved. Palaeographically the inscriptions may be dated in the sixth century. Now as another work of Aryasura was translated into Chinese already in the year 434 A.D., the poet very probably lived in the fourth century A. D.

[Translated from the original German of Dr. Winternitz's *Geschichte der Indischen Litteratur*, Band, II.—By BATAKRISHNA GHOSH.]

1. Sylvain Levi, *Le Buddhacarita d' As'vaghosa*, J. A. 1892, Serie S, tome XIX, pp. 201 ff. J. A. 1908 S. 10, t. XII, pp. 57 ff. That As'vaghosa also composed dramas, is proved by the discovery of the *Sariputraprakaraṇa*, a drama of As'vaghosa by H. Luders, *Sitzungsberichte der Berliner Akademie der Wissenschaften* 1911, page 383ff.

2. A. Schiefner in *Abhandl. der Preuss. Akademie des Wis., phil.—hist. kl.* 1859, page 259ff.

3. The Malaya archipelago (Sumatra, Java and the neighbouring islands) is meant. See I-tsing, *Record transl. by Takakusu* page XXXIX.

4. Also a MS. discovered by Haraprasad Sastri ends in the middle of the XIV. Canto (J. A. S. B. N. S. Vol-V, 1909, p. 47 ff.)

5. Kalidasa has imitated this description of As'vaghosa (*Buddhacarita* III, 13–24) in the *Raghuvamśa* (VIII, 5–12).

6. The lucky discoverer and Editor of this poem is Haraprasad Sastri (*Bibl. Ind.* No. 1251, Calcutta 1910). Cf. A. Baston, J. A. 1912, S. 10, t. XIX, p. 79 ff. and F. W. Thomas J. R. A. S. 1911, p. 1125 f.

7. *Sutralankara* traduit en français sur la version Chinoise de Kumarajiva par Ed. Huber, Paris 1908. Fragments of the sanskrit original in ancient palm-leaf MSS. have been discovered by Luders from Turfan (*Bruchstücke buddistischer Drama*, Berlin 1911, p. 63).

8. *Sutralankara*, trad. Huber, pp. 192, 222.

9. Banjin Nanjio, catalogue of the Chinese Trans of the Buddhist Tripitaka, No. 1303.

10. It was translated into Chinese first in 554 and then in 710 A. D. Teitaro Suzuki has rendered into English the second Chinese translation. (As'vaghosa's discourse on the awakening of the faith in the Mahayana, Chicago 1900). Suzuki takes As'vaghosa to be the author and declares him to be the real founder of the Mahayana on the ground of the Mahayana's *śraddhotpada*. My friend Prof. Takakusu who does not believe in the authorship of As'vaghosa, has communicated to me that in a more ancient catalogue of Chinese Texts, the name of As'vaghosa does not appear as that of the author.

11. According to the historian Taranatha, Matrceta is only another name of As'vaghosa.

CHRISTIANITY AS BHAKTI MARGA *

(A REVIEW)

By MAHESHCHANDRA GHOSH

THERE was a time when Christian missionaries tried to convert Hindus by vilifying their religion. But that method has not proved successful and they are adopting new methods to make Christianity acceptable to Hindus. They now say

—whatever good there is in Hinduism, is found in a better and more congenial form in Christianity. Christianity, is, according to them, the crown of Hinduism and should therefore be accepted by Hindus. But does India require Christianity for its salvation? Let Dean Inge answer.

DEAN INGE

We quote the following from the *Inquirer* of June 12, 1926.

"Dean Inge gave one of his thoughtful and

* CHRISTIANITY AS BHAKTI MARGA: By A. J. Appasamy, M. A. (*Harvard*), D. Phil. (*Oxon*), English Editor, *The Christian Literature Society for India*, Madras. Pp. viii+232; Price Re. 1- (paper); Rs. 1-8 (cloth).

challenging addresses last week at St. Anne's Gresham Street, London, when he discussed the relations of Asiatics to Christianity. He does not believe that Asia is calling to Europe for "more light", rather it recoils from Western thought and policy. As concerns religion, the Dean thinks there is a common ethical and religious ideal influencing the whole civilized world, and each people tries to find it in its own religion and does find it there. The other religions venerate the character of Jesus although they think myths have gathered round his name; yet none is quite satisfied with Christianity even apart from the myths".

Then the "Inquirer" quotes the following passage from the Dean's address—"If Asiatics become Christians they will develop a Christianity of their own, and although some may think that we have the divine promise that Christianity will ultimately be victorious everywhere, I think on the whole that it is likely that they will prefer to Christianize their own religion. After all, is not that mainly a matter for them? Supposing they worship a being with the same attributes. It does not very much matter whether they call him Buddha or Christ. We must look to things rather than words".

Nothing can be truer; and we draw the attention of Christian missionaries to what the Dean says.

INDIANIZATION

Christian Missionaries are not unaware of the difficulties of propagating Christianity. They have now hit upon a new plan. They are now thinking that they might be successful, if they could indianize Christianity. In the book under review Dr. Appasamy writes:—

"Observing then, on the one hand, that the trend of religious thought in India has been mystical and, on the other, that Indian Christians are drawn to mystical Christianity, I am led to think that the Christianity of the future in India will be largely mystical" (p. 5).

In expounding Biblical Christianity he has, therefore, introduced what he considers to be Bhakti elements of Indian Religions. He has quoted a number of passages from the Hindu Bhakti literature and expounded some of the texts of the Gospel and Epistles of John in the light of these quotations. In the 'Preface' the author writes—"The allusions to Hindu Bhakti literature are only brought in to elucidate by comparison or by contrast the teaching of the Fourth Evangelist".

The strangest thing is that the author should select for exposition the sayings of St. John who, according to him, "manipulates facts as well as theories to suit his own ends". "He was", says our author, "an original and independent thinker who did not tie himself down to accuracy even in fact" (p. 37). In another place he writes:—

"In the first three Gospels we see the lineaments of Jesus sketched slightly, though with plenty of accuracy and feeling, but in the Fourth they are filled out and idealized by the Evangelist who did not hesitate to draw much from his own experience" (59).

Such is the character of the Evangelist who has supplied him materials for expounding the teachings of "the Historical Christ (p. 14)".

WHY JOHN IS SELECTED

We can understand why our author has specially selected the Fourth Evangelist for ex-

position. His object is to prove that Christianity is also Bhakti marga. Indian Bhakti corresponds to Christian Love. As the Fourth Evangelist is the only Biblical writer who has given prominence to Love, our author has been compelled to appeal specially to him, while expounding the Bhakti doctrine.

But the author says that 'it is mainly for lack of space' that he has not constantly referred to the other writers (p. 196)

BHAKTI IN THE GOSPELS

Bhakti is the highest form of Love and Love is expounded in John's writings. But what is called the highest Love in his writings is really a very narrow and sectarian love.

The author has in one place raised the question—'who are the people whom we should love?' Then he says—"To this John replies: 'whosoever shall confess that Jesus is the son of God, God abideth in him and he in God' [i.e., John 4., 15]

Then the author comments:—"In the Fourth Gospel this love is strictly confined to the brethren, the members of the Christian Church. John's devotion to Christ is so exclusive that his love naturally extends only to those who like him are devoted to him and not to others." (p. 94)

The author understands that this is not what it should be. Hence the apologetic expression—"yet there is in the Johannine writings a strain of universal love as well as particular love" (94-95).

He thinks that love in other Gospels is universal. He writes, "In the synoptic Gospels Jesus commands us to love all men, Samaritan Schismatics, the military officers of an alien government, publicans and sinners" (p. 94.)

Here facts are misrepresented. Jesus himself says—"I am not sent but to the lost sheep of the house of Israel" (Mtt., XV. 24). He commanded his disciples:—"Go not into the way of the Gentiles and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Mtt X. 5, 6).

The fact is,—the love of Jesus was not always catholic and universal; it was in many cases narrow and sectarian (vide Modern Review 1923, Aug., Oct.)

God's LOVE

In Johannine writings God has been described as Love. But *his* love also is narrow and sectarian. He is the God of Christians and loves only the Christians. The author himself has quoted the following passage:—

"He that believeth on the son hath eternal life, but he who obeyeth not the son shall not life but the wrath of God abideth on him." [John III, 36].

Love is for those who accept Jesus and wrath is upon those who reject him. The believers have eternal life and the unbelievers shall be doomed to destruction.

There are in this world more unbelievers than believers. Then the major portion of Humanity are damned. Can this be the decree of a loving God?

Note here the use of the phrase "*The wrath of God*" (*he orge tou theou*). Wrath is then an attribute of God. The wrathful and vindictive God of the Old Testament is ever domineering over Christianity.

By no stress of imagination, by no manipulation of texts, by no tricks of interpretation can this God be made an object of love. He may be feared but never loved.

WHAT IS BHAKTI

In this, book the word '*Bhakti*' has been freely used but it has been shorn of all its grandeur and even of its essential characteristics. According to him true *Bhakti* is nothing but '*action*', loving action, and sometimes he has identified it with reflective knowledge. 'Gushing emotion' or 'rapturous feeling' or ecstatic communion has been eliminated from ideal *Bhakti*. This reminds us of the story of the medicine-man of Mr. Well's *Country of the Blind* and the two-eyed man who unfortunately found an access there.

"I have examined Bogota," said the medicine-man, "and the case is clear to me. I think very probably he might be cured."

"This is what I have always hoped", said old Yacob, (one of the elders of the country).

"His brain is affected," said the blind doctor.

The elders murmured assent. "Now, *what* affects it?"

"Ah :—" said old Yacob.

"*This*," said the doctor, answering his own question. "Those queer things that are called the eyes and which exist to make an agreeable soft depression in the face, are diseased in the case of Bogota, in such a way as to affect his brain. They are greatly distended, he has eye-lashes, and his eye-lids move, and consequently his brain is in a state of constant irritation and distraction." "Yes?" said old Yacob. "Yes?"

"And I think I may say with reasonable certainty that, in order to cure him completely, all that we need do is a simple and easy surgical operation—namely, to remove those irritant bodies."

"And then he will be sane?" "Then he will be perfectly sane and a quite admirable citizen."

"Thank Heaven for Science!" said Yacob.

The two-eyed man saved his eyes by making his escape from the country. But our Oxonian Doctor has succeeded in making a surgical operation and removing the heart of *Bhakti*. The throbbing was at the root of all evils. It is now all right; it does not throb. Will Hindu Bhaktas be satisfied with a *Bhakti* that does not throb?

BHAKTI AND LOVE

In *Bhakti* literature prominence is given to *Bhakti* and in the Gospels, to Love. The word '*Love*' is in English used in a good as well as in a bad sense. Love may be carnal. But that did not deter the translators of the N. T. from using the word in the spiritual sense.

In Greek there are three words to denote "love," viz—

- (i) agape (agapao = I love);
- (ii) philia (phileo = I love);
- (iii) eros (eramai = I love).

Agape depends upon choice, it can be commanded and countermanded. It is akin to esteem, reverence. *Philia* is natural and spontaneous love; it is personal and is characterised by warmth. Compared with it, *agape* is cold. Like the English word 'love', '*eros*' may be used in a good as well as in a bad sense. It is primarily soulful and indomitable love. It is gushing, rushing, and torrential. To this type belong the love of Psyche and Cupid of the Greek legend and the love of Radha and Krishna of the Hindu legend. Plato uses it in the purest

and most elevated sense (Vide Symposium, 211). His meaning is "the longing and yearning desire after that unseen but eternal Beauty" (Trench : Synonyms of the N. T., Section XII).

In the N. T. *eros* is never used, *phileo* is used 26 times and *agapao* 311 times in different parts of speech. The highest commandment in the Gospels is—"Thou shalt love (*agapesis*) the Lord (*Kurion*) thy God" (Matt. XXII, 37, Mk. XII 30; Lk. X. 27). The love here is *agape* and it is directed towards the Lord (*Kurion*). Necessarily this love is not instinctive or spontaneous; nor is it personal and warm. The Lord is to be loved by the force of will.

Bhakti has three stages of development, namely (i) infra-rational, (ii) national and (iii) supra-rational. At the infra-rational stage the *Bhakta* has no clear idea of the nature and object of *Bhakti*, he follows the traditional path mechanically without any reflective thought. Then comes the second stage at which *Bhakti* springs from, and is supported and guided by *Jnana* (knowledge). This *Bhakti* has been, in the *Bhakti* literature called, '*Jnanamisra Bhakti*' (*Chaitanya-charitamrita Madhyalila*, 8th Chapter). It lives in the region of 'why' and 'because' (=by cause). Here *Jnana* has its fullest play; it withholds nothing from *Bhakti* and contributes to it everything that it can call its own. Then comes the third stage at which *Jnana* keeps itself at the background. Whatever it can do, it has done at the second stage and now at the third stage it can render no more help directly. Rational *Bhakti* has now become Supra-rational. This does not mean that Reason has vanished and given place to un-Reason. It has only retired into the sub-conscious Region and is there keeping watch according to the Laws of that Region. It keeps itself ever ready for active service and can be invoked at any moment. The dog sleepeth: yet sleeping, sleepeth not, *Jnana* is that watch-dog.

Bhakti in its three stages of development may be compared to a three-storeyed building, the infra-rational stage being the first storey, the rational stage the second storey and supra-rational the third storey. The supra-rational *Bhakti* is never irrational; it is built upon and is higher than the rational. At this stage the human self flows into the Divine Self; one penetrates into the other, the human into the Divine and the Divine into the human. This commingling of the human and the Divine is the characteristic feature of the supra-rational *Bhakti*. This *Bhakti* is, in the language of *Bhakti Sastras* called *ahaituki*, that is 'uncaused', 'without any cause'. It flows naturally and spontaneously uninfluenced by what people call pleasure and pain, prosperity and adversity. It has arrived here at the plane of *Pure Intuition* [Readers may note here Bergson's distinction between Intuition and Intellect].

The '*agape*' of the Gospels approaches the second stage; but the *Bhakti* of the third stage has no parallel in the Bible or in the Biblical literature and is therefore pooh-poohed by Christian writers. Its nearest approach is the *Eros* of Plato. It may be reminded here that Platonic *Eros* is Pure Love. —Love purged of all the grossnesses inherent in love popularly so-called. It has also the characteristics of *philia* being natural and spontaneous, personal and warm.

THE RELIGION OF JESUS

The religion of Jesus consists entirely in prayer and work. Communion has no place in it and in

fact an absentee God cannot be commenced with. God lives in heaven in the midst of angels. The angels can see him but they see him as we 'see an ox' from a distance. Jesus had no idea that God can be seen in the soul and can be felt at the self of ourselves. In such a religion meditation means the contemplation of the power and glory of an absentee God. Our author "reverently conjectures" (181) that prayer means also "fellowship" and "communion." It is simply a conjecture and cannot be supported by any teaching of Jesus. Our author uses the phrase "prayer as communion." It is a meaningless expression. The English word 'prayer' never means fellowship or communion. It means simply 'asking,' and the Greek words which have been translated by the words 'prayer' or 'to pray' mean the same thing. The words which are used in the N. T. to express that idea are (i) *deomai*, *erotao*, *euchomai para kaleo*, *pros-euchomai* (as verbs), (ii) *deesis*, *enteuxis*, *euche* and *pros-euche*. There is not a single word here which can directly or indirectly mean fellowship or communion. The words have been idiomatically translated in the English Bible by (1) praying, (2) beseeching, (3) requesting, (4) asking, (5) desiring, (6) entreating, (7) wishing, (8) interceding. So we may confidently conclude without fear of contradiction that 'prayer' means 'prayer' and not communion or fellowship. But it is a laudable attempt to elevate the meaning of the word 'prayer'. It may be an internal growth of Christian consciousness or it may be an attempt at indianizing Christianity. Whatever it may be, there is no denying the fact that the religion of Jesus, as embodied in the Gospels, is nothing but prayer and work. Christians, therefore, following their master have attached importance to these two only and have generally ignored other aspects of religious consciousness. Semetic and European temperament is active and cannot appreciate the value of meditation and communion. These may be tolerated but are not felt as a necessity. Hindu saints and Bhaktas, on the other hand, consider these to be primary and 'prayer and work' to be secondary.

BHAKTI AND KARMA

We can therefore understand why Christians including our author complain that Hindu Bhaktas do not attach much importance to Karma. This complaint is both true and false. They allow *Sakama Karma* (work done with desire for fruits) but it belongs to a lower stage of culture. From the time of the *Gita* to the present time the Bhakti literature has always enjoined *niskama Karma* (work done without desire for fruits). The doctrine of the *Gita* is well-known. We quote below a Sutra from the *Narada Bhakti Sūtras*—a standard work on Bhakti doctrine:—"In the development of Bhakti the duties of the world must not be neglected; on the contrary, these also should be attended to but without any desire for fruits (*lit.* With Surrender of fruits). (*Sutra* 62.)

The question is often asked—Is work compatible with the highest form of Bhakti? Our answer is.—It is not only compatible but it is a necessary result. When the human self becomes united with the Divine self, he catches the nature of the Divine and becomes a god, as it were. If God loves and serves the world, he too, partaking of the nature of God, will necessarily love and serve the world. When God is not indifferent, he too cannot be indifferent. When God is active, he cannot be

inactive. He looks upon the world with the eyes of God, he loves the world with the heart of God, he works in the world with the hand of God. He becomes, as it were, the eyes, the heart, and the hand of God. When he is thus possessed by God, he cannot but do what would otherwise have been done directly by God himself. And in fact, what is applicable to God is applicable to the Bhakta also, though in a finite degree.

From the nature of Bhakti-Union also we thus see that Bhakta's love must be manifested in the service of God's creatures.

JESUS AS BHAKTA

In one place our author writes—"An Indian Bhakta cannot but recognise in Jesus a perfect expression of Bhakti" (p. 165).

Certainly Jesus is a perfect Bhakta according to the Christian ideal. But Christians should not complain if the Hindu ideal be different. Let us consider an important point. In the eighth chapter our author has quoted and expounded what is usually called the "*High-priestly Prayer*" (John xvii. 1-26). According to him "this prayer in the Gospel of St. John stands far apart from all the prayers which have been prayed by the best of men" and "it reveals him in one of his exalted moments" (182). This prayer is usually divided into three parts—for Jesus himself (verses 1-v), for disciples (6-19), for future believers (20-26).

The first petition is—"Glorify thy son, that the son may glorify thee (1).-----I glorified thee on the earth (4) And now, O Father, glorify me with thine ownself with the glory which I had with thee before the world began" (5).

Jesus wants self-glorification. But the Hindu ideal is altogether different. Bhaktas can never hanker after self-glorification. They do not want 'the sovereignty of the earth' nor the heavenly regions, nor even the power of Brahma (the creator). (Vide *Bhagavat*, vi., 11.25; x 16.17 etc.; Fraser's *Tukaram*, *abhangas* no 3135.) There are according to Hindu Sastras, four stages of Beatitude, viz: (i) *Salokya* (i.e. living in the same world with the Lord); (ii) *Samipya* (i.e. living near the Lord); (iii) *Sarupya* (i.e. to be like the Lord in form) and (iv) *Sayujya* (i.e. Union with the Lord). But the Bhaktas do not hanker even after these (*Bhagavat*, IX 4.67; *Tukaram*, 622). To them Bhakti is superior even to these four states of blessedness. Bhaktas too will sometimes, pray, but their prayer is for '*ahaituki Bhakti*' (uncaused, spontaneous Bhakti). We may here translate the well-known prayer of *Chaitanya*—I crave not for wealth nor for men, nor for a beautiful wife, nor for poetic inspiration, O Lord of the world. May mine be *ahaituki Bhakti* (Spontaneous Bhakti) towards thee in my birth after birth (*Chaitanya—Charitamrita*, *antya-lila*, Chapter 20.)

The second petition in the High priestly Prayer is for the welfare of his apostles and Jesus solemnly declares there that he is not praying for the unbelievers but only for the believers. He says *ego* (I) *peri auton* (concerning them) *erolo* (I pray). *ou* (not) *peri tou kosmou* (concerning the world) *eroto* (I pray), *alla* (but) *peri hon* (concerning whom) *dedokas* (thou hast given) *moi* (to me). (John XVII. 9.)

The translation given in the R. V. is:—"I pray for them; I pray not for the world, but for those whom thou hast given me."

CHRISTIANITY AS BHAKTI MARGA

Weiss paraphrases thus:—

"That it is not the world hostile to God for which Jesus prays, but it is for those whom God Himself has given him, because they are the property of God, is plain from the tenor of this petition of Jesus according to which God must have the greatest interest in the salvation of the disciples. (Comm; Vol II, p. 381).

M. Clymont writes:—

"In the Johannine writings the world (of unbelievers) is regarded as self-excluded from his favor' (The Century Bible, John, Comm.)

In the Protestant commentary of Schmidt and Holzeudorff we find the following notes:—"The world is that part of humanity which has shown itself and will show itself incapable of receiving the divine salvation in opposition to those whom God has given to the son and who are not of the world" (Vol. I. p. 243).

Following Augustine and Theophylact,—Wordsworth writes:

"I pray not for those who live according to the lusts and vanities of the world (Aug, Theoph.) (Greek Testament Vol. I. p. 348). Melanethone's commentary on the passages is:—

"Vide horrendum Judicium Christi de mundo, cum negat se orare pro mundo damnataque quicquid est mundi quantumvis speciosum" (quoted in the Expositor's Greek Testament)

We give below the literal translation of the passage:—

"See how dreadful is Christ's Judgment of the world when he refuses to pray for the world and condemns whatever is of the world howsoever splendid."

Jesus prayed for himself, for his apostles and for his future disciples. But at the same time he affirms that he is not praying for the unbelievers. What does this mean? Suppose the father is going to distribute alms. His well-beloved son and adviser comes forward and says, "Father, give alms to this man and to that man. But I do not request you to give alms to the man yonder." Does it not mean that the father should not give alms to the third man? In the Biblical passage Je us' denial to pray for the unbelievers must therefore mean that God should not favour them and that they should ever remain in their unbelief and wickedness and that they should be condemned to eternal hell. This desire of Jesus is monstrous. The mildest interpretation is that Jesus will not pray for the welfare of those who have not accepted him. Even this interpretation makes him vindictive.

According to the Indian ideal such a man is not regarded as a true Bhakta.

(6) Now we shall discuss the fourth petition of the Lord's Prayer which was taught by Jesus himself. The true translation is—

"Give us to-day our bread for to-morrow" (Matt. VI.) The whole L. P. has been fully discussed in the Vedic Magazine, 1925 (Vide also the Modern Review, December 1924). The disciples were taught this prayer by Jesus himself who considered this to be an ideal form of prayer. Jesus and his immediate followers left their home and their father, mother, brother, sister and other worldly relations. They were *Sannyasins*. Jesus, a *Sannyasin*, asks his disciples who also were *Sannyasins*, to pray to-day for tomorrow's bread. Every day the prayer was to be for 'bread

for the morrow'. The prayer is quite innocent and unobjectionable. But it is not the prayer of a Bhakta. By way of contrast we cite here an Indian example. One day Chaitanya was served with a portion of *haritaki* (myrobalan) by Govinda Ghosh. Chaitanya asked him where he got the *haritaki*. Govinda said that it was the remainder of the *haritaki* used the day before. Then Chaitanya said— you store things for the morrow! You cannot remain my follower: go home and live as the worldly men do."

What a contrast!

(c) Let us now consider another scene. Jesus was at first a village preacher but afterwards he went to Jerusalem, the metropolis of Judaism to proclaim the Gospel. But he could do nothing there and he felt that he failed in Jerusalem. He made there powerful enemies and he felt that they were conspiring against his life. He feared arrest by the authorities and the fear of death was upon him. He went away to a garden called Gethsemane. He parted from his disciples and took with him only Peter, James and John. According to Mark "he began to be greatly amazed and sore troubled" (began to show signs of great dismay and deep distress)—"Twentieth century N. T.) And he said unto them, "My soul is exceedingly sorrowful even unto death" (MK. XIV. 33-34.) He made arrangement for armed resistance (LK. XXII. 36, 38). Great terror was upon him and he prayed, "Abba, Father, all things are possible unto thee: removethis cup from me" (MK. XIV, 36). This prayer is followed by the following words:—"How be it not what I will but what thou wilt" many competent authorities consider this portion to be an addition by the Evangelist who could not think that a prayer of the Messiah could be refused or that the Messiah need plead to God like a child appealing to its parents."

Then, according to Luke (XXII, 43, 44) there appeared unto him an angel from heaven strengthening him and being in an agony he prayed more earnestly and his sweat became as it were great drops of blood falling down upon the ground."

We honour the agony and the prayer of Jesus. We can enter into his innermost soul and almost feel what he felt. The prayer was human and heart-rending, but still it is unworthy of one who declared himself to be the Messiah. In the Bhakti world this agony and prayer belong to a lower level. A Bhakta never clings to life and is never afraid of death. If he dies, what of that? That also will be the fulfilling of the will of his Beloved. The removal of a bitter cup? No, no cup is bitter to him. Sweet is the gift of the Beloved. This is the ideal of a Bhakta.

Here also we find a contrast between the Christian and the Hindu ideal.

(d) There is another prayer found both in Mark and Matthew. While on the cross, Jesus cried in agony—

"My God, my God,
Why hast thou forsaken me?"

If a true Bhakta is killed, even then his union with his Beloved remains unbroken. To him 'death is no evil.'

Here also we find a striking contrast.

(e) We had no mind to refer to other undesirable aspects of the life of Jesus.

But as the author has himself quoted a particular passage with a view to enlogizing Jesus, we are compelled to refer to and comment on that passage. He is to prove that 'Christ is from above.' In this connection he quotes the following saying which Jesus addressed to unbelievers:—

"Ye are of your father the devil" (John, VIII, 44).

Can a man who treats unbelievers in this way be called a Bhakta? It is unworthy even of a gentleman.

From this passage as well as from his prayers we are led to the conclusion that Jesus falls far short of the ideal of a Bhakta.

If Christianity is to be transformed into a Bhakti religion, some of its principles are to be changed.

(i) Jesus should be regarded not as God, nor a Vice-regent of God but a torch-bearer, a teacher, a reformer, a prophet. Peter and other disciples did not place him above Moses or Elijah (Mtt.

XVII, 4; Mk. IX., 5; Lk. IX., 33). To them he was a *didaskalos* which means a teacher.

(ii) The theory of final Judgment and eternal damnation of non-believers and un-believers must be abandoned.

(iii) The relation between God and man must be regarded as direct and not mediate; and God must be regarded as the indwelling Spirit and Self of our self.

(iv) The meaning of the word "*neighbour*" (ho ptesion) must be widened. Our neighbour is not only he who helps us as in Luke X, 29—37, but all men, irrespective of creed or nationality.

(v) Make the Fatherhood of God, the Brotherhood of man, the Sisterhood of woman and kindness to all creatures the fundamental principles of Religion.

Unless and until these are done, Christianity can never be developed into a Bhakti religion.

SANNYASI REBELLION IN BENGAL

(Based on Unpublished Records)

By BRAJENDRANATH BANERJI

II.

1. ENGLISH DEFENSIVE ARRANGEMENTS AND ENCOUNTERS WITH SANNYASIS, 1773.

IN order to repress the Sannyasis effectively, the English authorities sent several detachments against them. Capt. Jones was ordered to march through the districts infested by the Sannyasis on his way to Cooch Bihar. Capt. Edwards, with his force of Pargana Sepoys, was sent to Chilmari. Capt. Stuart, commanding the 19th battalion of sepoy, was directed by the Collector of Rangpur to adopt the following plan against these marauders:—

"The Governor having informed me, that he has given you orders to march to Dinajpur for the protection of that and the Rangpur districts from the ravages of the Sannyasis, and having likewise directed me to communicate my sentiments for your proceeding, I therefore now inform you that the very body of Sannyasis who cut off Capt. Thomas and his party, and whose numbers are increased to 5,000 have taken possession of a fort at Santoshganj within the district of [Cooch] Bihar, the common name of which is Rahimganj. As the Governor expresses a strong inclination to retrieve our military reputation, as well as to punish as effectually as possible any set of armed men entering our districts in so riotous a manner, I am of opinion that you should not march directly

to this fort but that you should proceed on the west side of the Tista, until you arrive at a place called Jalpaiguri which is on the skirts of the Baikunthpur district. I mean by this, that you should endeavour by every means to stop their retreat to the westward, they having come in from the Morang Hills. You must inform yourself of all their motions for this purpose. Though my intelligences say, that you have no enemy whatever to cope with, but these Sannyasis who are actually in the pay of the Baikunthpur Rajah against whom an expedition is now on foot after the reduction of Bihar. I would recommend your being constantly on your guard against a surprise, the Sannyasis having great confidence in their numbers and having for some time past given it out that they were coming to this place.

"I shall be obliged to you if you will give me constant information by harkarahts across the country, of both of your own and the Sannyasis' motions, that in case your blocking up their retreat to the westward should oblige them to go towards the Brahmaputra, Capt. Jones may be able to act against them from hence." (Dated 20th Jan'y. 1773)*

Warren Hastings ordered up a second battalion from Berhampur to co-operate with Capt. Stuart, but to act separately, so as to

* Letter from Mr. Chas. Purling, Collector of Rangpur, to Capt. Stuart, dated Bihar 20 January 1773.—*Committee of Circuit Procdgs.*, pp. 916-18 (Bengal Govt. Records).

have the better chance of falling in with them. At the same time he ordered yet another battalion to march from the Dinapur station, through Tirhut, and by the northern frontier of the Purnea district, following the track usually taken by the Sannyasis, in order to intercept them, in case they marched that way. This battalion, after acting against the enemy, if occasion offered, was directed to pursue their march to Cooch Bihar, where they were to join Capt. Jones, and assist in the reduction of that country*.

We get much information about the encounters which these various detachments of the Company's troops had with the Sannyasis.

Capt. Jones came up with the Sannyasis, who had been joined by some of Darpadev's people, at 11 o'clock on 28th January 1773, near Shibganj. The enemy, emboldened by their vast numbers, immediately advanced and tried to surround the British force at a distance. The Captain detached parties on the flanks and rear which defeated the enemy's tactics and forced them to retire, so as to be beyond the range of the English firelocks. The Company's sepoys with great steadiness kept their ranks and advanced without firing a musket, though the Sannyasis' rockets killed one and severely wounded four of them. Finally the round-shot of the English had effect and the enemy broke and fled over the country, taking refuge in a fort 8 miles northwards, in Bhutan territory. The English, deeming a pursuit with their small forces to be dangerous, encamped at Shibganj. Next day, all the Sannyasis crossed the Tista river, sank the boats they had used, and thus escaped beyond the reach of the English. On 31st January Jones took possession of the fort of Rahimganj, as a safe base for further operations. His plan was to cross the Tista to Jalpaiguri, then "a principal fort of Darpadev, where the latter was reported to be inciting the faqirs to make another stand."†

Capt. Stuart was desired by the Committee of Circuit (27 Jany. 1773) to march towards Baikunthpur where the Sannyasis had proceeded with a view to join Darpadev, the zamindar of that place.‡ He encountered the army of the allies, and the action which followed is vividly described in the following letter:—

"At eight this morning [2 Feby.] I had the unexpected happiness to find myself within gunshot of the united army of the Sannyasis and Darap Deo, Rajah of the Baikunthpur country, which I was fortunate enough to rout without firing a shot till after their flight commenced. They were strongly posted behind a bank and presented me with a very extended front imagining, I suppose, that I would according to custom make my attack upon their centre. But perceiving their intention to close me in, I altered my first disposition and marched briskly up to their left flank which seemed to be their greatest dependence, as their musketry, jinjals, matchlocks and *banns* [rockets] played very briskly from that part. My resolve to attack their left proved very lucky and for there the whole Sannyasis, who were the enemies I wanted to meet, and the only ones I had to fear, were posted. They, confiding in their numbers and elated by their former success, showed a boldness that would have done them credit had their subsequent behaviour corresponded with it: indeed, their station was very secure and it was impossible to make any impression on them with my musketry till I carried the bank that covered their front. Perceiving this and determined not to expend a cartridge till I could present it to their breasts on the points of my bayonets, I ordered the battalion to march briskly up with shouldered arms till we were within a very small distance of the bank, when I gave orders for the whole to recover. This motion, together with our observed steadiness and resolution, had the desired effect, and the enemy took to flight with the utmost precipitation; we pursued with the greatest briskness but they used a speed in their flight much superior to our pursuit. We killed fourteen of the enemy upon the field and had only two sepoys wounded. Ensign Marshall was slightly grazed by a musket-shot upon the right arm. Had the enemy made but one minute's longer stand, we must have made a prodigious slaughter and, if I had been aided but by one hundred cavalry, I would have cut off or taken prisoners, the Baikunthpur Rajah, and the whole Sannyasi band. In their flight the enemy threw away many of their arms: I have got five of the muskets taken from Capt Thomas's detachment, as likewise several cartridge pouches and bundles of English ammunition.

"At two in the afternoon I made a second march and took possession, in the name of the Company, of Jalpaiguri, the fortress and capital of the Baikunthpur country, which the Rajah in the height of his consternation evacuated." (Jalpaiguri 2 Feby. 1773).*

Early in February 1773 a considerable number of the Sannyasis, about four thousand, again entered Silberis and continued their ravages in that district, particularly in the parganas of Atia, Kagmar and Barabaju where they plundered upwards of ten thousand Rupees.† Their appearance at Kagmar caused alarm to the inhabitants of Dacca, and

* Hastings to Sir George Colebrooke, 31 March 1773; *Secret Procdgs.* 11 March 1773, pp. 201-2.

† *Secret Consultations* 17 Feby. 1773, Nos. 6-7. C. C. P. 2 Feby. 1773, p. 1002.

* *Secret Consultation* 15 Feby. 1773, No. 5.

† Letter from Archd. Staples, Actg. Collector of Dinajpur, to the Committee of Circuit, dated 9 Feby. 1773.—C. C. P. O. C. 15 Feby. 1773, No. 4 (Bengal Govt. Records).

the people of the neighbouring village of Demra fled away from their homes, in fear of their approach.* Capt. Edwards with his detachment set out in pursuit. But owing to the superiority of the enemy's number he and Captains Jones and Stuart were directed to take effective measures, either separately or in conjunction, to expel them. Capt. Edwards fell in with a party of these robbers, and in the engagement that ensued the Pargana Sepoys, who seemed to have behaved ill, † gave way, and the Captain lost his life in endeavouring to cross a nullah.†† About this reverse Mr. Hatch, the Collector of Bogra, writes:—

"I have this instant received the unwelcome news of Capt. Edwards and his detachment being all cut off excepting twelve sepoy, two of which brought me this news and that yesterday morning they overtook the enemy who are about 3000 in the Pargana Barabaju." (2 March 1773). §

II. SANNYASI RAVAGES IN EASTERN BENGAL.

In this year the Sannyasis appeared unexpectedly in several bands of two or three thousands in different parts of Bengal, in spite of the British Government having issued strict orders and threatened the severest penalties to the inhabitants, should they fail to give intelligence of the approach of the brigands. In fact, the whole of Bengal was infested by these pests, and Hastings has truly remarked in one of his letters that in 1773 the Company's provinces were something of a warlike appearance. The following extracts** from letters of Mr. Grueber, Collector of Dacca, clearly describe the situation created by these outlaws in the very large parganas of Alapsingh and Mymensingh, while the Dacca district itself was threatened:—

* Collector of Dacca to Hastings, dated 4 Feby. 1773.—*Secret Con.* 10 March 1773, No. 5.

† "Immediately on the receipt of this letter you will be pleased to direct Capt. Forbes to confine Jiram, subadar of the 14th battalion of sepoy, who commanded the detachment of that battalion which joined Capt. Edwards, and was present at his defeat by the Sannyasis; and you will order Jiram, subadar, immediately to be sent under a guard to the presidency to stand his trial before a sepoy general court-martial for having deserted his post in the face of the enemy."—Hastings to Samuel Lewis, Collector at Midnapur, dated 22 June 1773.

†† Hastings to Sir Geo. Colebrooke, 31 March 1773.—Gleig's *Memoirs of Warren Hastings*, i. 296-98.

§ *Secret Procdgs.* 10 March 1773, No. 21.

** *Secret Procdgs.* 10 March, 1773, Nos. 2, 4-7, 9, pp. 150-1.

"I have this day received a letter of the 6th of Magh from Krishna Rcy the zamindar of the pargana of Mymensingh, advising that a body of 5000 Sannyasis had entered the pargana of Jafar-shahi, confined the zamindar's naib of that pargana, and did not release him without extorting from him to the amount of about Rupees 1600. They afterwards marched to Modepur, from whence they purposed to direct their course to the pargana of Alapsingh and then to Mymensingh, the inhabitants of which pargana were greatly terrified at their approach, insomuch as to begin to desert the villages. The person who heads this body of Sannyasis is named Darseangir.

The aforementioned letter further advises that another body of this race of people to the number of 6000, headed by Moitegir are marching towards the same part of the country and it is not unlikely with a view to join the former. This is the body that determined the fate of Capt. Thomas and overthrew his detachment; therefore, it is not improbable but that they may, elated with success, continue their route into the heart of this province, raising contributions and committing depredations through every place they pass; and indeed they may even march to Dacca, should they be well-informed of the insufficiency of our force." (26 Jan'y. 1773).

"I have received advice from the zamindar of 4 annas of Alapsingh, that a body of 3500 Sannyasis have plundered the house of Hinhari Sircar, gomastah to the zamindar of 12 annas of the above pargana, and also Ramprasad Roy's and other houses and further that the two zamindars' naibs were under a necessity of sending a vakil to negotiate with them and, in order to withhold their lands from committing further outrages, paid them the sum of Rupees 3500. By the same channel I am given to understand that they purpose entering the pargana of Mymensingh and expect to be joined by another body of 7,000 men.....I have likewise intelligence from the sirdar of Sherpur that a great number of Sannyasis are about Chilmari and that Jurawalgir, one of their leaders, is arrived there at the head of fifteen boats of these people, through dread of whom the zamindar, his family, and many of the inhabitants have fled into the jungles.

About a month ago I sent twelve sepoy to Sherpur with a view of preventing as much as possible the incursions of small bodies of Sannyasis in those districts but they have no doubt found themselves unable to cope with so great a number. I have not hitherto heard from the Jamadar that commanded the above party. I beg leave to observe that there are a great number of this vagrant race in this city who carry on some trade and it is not impossible that many of them act as spies; therefore, I could wish to be favoured with your advice how I should act towards them; though I should think it would be imprudent, and answer no good purpose to expel them the city, unless we had a force sufficient to rid the province of them, as they are here more immediately under our eye, and consequently less able to do mischief." (29 Jan'y. 1773).

"The Sannyasis have marched to Pattigola, and have crossed the river Bangshi near the hills, which situation lies convenient either for retiring to their own country or continuing their course

this way. Small parties of them approached within six kos of us, but dispersed yesterday in consequence, I imagine, of their having heard of the preparations that were made here to receive them. The news of their approach very much alarmed the inhabitants inasmuch that many of them deserted their houses, although I gave them every assurance of protection. I have received accounts of very large contributions that have been levied by these people in Alapsingh, Chilmari, Atia, Kagmar, etc. and of very considerable sums they have plundered from merchants." (6 Feby. 1773).

"By a letter from Paccolsi dated 28th March at 5 o'clock in the afternoon I am advised that Hanumant-gir at the head of a considerable body of Sannyasis arrived at that place the 25th of that month from Atia. On the 26th they reached Chandrah, and seized Ram Lochan Bose, a gomastah belonging to some gentleman at Dinajpur, from whom they took to the amount of 4,200 Rupees. They also seized the zamindar's vakil and insisted upon his shewing them the way to Dacca. They came on the same day to Bangshihatti from whence, discovering they had a jungly country to pass and likewise hearing of our force at this place, they turned back to Kanchanpur on their way to Pattigola, and on the 27th marched towards the hills." (10 Feby. 1773).

"The Sannyasis are for the most part retired from this province. There are still, however, about eight or nine hundred on the Bhawal side and another body of the like number about three or four days march from hence. These no doubt will quickly disperse and therefore supposing your force would admit of it, I should imagine it would be now unnecessary to send a detachment to the enemy." (20 Feby. 1773).*

In the early part of March 1773 we find a body of Sannyasis, about 1500 in number, encamped within four kos of Kumarkhali. Harkarahs brought the intelligence that they were part of those who had overthrown Capt. Thomas and had afterwards crossed the great river [Padma ?]; they were reported to be on their route through the Mahmudshahi district towards Jessore and to have plundered all the villages they had passed through.†

III. W. HASTINGS'S CAREFUL WATCH AND NEWS ORGANIZATION.

However disquieting the reports might have been, Hastings worked on with grim determination. In order to free the Company's possessions from the Sannyasi plunderers he proposed to adopt further combative measures, as can be seen from the following minute of his :—

"The President reports to the Board that he

* From the Actg. Chief at Dacca to the Actg. Chief at Chittagong.—*Bengal Dist. Records—Chittagong*, i. 74-75.

† Letter from Wm. Wynne, Collector, to the Hon'ble Warren Hastings, dated Comercolly 11th March 1773.—*Secret Procdgs.* 22 March 1773, No. 1.

yesterday received advice in a letter from the Collector of Nadia, dated the 13th instant, and confirmed by the reports of the dak harkarahs that a body of Sannyasis consisting of about one thousand men were seen near Agradip to which place they were going, this being the season of the annual pilgrimage to the Pagodas of that town,—that they were armed and committed great depredations in their route. As it seems probable they may continue at Agradip during the usual period of their devotions there, which will last about 10 days longer, the President sent orders to Lt. Col. Galliez, commanding the troops at Berhampur, to consult with Mr. Middleton on the most effectual means of destroying or dispersing these plunderers and either to employ the whole, or part of the battalion lately ordered to reinforce Capt. Stuart at Dinajpur on this service, if they shall judge it expedient. That the 12th battalion ordered to replace the 9th at Berhampur will be ready to march [on] the 17th and may also be employed on the same service should the Sannyasis still remain in this part of the province."*

The Board approved these measures, and each Collector was asked to issue the most express and positive orders to the zamindars and farmers of his district to watch for and send in to him immediate intelligence of the movements of any body of Sannyasis or dacoits which might appear within their limits, with particular information of the routes pursued by them, and the Collector was to signify to the zamindars that they were to attend to this order under pain of the displeasure of the Board, and to the farmers that they would be severely punished for neglect of it. †

IV. SANNYASIS IN MIDNAPUR AND WESTERN BENGAL.

Reports of the presence of the Sannyasis in other districts also continued to reach the Governor in swift succession. An interesting account of their movements in Midnapur is given by Price in his *Notes on the History of Midnapore*, compiled from the records preserved in the local Collector's office (pp. 118-20) :

On 3rd February, 1773, some seven to eight thousand of these plunderers reached the neighbourhood of Khirpai. The Calcutta Government immediately ordered the Resident at Midnapur to detach from the battalion of sepoys in that district all the men not absolutely necessary for the defence of his factory and send them against the Sannyasis, with strict orders not to waste their ammunition, nor to enter into any parley with the robbers, but to preserve the strictest

* *Secret Procdgs.* 15 March 1773, No. 1.

† *Ibid.*

discipline and exterminate the brigands.* The Sannyasis, however, were clever enough not to stay long in one place, and when the English detachment reached Khirpai, they found that the robbers (about 4000 strong) had gone off towards Cuttack without committing any disturbance, further than alarming the inhabitants. Their movements were so very rapid and their appearance so unexpected that Mr. Cotes at Khirpai, when asked to inform the Board by what means these people had come into his district and what route they had taken, could give no reply, even after making very strict enquiries.†

Early in March it was reported†† that a body of 3000 Sannyasis had gone into Bishnupur with the intention of passing through the Midnapur jungles. A day or two later § information was received that they were at Raipur, a pargana lying to the eastward of Amainagar and northward of Ramgarh and Jhatibunni, and that they intended apparently to march that way. Captain Forbes was directed to go after them, and to use every means in his power to drive them entirely out of the Company's districts. The local zaminders were directed to assist Captain Forbes with what forces they could collect. Eventually** they proceeded from Raipur to Phulkusma, from there to Silda, and thence to Alampur, and thence to Gopiballabhpur, bordering on the Nagpur Bhonsle's territory.

The raids were renewed at the end of the rainy season. In October §§ it was discovered that there were two bodies of the Sannyasis within two days' march of Balasore, who evidently intended to come along the Jellasore road. Lieut. Hearsey, commanding at Jellasore, promised to do all in his power to send them back at once, but he also thought that if a gun and a few grape-shot were sent him, they would prove serviceable.

The Resident wrote in reply ***: "I have agreeably to your request, ordered a supply

of ammunition. As I think it is very probable the Sannyasis may take the Jellasore road, I have ordered a reinforcement of half a company, which will, I hope, enable you to give a good account of them should they make their appearance in that quarter."

In November 1773 intelligence was received* from the thanahdar of Janpur that the Sannyasis had arrived at a place called Kantipur, in the Mayurbhanj district, and that they intended passing through the province by the Janpur road. Captain Thompson was ordered to get† the battalion ready immediately and proceed to intercept them. Leaving one company at Midnapur as guard, he took with himself three companies and two field-pieces. In the same month the sepoys came up with a small body of Sannyasis, who had evidently divided their forces, near Haldipukhar, and halted within three miles of them. ** The Sannyasi camp was pitched in a small village in the Maratha districts, upon which two small sepoy picquets were advanced, but the enemy marched away to the hills. They consisted chiefly of women and children, their rear not amounting to more than 1,500, who had not attempted to commit any hostilities. The object of their journey had only been to bathe at the conflux of the two rivers at Allahabad. Similarly, the robber bands against which Lieut. Hearsey and Capt. Thompson had been detached eluded the troops and went away elsewhere.

Treating of a subject akin to the foregoing, is the following extract from a letter†† from Mr. Alleyne at Cuttack:---

"I am informed by Kirparam Mullick Sircar, of 1,700 Gosains and 300 faqirs leaving this place (Cuttack), yesterday, destined for Bengal; they travel as beggars, and are gone to rob in their way if they can."

Accordingly, Mr. Lewis §§ wrote to the head of the Government apprising him of what he had heard. "I have, therefore, sent orders," he added, "to the different detachments out from hence to prevent their

* From J. Stewart, Secretary, to Edward Baber, Resident at Midnapur, dated Fort William, 4 Feby. 1773.

† *Secret Procogs.* 10 March 1773, Nos. 10-11.

†† From Charles Stuart to the Resident at Midnapur, dated Burdwan, 17 March 1773.

§ From the Resident to Capt. Forbes, dated Midnapur, 19 March 1773.

** From the Resident to the Hon'ble Charles Stuart, dated Midnapur, 20 March 1773.

§§ From A. W. Hearsey to Samuel Lewis, Chief of Midnapur, dated Jellasore, 28 October 1773.

*** From Samuel Lewis to Lt. Hearsey, dated Midnapur, 30th October 1773.

* From Samuel Lewis to Warren Hastings, dated Midnapur 5th November 1773.

† From Samuel Lewis to Capt. Thompson, dated Midnapur, 5th November 1773.

§ From Samuel Lewis to Warren Hastings, dated Midnapur, 5th November 1773.

** From R. Hiskith to Samuel Lewis, dated Haldipukhar, 14th November 1773.

†† From Samuel Lewis to John Bathoe, at Burdwan, and John Sumner, at Birbhum, dated Midnapur, 26th October 1773.

§§ From Samuel Lewis to Warren Hastings, dated Midnapur, 26th October 1773.

entering the Company's territories by this road, and have acquainted the gentlemen at Bardwan and Birbhum of such a party being on their route."

Hastings, as usual, took prompt measures against these also. He wrote* to the Resident at Midnapur:—

"As I have reason to suspect some bodies of Sannyasis, faqirs, will attempt passing your districts, you will please, immediately upon receipt of this letter, to send information to all the zamindars on the several parts of your frontier that if any faqirs are suffered to enter the Company's territories through their respective possessions, or even to approach them, without timely information being given to Government, the persons who have been guilty of this omission shall meet with the severest punishment, even to a dis-possession of their lands, if found to have wilfully offended.

P.S.—Since writing this I have received your letter on the same subject. I can only add my desire that you will collect the battalion together and order it to march against the faqirs, and to seize or destroy them if they make opposition."

Mr. Lewis also wrote to Lt. Hawkins at Haldipukhar, Lt. Dunn at Manbhum, and Lt. Hearsey at Jellasure,† "to keep a watchful eye that they do not enter by this province. Should they appear near where you are stationed," he said, "you will send a man to acquaint them that no collective body of men, either troops or beggars, are permitted to enter these districts, and to desire they will take some other route. Should this have no effect, you will take such measures as you may deem necessary for their disper-sion."

V. SANNYASIS EFFECTIVELY CHECKED, END OF 1773

The effect of the vigorous measures adopted and so long persevered in by the English Government at last began to be felt. We next come across the Sannyasis on 25th November 1773, when two thousand of them with three pieces of cannon on camels, appeared in the Nooni Pargana but were obliged to turn off towards Mulati, on being refused a passage by the thanahdars. § This band ultimately made its way to Shibganj :

* Warren Hastings to Samuel Lewis, Collector of Midnapur, dated Calcutta, 27 October 1773.

† Samuel Lewis to Messrs. Hawkins, Dunn, and Hearsey, dated Midnapur, 26th October 1773.

§ Letter from the Asst. Collector of Birbhum to the Resident at Durbar, dated 25th November 1773.—*Letter Copy Books of the Resident at Durbar*, ii. 198, letter No. 145.

"A harkarah belonging to me just returned from Shibganj, brings me an account of the arrival there of a body of Sannyasis well armed, in number about three thousand. He says each man carries a matchlock, spear, two swords, and a rocket, and that they have with them two camels and ten horses laden with ammunition, rockets etc. This he assures me he saw himself, and learnt by enquiry that they came from Birbhum, had crossed the great river at Sadiganj, and were proceeding with expedition towards the Brahmaputra, that they had not committed any great acts of violence, but levied small contributions from the zamindars officers and took provisions and necessities from the ryots. This account of them, their arrival, and their conduct is confirmed to me by a letter under yesterday's date from a gomastah I have at Shibganj. Mr. Middleton happening to be here I have acquainted him of this intelligence and he has in consequence sent intimation to Capt. Thompson who is, I hear, now at Godagari on his march towards Rangpur." (Dated 5 Decr. 1773). *

Similar information was also received by Hastings in a private letter from Mr. Pattle, on the receipt of which he immediately wrote to Capt. Thompson ordering him to conform to the information and desire of Mr. Middleton, and to make what enquiries he could after the Sannyasis and attack them. He also gave orders for this purpose to Capt. Crawford, then stationed with his battalion at Birbhum, and to Capt. Forbes at Midnapur, and likewise wrote to the Collectors of Bardwan, Birbhum, and Midnapur to afford these officers every assistance in their power. Reinforcements were also held ready at Berhampur to join them if needed.†

On 16th December 1773, the Governor asked Chait Singh, the Rajah of Benares, to supply 500 horse (each *saukar* receiving Rs. 20 a month), to assist the Company in driving away the Sannyasis from Bengal. Capt. Toone, Aid-de-camp to the Governor, was placed at their head, and on 18th December *parwanas* were issued to the faujdars of Bengal and Bihar, directing them to give all possible help to the Captain who was going to punish the plunderers. §

* Letter from T. Pattle, Collector of Luskempore, to the Hon'ble Warren Hastings, dated Bauleah, 5th Decr. 1773.—*Secret Procdgs.* 9 Decr. 1773, No. 2.

† *Secret Procdgs.* 9 December 1773, No. 2.

§ *Calendar of Persian Corr.* iv. 129, Nos. 703, 706-7.

"The troops of horse appointed for my [the Governor's] bodyguard in 1773 was raised, formed and disciplined by him [Toone], but did not immediately perform the duty assigned to it by its institution, being first employed on service against the Sannyasis, who then infested the provinces in vast multitudes, committing the most alarming depredations."—Forrest's *Selections from State-papers preserved in the Foreign Dept.*, iii. 1182.]

Hastings left no stone unturned to suppress the Sannyasis. He had dissolved the Pargana Sepoys owing to their unreliability and stationed small detachments of brigade sepoy at proper posts. The banditti, however, paid little regard to the sepoy, having the advantage of speed, on which they entirely relied for their safety: they would not stand an engagement, and had neither camp equipage, nor even clothes, to retard their flight! A party of horse was, therefore, employed to pursue them. The Governor showed a strong determination to proceed more effectually against the ravagers by expelling them from the fixed residences which they had established in the north-eastern quarter of the province, and by making severe examples of the zamindars who had afforded them protection or assistance.*

Towards the close of 1773 a party consisting of four companies of sepoy commanded by Lt. Williams fell in with a large body of these people at Dinajpur and totally defeated and dispersed them with great slaughter.† A large force of the banditti next appeared in Purnea, but prompt measures were taken to expel them. §

The Sannyasis could no longer continue their depredations with impunity. Ringed round as they were by the Company's forces, they began to evacuate the English possessions, and from 1774 onwards their incursions became sporadic. In 1775, we find, they devised new tactics and made another attempt to enter Bengal, but without success. Moving from the west, armed with matchlocks and swords, they began to assemble at Allahabad in large numbers, giving out that they were going on a religious pilgrimage, and in order to pass the military station of Chunar unsuspected, they divided themselves into small bodies of less than 50 each. But the Commanding Officer at Chunar was vigilant and could not be thus imposed upon. He wrote to Genl. Clavering:—

"...I am now to inform you Sir, that by comparing the former intelligence I had of their intentions with the advice I have this morning

received of their present route, gives grounds of suspecting that their pilgrimage portends no good: they have for some weeks past given out that their design was to bend their route directly homewards from Allahabad, whereas I have this instant most positive advice of their being now in motion to the eastward; and in order to pass this station in the most private manner, they have divided themselves into small bodies not exceeding 50 whereas report makes them out, when assembled, near 20,000." (20th March 1775).*

The Commanding Officer, however, did not think himself sufficiently authorized to send any detachment from his garrison against the Sannyasis without application being first made to him by Chait Singh, the Rajah of Benares, for assistance. The Governor-General, therefore, desired the Rajah to compel the Sannyasis to disband and return from whence they had come, and informed him that should he require help in this direction, the Commanding Officer at Chunar would afford it.† The Sannyasis were frustrated in their object, as can be seen from the following letter from Chunar (9th April, 1775):

"I now have the satisfaction to inform you, that the plan I had adopted has had the desired effect, for upon their being acquainted with my resolution and my having stationed harkarahs, who had actually stopped the first party amounting to 40 foot and 10 horse, in consequence of which the main body, although they had crossed the Ganges at Allahabad and had begun their march downwards, yet they thought it most prudent, to alter their first intention, and I now have information of their having separated in small bodies, and are bending their route homewards. Your instructions to Rajah Chait Singh must be productive of good effects."§

The determined and unwearied efforts of Warren Hastings were in the end crowned with success. He was thus able to save the country from the depredations of the Sannyasis, and secure the public revenue which had formerly suffered very much from their ravages, particularly in the northern districts. The suppression of the Sannyasis was an achievement of which the great statesman might well be proud, though it has been scarcely noticed by the historians.

* Col. Muir, the Commanding Officer at Chunargarh, to Lt. Genl. Clavering.—*Secret Procdgs.* 30 March 1775, No. 4.

† Letter to Rajah Chait Singh, dated 3 April 1775.—*Pers. Corr.* iv, 293, No. 1674.

§ Letter from G. Muir, Lt. Col. Commdg. to the Hon'ble Warren Hastings, Governor-General.—*Secret Procdgs.* 20 April 1775, No. 2.

* Hastings to Laurence Sullivan, 20 March 1774.

† Bengal Secret letter to the Court of Directors, dated Fort William, 30th December 1773.

§ *Letter Copy Book of the Resident at Durbar*, ii, letter No. 159.

THE MASAI

By CHAMUPATI, M.A.

THE Masai is the name of a Negro tribe living at a short distance from Nairobi, within what is called "Masai Reserve". This tract has been marked out for them by the Government, who look upon their free movement in other parts as unsafe for public peace.

Both physically and morally the Masai appears to be a fine specimen of chivalrous humanity. Shortly after my arrival in East Africa certain characteristics of these people were highly praised to me. I have since verified the accounts given of them and found them in some respects even more civilised than the so-called "civilised" nations of the world. For civilisation, I think, if it be genuine, is a mental and moral trait, and has very little to do with appearance and manner of dress alone.

Mr. Sidney Langford Hinde, sometime Collector in East Africa, who in consequence of his service duties in the Masai region, had, as he says, unprecedented opportunities of coming in contact with the Masai, writes at page 34 of his work "The Last of the Masai".—"As a race they are intelligent and truthful and a grown-up Masai will never thief or lie. He may refuse to answer a question, but once given, his word can be depended on." Of how many other communities can a similar remark be made by an unprejudiced critic? The comment of Mr. Hinde reminded me of Megasthenes writing on the morals of the Indians during the time of Chandragupta.

The punishment for theft, if the crime is ever committed, is very severe. It increases every time the offence is repeated. Writes Hinde:—"If a man is convicted for the third time of theft, the palms of his hands and the flexor surface of his knee-joints are burnt with a red-hot stick" (page 107).

The Masai divide their life into three

periods. During childhood the male Masai is treated as a menial servant. His duty is to be at the beck and call of his elders, whom he may not even address, unless spoken to. The second stage is that of a warrior, which it is the highest ambition of the Masai to be allowed to enter. Warriors are the flower of the Masai community. They own neither home nor property. Lance in hand they roam about and whatever village they honour with their visit, it becomes the pleasant privilege of the dames living there to supply them with food. The Masai have



The Masai Warriors

a code of war which may bear comparison with the codes of any of the most valiant peoples of the by-gone chivalrous ages. Mr. Hinde, from whose book I have already quoted passages, says:—"There is no such thing as treachery and stabbing from behind, and it is said that an instance is not known of a Masai running away in battle." And further, "The Masai invariably warn their enemies before making an attack, and they employ no underhand methods in their warfare." At another place the same writer has:—"Though the Masai understand the use of poison, they consider the practice beneath them, their code being that unless they can kill an enemy hand to hand, they are so inefficient that they are only fit to be exter-

minated" (page 85). A couple of them can easily fight and kill a lion. If in the night time a lion attacks a Masai settlement and eats away cattle, the Masai women will next morning refuse to talk to Masai youths, saying they are more manly than their male brethren.

It is in the third stage that the Masai is allowed to marry. He may take as many wives as he has the means to procure. During his career as warrior he was formally celibate, though company with girls was not prohibited him. After marriage, girls are required to be rigidly chaste. Adultery without the husband's permission is punishable with death. A few rules of married life among the Masai may be copied even by the so-called cultured nations of to-day. They appear to be an echo of the institutes of Manu. In this connection I shall again quote Hinde, to whose testimony I may add the weight of my own verification. The learned Collector says :—"During pregnancy the women rarely touch meat, they consume quantities of butter and milk, the oil contained in which is held to render delivery easier" (page 72).

As regards inheritance there are several alternate rules. One is that "the eldest male child inherits everything, but it devolves upon him to look after and support the dead man's wives and all the other children (Hinde, page 51). This is what may be called the Masai law of primogeniture. Compare with it Manu IX, 105 : "The eldest son should get the whole property of his father ; the rest will depend for their maintenance on him as on their father."

Another custom is that "the eldest (son) takes half (the property) and the remainder divide the other half equally. If a man leaves two sons only, the elder takes two-thirds and the younger one-third" (Hinde page 105). Compare Manu IX, 117 :—"The eldest is entitled to an additional half share."

Provision is made also for the illegitimate issue of a Masai wife. If born before marriage, a son so begotten may either remain with the parents of his mother, or be accepted by the husband with the bride. The same alternative is open to the husband in case of an illegal birth taking place during married life. Such a son, by whomsoever

accepted, is not accorded full rights of inheritance, which his legitimate brother enjoys. The rules of Manu and Yajnavalkya as regards the provision for what they call *Kanina* and *Gurha* sons, are roughly speaking, similar to the custom prevalent among the Masai.

Widows are not allowed to remarry. "On the death of her husband a widow returns to her mother." If necessary, she "may raise seed to her deceased husband", through whom alone she may inherit the late Masai's property (p. 105). "This last variety of inheritor is the same as the *Kshetrāja* allowed in Manu IX, 142:—"The son raised by the wife permitted to do so is heir in the same degree as one begotten by the husband."

The 'Elder,' i. e., the man in the third stage of life is exempted from hard work. His is the age to take rest and smoke and drink. This last vice, by the way, is forbidden to the warrior. The administration of the village is carried on by 'the Elders', one of whom is the Chief. This stage may in the terminology of Manu be styled "The Masai *grhastha*" which is strangely ordained to fall in the declining years of a man's life. Before entering it the retiring warrior has to obtain the permission of those that are already "Elders," as did the Brahmachari of old when returning from his Gurukula.

The affinity found among the customs of the Masai with the social rules of the Aryans has deeply struck me. It is with profound melancholy interest that I view their present gradual extinction amidst conditions that suit not the old chivalrous spirit that is in them and which they find it impossible to-day to conquer. In their recent struggles with an enemy equipped with up-to-date war-weapons they have been literally decimated. Their confinement within the Masai Reserve is working additional havoc among them. They find little water and little fodder with which to feed their cattle, which alone is the means of their subsistence. A mention of the old Masai land, from which they lately migrated draws tears to the eyes of the Masai elder with whom even a stranger will weep in company.

Arya Samaj, Nairobi,
23rd. Sept. 1925.

BUDDHIST ART IN CENTRAL ASIA

By PROFESSOR M. WINTERNITZ

IN the April number of the *Modern Review* 1925 (p. 416 ff.) I have drawn attention to Professor *A. von Le Coq's* monumental work on Central Asian Art. The fifth and last volume of this work has just been published.* It contains again a large number of magnificent plates, excellent reproductions in heliotype, some of them coloured, of a choice selection from the art treasures that have been found in Turfan, and are now stored in the Ethnographical Museum at Berlin. In the introduction the author has given, as in the former volumes, accurate and detailed descriptions of the pictures, with accounts of the circumstances under which they were found and their probable age. The volume contains reproductions both of sculptures and of paintings.

The first six plates represent plastics. Plate 2 reproduces a little clay figure of a man, bearing a heavy burden. It was found, buried under a rubbish heap, in one of the small temples at Qyzil. When the members of the expedition saw this figure, they named it at once the "dhobi." The pained expression in the face of the man who is kneeling down for a rest, is very striking. Plates 5 and 6 represent plaster-casts of two very fantastic heads, the one of a horse, the other of an elephant. The latter figure proves, as the author says, that the artist had never seen a living elephant. Representations of animals, which occur in Turkistan, are generally very true to nature.

The other twenty plates are reproductions of paintings. Plate F is a coloured reproduction of three Buddha figures painted on wooden tablets. They were found in a ruined cave at Qyzil, and are ascribed by Dr. *von Le Coq* to the seventh century A. D. One of the figures bears an inscription in Brahmi characters and Tokharian language, which gives *Sanketava* as the name of the painter. In these pictures the right hand of the Buddha is raised (in preaching attitude)

and shows very distinctly the "webbed" fingers, while on the left hand holding the



Clay Figure of a man bearing a heavy burden.
From *A. von Le Coq, Die buddhistische Spätantike in Mittelasien Part V, Plate 2*

* *A. von Le Coq, Buddhistische Spätantike in Mittelasien. Teil V: Neue Bildwerke. Publishers Dietrich Reimer in Berlin, Sw. 48. 1926. Size 33 x 45 cm.*



Ceiling-piece (mountain scenery) of a cave at Qyzil (Turfan, Central Asia)
[From A. Von Le Coq, *Die buddhistische Spätantike in Mittelasien*, Part V. Plate 9]

bowl no such webs or membranes between the fingers are seen. This is well explained by Dr. von Le Coq. (But see also A. Foucher, *L'art Greco-bouddhique du Gandhara*, t. II, Paris 1918, p. 30E ff.) The webs of hands and feet, which belong to the thirty-two signs of the Buddha, rest on a misunderstanding of a device of the Gandhara sculptors. As the stone available for the statues in Gandhara was slate, a very brittle material, the Gandhara artists used to leave thin stone bridges between the fingers of the outstretched hand, in order to prevent their breaking-off. When the Buddha holds the bowl, it was not necessary to leave such stone-bridges between the fingers, as they could not break off so easily. In a similar way the Ushnisha or protuberance on the Buddha's head, also a well-known sign of a Buddha, owes its origin to a misunderstanding. Originally the Ushnisha was only the tied-up roll of hair, which the Gandhara artists formed after the model of the Apollo-statues. When it was remembered that the Buddha

ought to have a shaven head, this was, by later artists and in legendary literature, taken to be a protuberance on the head, the first of the thirty-two signs. (Compare also Foucher, l. c., p. 289 ff.)

One of the finest paintings is that reproduced on Plate 9, a ceiling-piece of a cave at Qyzil, representing a mountain scenery. We see an archer shooting at a white elephant, a Devaputra playing the Vina, a Buddhist monk sitting in meditation, another monk flying through the air, a Brahman ascetic, and all kinds of birds and trees. Unfortunately the piece could not be reproduced in colours. Below it there is a frieze showing various aquatic animals.

Other plates show representations of Jataka stories; two beautiful heads in colours, preserved from an otherwise destroyed wall-painting; the sun-god on his carriage of which only the wheels remain; and two finely drawn flying ducks in red colours. Ducks are favourite subjects of Sassanian art. From Persia this ornament

has found its way into many paintings found in Turkistan. Plate 17 shows fragments of an animal frieze, Plate 18 a noble Buddha from a ceiling-piece in which Buddhas were represented floating on clouds, Plate 21 reproduces a wooden panel in beautiful bright colours. Fragments of two votive pictures in fine colours, showing Buddha figures, and the donors with their families as worshippers, are reproduced on Plate 23. The names of the persons are given in Uighur inscriptions. A group of Devatas (Plate 23), a lady donor with high head-gear (Plate 25), and a group

of lady donors (Plate 26) deserve also to be mentioned.

An appendix gives descriptions and plan sketches of the Avalokitesvara Stupa near Qum-Aryq to the east of Kucha, and of the ruins of Tumshuq, with many illustrations in the text.

Like the four preceding volumes this volume, too, is a master-piece of German art of reproduction, and will be of the greatest interest to artists, students of the history of art, archaeologists, and to all lovers of the East and of Eastern art.

FOREIGN STUDENTS IN U.S.A.

By A. K. SIDDHANTA, M.A., S.T.M. (*Harvard*)

THERE are many who look at America with a pessimistic eye. To them, the United States form a country where the color problem is one of the acutest and therefore persons who have no white skin should better avoid that country. We cannot deny that there is a color problem in America just as we cannot deny its presence in greater or lesser degree in South Africa, Australia, Fiji, Canada and even in the British Isles. Of all countries in the globe, U. S. A. has the biggest negro population (twelve millions) and in spite of the problems arising therefrom the American negro will never leave his country because he knows that at least theoretically and legally he is equal to the white man.

This is not the place to compare the American color question with the South African color bar: we cannot discuss here even the opinion of some of my English friends who think that the South African situation is a much graver one. Let us confine ourselves to U. S. A. alone.

The foreign student when coming to U. S. A. would do well to bear in mind (especially if he happens to possess a non-white skin) that as a student he would be accepted as a guest and treated much better than one is treated in many other lands.

Various recent happenings point to the fact that the American public opinion is gradually rising to the occasion and is trying

to minimise the acuteness of the situation specially in the south of U. S. A. The most important factor which is leading that country towards the right goal is the sober educational policy of the government. Such a policy has helped to make the American negro at least six times more literate than the British Indians and that policy extended in other details to maturer students in the colleges and universities is forming a very democratic public opinion amongst the college alumni. The modern American students (there are hundreds of thousands of them in that country) trained in the best-equipped universities are becoming well-fitted to liberate the country from the conspiracy of an autocratic minority. And in this noble struggle of the American students about 10,000 foreign students are playing their own part as fellow idealists.

Perhaps there is no country in the whole world to-day which is so great a student-centre as America is. Like all other countries U. S. A. may not be perfect in all details and yet these thousands of students coming from all parts of the globe find the country very happy in most details. With the enforcement of the new Immigration laws, the foreign student may find his entrance into that country rather difficult but there are obvious reasons for it. Only bonafide students going to approved colleges are allowed to enter: pseudo-students are automatically barred.

The newcomer, immediately after he reaches his destination, is taken care of by student-organisations of his own country; and where such organisations are not found the college organisations take charge. For information, it may be said here that the organisation for Indian students, together with many others, is well placed in International House, New York City. These organisations are all mainly cultural in their ideal and according to the regulations of the House, politics cannot be confused with cultural attempts. No wonder then that sixty nationalities are happily accommodated under the same roof (at 500 Riverside Drive, New York City). This International House, perhaps the first of its kind in the world, has been instituted through a magnificent donation of Mr. Rockefeller. All university centres of America are expecting to have one International House of its own.

When a foreign student goes to a University where no such Houses exist, beside the college-organisations, the local Y.M.C.A. Foreign-Students Secretary renders all assistance. Every foreign student is very grateful to these selfless Y.M.C.A. workers.

From the applications that reach these student-organisations it often transpires that many a foreign student does not clearly know the function of these Associations. They are cultural and social organisations sustained by subscriptions from students and friends: they are not in a position to do everything possible for the applicant: the applicant will receive all the help and co-operation they can possibly offer and pecuniary help is what they are not yet

in a position to offer. A newcomer has to compete in all details with those who are already there in the college or the University and this fact, when remembered, will save many a catastrophe. To become a self-supporting student from the very beginning is thus an impossibility. The bona-fide foreign student can never be wholly self-supporting—unless he is either a scholar or a fellow—because his college duties as well as the immigration regulations stand in the way. The Immigration authorities for obvious reasons do not allow a student to spend his whole time as a worker. A duly enrolled student doing regular college work can however legally work part time if he can secure just that type of job at all seasons. In summer-time, he can however work full time and then most of the American students and a few foreigners as well earn most of their year's expenses.

An American University fully recognises the value of self-help and it does its level best to give the needy students the available jobs. Here students are not manufactured into 'perfect gentlemen' but they are given opportunity to become 'real men'. An American college is FOR the students and in many details is managed by them. Let me sum up by asserting that America is the great student country of the future because (i) its universities are well-equipped to meet all individual needs, (ii) its educational system is psychologically and socially well adapted, and finally, (iii) the student is recognised here as an asset to the University life. Hence the influx of students from all over the world to America will go on increasingly.

VICTIMS OF IMPERIALISM

By PROF. N. N. GHOSH, M.A.

OF the greatest powers of to-day, England in the West and Japan in the East, are rightly suspected of Imperialism. England has the greatest Colonial Empire and has a larger number of subject peoples under her than any other power can claim to possess. The little island kingdom of the West is the greatest naval power in the world,

and her flag flies over Ireland, Canada, Australia, New Zealand, a large portion of Africa, Honkong, Egypt, Ceylon, and India across the seas. Force of circumstances compelled England to grant autonomy to Canada, South Africa, Australia and very recently to Ireland. In all cases the gift of self-government has not been a free gift, but

has been wrested out of unwilling hands. Loss of America was an eye-opener to British statesmen, and they did not like to repeat the mistake. In the case of their oversea colonies similarity of race also played an important part in the matter of granting autonomy. The slogan of 'unfitness' could not be pleaded against their own kith and kin any more than it can be pleaded against themselves. The British occupation of Egypt, parts of China and India, is the result of British Imperialism, the aggression of a powerful nation against weaker peoples. As such, it cannot be condoned by international morality and justice, but the pity is, while national penal laws and prisons can easily punish an individual aggressor, against his neighbour, to which he belongs, international penal laws and prisons are not yet strong enough to punish the aggression of a powerful nation over her weaker neighbours. The principle of self-determination for all nations, great or small, strong or weak, propounded by the great American Woodrow Wilson and accepted as a code of conduct by the League of Nations has yet remained a pious hope and nothing more so far as India, Egypt, Africa, China and Korea are concerned.

II

EGYPT

England persists in her control of Egyptian affairs on the plea of strategic importance of Egypt for the defence of her Empire. But is that a justification worth any weight? What fear is there that communication between England and the Eastern seas for commercial purposes will be affected any more than that of France or Germany who do not control Egypt? At best the Suez Canal may be demilitarised for any particular nation and made free for international traffic subject to the control of the League of Nations. The Suez Canal question, therefore, cannot be a stumbling block in the way of giving the Egyptians their due, namely complete independence with full sovereignty in domestic and foreign affairs.

The history of the foreign occupation of Egypt is scandalous. It is a graphic illustration of peaceful penetration into foreign lands in the guise of innocent merchants or friends. This unasked-for friendship in almost all cases and specially in the case of Egypt has proved fatally inconvenient to those on whom

this friendship has been forced. In the year 1875, the conservative Prime-Minister of England, Beaconsfield, bought the Khedive's share amounting to nearly half the capital in the Suez Canal which had been built by French engineers in 1869, in order to shorten the sea journey between Europe and India by opening up a navigable way from the Mediterranean to the Red Sea. Two years later on the plea of bankruptcy in the country through the extravagance of the Khedive, Beaconsfield joined with France in setting up a *dual control* in Egypt avowedly to set the finances of the country in order. In 1878, a commission was appointed with power to examine the *whole* of the Egyptian administration. It met with the strongest opposition from the Khedive until in the next year means were found to bring about his abdication by the Act of the Sultan.

A puppet of a Khedive was set up in the person of the late Sultan's son, Tefik. He had joined the Europeans in the intrigue against his father and was rewarded with the *Gaddi*. He left the purse in the hands of the foreigners. The power that holds the purse strings counts for much in the political world, as also elsewhere, and the Dual Power began to control the Egyptian purse without the responsibility for the well-being of the Egyptian people. They looked after the interest of the European bond-holders first. "About half of the Egyptian revenue, then £9,229,000, had to be diverted to the payment of interest. As a result many industries suffered from the lack of due support: for even in the silt-beds formed by the Nile (and they are the real Egypt) there is need of capital to bring about due results."* This high-handedness on the part of the two Western powers caused a rising led by the great patriot Arabi Pasha to free the country from European supremacy. Concurrently with the rising in Egypt, the Egyptian province of the Sudan, the region of the upper Nile, also rose in revolt under a Mohammedan prophet called the *Mehdi*. The dual control broke down before the double crisis. France, whether moved by a sense of justice or by other considerations, withdrew from Egypt.† But England did not. The strategic importance of Egypt as a

* Quoted from the *Development of European Nations, 1870-1900* by J. H. Rose, pp. 412-43.

† H. Holland Rose says, "Prudence, fear of the newly formed Triple Alliance or jealousy of England drew France away."

high road connecting England with her Eastern Empire was an important factor for which England could not withdraw. Independence of Egypt had to be sacrificed as a victim of English Imperialism. Troops were sent in 1882 under General Wolseley who finally defeated Arabi at Tel-el-kabir on September, 13. The Khedive passed under English rule. The Sudan which enjoyed the short span of independent rule under the *Mehdi* and his successor the *Khalifa* was conquered by a mixed force of English and Egyptian troops in 1898. Thus the English became the masters of both the lower and the upper regions of the Nile. The French and Russia made a half-hearted protest against British high-handedness in Egypt. But it resulted in nothing. The whole Nile valley was declared "within the British sphere of influence" by a treaty signed in 1899.

Naturally the patriotic Egyptians resented this Imperialistic high-handedness on the part of England. The Egyptian nationalists led by the patriotic Jaglul Pasha have been agitating for nearly a quarter of a century to free the country from British "friendship". During the crisis of the Great War the Egyptians were promised independence as a price of their loyalty to the British. The Egyptians scrupulously kept their side of the bargain. They not only did not join Turkey to whom they were bound by ties of race and religion, but they fought for the British against their co-religionists, and when the British were asked to keep their side of the bargain they shirked it. The Egyptians were given their "independence", but an independence tacked with so many conditions that it has become a misnomer. The British have kept their extra-territorial jurisdiction on Egyptian soil. Diplomatic relations between Egypt and other countries are under British control. The Sudan which forms a vital part of Egypt, and which was conquered in 1898 avowedly for Egypt with the help of Egyptian troops and money willingly given has not been returned to Egypt as was the understanding. The British occupying the Sudan and controlling the waters of the upper Nile, Egyptian agriculture is under the tender mercy of the British and it is not too much to say that the Egyptians have real cause of fear for their agricultural industry in the lower Nile region, when large schemes of irrigating the Sudan for growing cotton are in contemplation. Therefore, the independence which has

been granted to Egypt recently as a fulfilment of the promise made during the War, devoid of full sovereign rights internally and externally, did not satisfy Egyptians. The Imperialistic England is helpless in this matter. Until and unless England can be purged of her Imperialistic designs, England cannot do justice to Egypt. The fact is that Egypt had long been marked out as a place that England wanted because of its being vitally important on the way to India. Kingslake, the historian, writing some three quarters of a century ago, long before the Suez Canal was built, prophesied that Egypt would someday be English. In chapter XX of 'Eothen' he writes:

"And we, we shall die, and Islam will wither away, and the Englishman, having *for ever to hold his loved India, (Italics ours)* will plant a firm foot in the banks of the Nile, and sit in the seats of the Faithful, and still that sleepless rock will be watching, and watching the works of the new, busy race, with those same sad, earnest eyes, and the same tranquil mien everlasting."

Hartley Withers in his book "International Finance", says that the building of the Canal, the command of the short cut to India made Egypt still more important. England bought shares in the Canal. "So using finance as a means to political object it did so still more effectively when it used the Egyptian default and the claims of English bond-holders as an excuse for taking its seat in Egypt and sitting there ever since. The bond-holders were certainly benefited, but it is my belief that they might have whistled for their money until the crack of doom if it had not been that their claims chimed in with Imperial policy. It may have been wicked of us to take Egypt, but if so, let us lay the blame on the right door-step and not abuse the poor bond-holder and financier who only wanted their money and were used as a stalking horse by the Machiavellis of Downing Street. Mr. Brailsford's own account of the matter, indeed, shows very clearly that policy, and not finance, ruled the whole transaction."*

Taking the above-mentioned evidence into consideration it becomes clear that it is not, force of circumstances which necessitated the occupation of Egypt. On the other hand, Egypt fell a victim to deliberate and long

* International Finance by Hartley Withers, pp. 101-2.

standing calculation of Imperialistic designs of England.*

* Reference: 1. The Development of the European Nations, 1870-1900 by J. Holland Rose Litt. D. 2. Egypt in Nineteenth Century by A.

Cameron. 3. Egypt and Egyptian Question by Sir D. Mackenzie. 4. England and Egypt, by Sir Alfred Milner. 5. Life of Gladstone by Morley. 6. Bismark : Some Secret Pages of His History. 7. Parliamentary Papers, Egypt, 1882 (Conference on Egyptian Question.) 8. History of the Campaign in Egypt, by Col. J. F. Maurice.

SIR J. C. BOSE IN EUROPE

BY R. K. DAS, M. A., M. SC., PH. D.

REALISATION OF IDEAL

IT was over thirty years ago that Sir Jagadis Chandra Bose was inspired by the vision of unity of life between plants and animals. Besides the general recognition that plants were living organisms, there existed a good deal of misconception regarding plant physiology. The movement of sap, for instance, was regarded as a physical process. Sir Jagadis maintained that the plant was a throbbing organism, the incessant movement of which had hitherto escaped human perception. In order to reveal the inner nature of plant, he had to invent instruments of very high magnification and after constant researches and experiments for over a generation, has succeeded in solving the mystery of plant life and in establishing the principle that life mechanism is the same in the plant as in the animal.

CONTRIBUTION TO SCIENCE

The number of fine instruments which Sir Jagadis has invented for his investigations are themselves great contributions to science. But these are insignificant in comparison with his great discoveries in biological principles, namely, circulation and sensation in plant life.

Sir Jagadis has proved that the plant has a heart, and like an animal's heart, it depends on stores of energy provided from outside. Like animals, plants are depressed by bromide and excited by stimulants. The mimosa, for instance, responds immediately to an injection of strychnia, which increases the pumping activities of the heart.

Sir Jagadis has not only proved that the plant has a nervous system similar to that

in the animal, but also shown it to have reached a high degree of perfection, as marked by the reflex arc in which a sensory impulse becomes transferred into a motor impulse. He has been able to localise the plant nerve by two independent methods, namely, electric probe and selective staining. He has shown that the mimosa can be excited by an electric shock one tenth of the intensity that evokes human sensation. In a thin leaf stalk the velocity of the impulse is as high as four hundred millimetres per second, which is higher than the velocity in the lower animals, though not as high as that in the higher animals. The nervous impulse is about four hundred times quicker than the movement of the sap. Sir Jagadis has also been able to produce artificial paralysis in the plant nerve and has invented a special apparatus to prove that there is also sleep or periodical insensibility among plants. Mimosa, for instance, falls asleep in the early hours of the day.

PRACTICAL SIGNIFICANCE

Besides the establishment of the biological principles, there are also several practical aspects of his discoveries. The fact that drugs have identical effect upon plants and animals is of great significance upon the advancement of medical science. For instance, Sir Jagadis has made the discovery that a minute dose of cobra venom would restore the life of a dying plant. This discovery has opened up new vistas to medical experiments and researches. To a certain extent, animal vivisection may be eliminated in physiological experiments.

Not the least important is the effect of his

experiments upon agricultural science. The very fact that the growth of plants can be retarded or accelerated at will is of great importance in controlling many diseases of plants and in producing fruits and flowers for desired time and market.

RECOGNITION BY SCIENTISTS

As early as 1901, Sir Jagadis was able to show before the Royal Institute in London that every plant was excitable by electricity. Since then he has lectured on his discoveries before practically all well-known science associations in Europe and America. At first his discoveries were received with scepticism, but now they have been universally accepted as biological principles of great scientific value. Some have called him the "Darwin of Botany", while others have acclaimed him as one of the greatest living scientists.

Among his audience are to be found the greatest scientists of the world. Professor Einstein, who was present, the other day at his demonstration in the University of Geneva, said that any one of his inventions and discoveries would win him a statue at the capital of the League of Nations.

ADMIRATION BY THE PUBLIC

Sir Jagadis is a recognised figure in the world to-day. He has expounded the princi-

ples of his discoveries to a large public in universities and learned societies in Asia, Europe and America. His instruments and experiments have commanded admiration everywhere and his discourses and demonstrations have been heard and observed with rapt attention, loud applause and high appreciation. All leading periodicals and journals in Europe and America, including those which once ridiculed him as an Oriental dreamer and Indian mystic, have published his lectures and demonstrations, expounded his discoveries and their principles and recognised their scientific value and practical significance.

His contribution to science has brought home to many that science is not the property of any one race or nation. It is neither of the East nor of the West, but the common achievement of civilisation to which all nations are more or less contributors. Others have found in him the scientific culmination of thirty centuries of spiritual culture of the Hindus. He is both a mystic and a scientist. He dreams of oneness of life in the diversity of forms, yet records his vision to the millionth of an inch. It is that which has led many to find in Sir Jagadis Chandra Bose a combination of an Eastern philosopher and a Western scientist.

Geneva, August, 1926.

A RESUME OF THE RIFFIAN STRUGGLE

BY PRABHAT SANYAL

WITH the unconditional surrender of Sidi Mohamed Abd-el-Krim, on May 26, the last vestige of Moroccan independence has vanished. The gallant leader of the Riffs is now a prisoner.

The courageous struggle of the Riffs against overwhelming odds was an event of world importance. The Riffian war was begun in 1919 when evacuation of the Riff territory was demanded by Abd-el-Krim the ruler of the tribe of Beni Warriageli. In the first phase of the war—which might properly be termed as the Spanish phase—military operations on a large scale began to develop (1921). Krim's repeated victories over the

Spanish army shortly 'raised him to the position of a leader of a vast movement of dissident tribes' and enabled him to style himself as the Sultan of Morocco.

But Abd-el-Krim's military prestige was really founded on a crushing defeat inflicted by him upon the Spanish forces at Melilla with the help of a small band of Riffians consisting of about 6000 men. The reported Spanish losses in the said battle were 7000 killed and 20,000 prisoners of war and the capture of a large store of munitions. It was the decisive 'victory of Melilla that made' Krim's small force 'into a rallying centre for the Riffian movement.'

This was followed by a period of guerrilla warfare. In 1923, Abd-el-Krim proclaimed a holy war and started a general offensive which compelled the Spanish forces to retreat towards the coast. These military successes—specially Krim's victory at Sheshuan, disclosed the utter incompetence of the Spanish commanders in charge of the military operations and resulted in the establishment of Primo de Rivera's dictatorship.



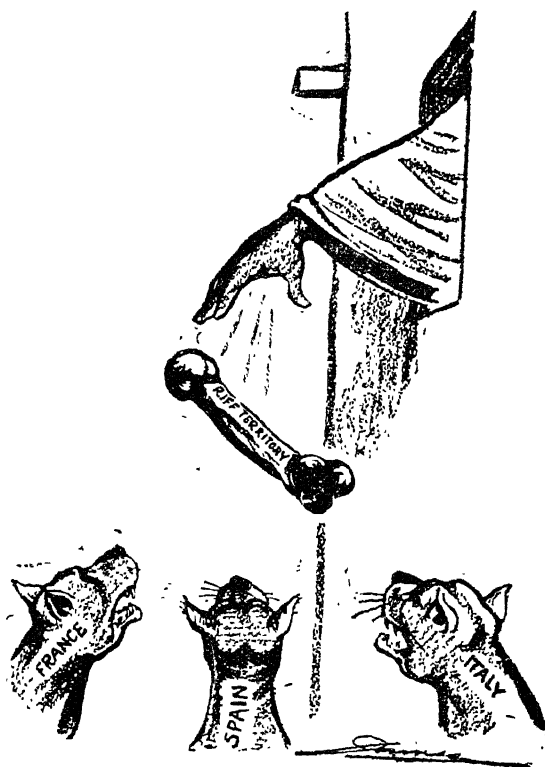
Abd-el-Krim

Large reinforcements were sent against the Riffs in 1924 and Primo de Rivera himself took command of the Spanish army in Morocco. But again the Spanish forces suffered a heavy defeat, at the hands of Krim at Anual, losing about 20,000 prisoners and a large store of military supplies. General di Rivera then pursued a new policy by which he ordered withdrawal of Spanish garrisons from 'the advanced zone' and established a series of 'strong bases' on the coast. But this policy was ineffective and the retreating Spanish armies were constantly harassed along the whole front, from Sheshuan to Tetuan, suffering heavy losses in men and munitions. In December 1924 the Spanish outpost at Alcazar-Seguir on the Strait of Gibraltar was captured. Spain's offer of peace at this stage broke off as Abd-el-Krim demanded a war indemnity of

20,000,000 Pesetas and the evacuation of the entire Spanish Zone except the two extreme points of Ceuta and Melilla.'

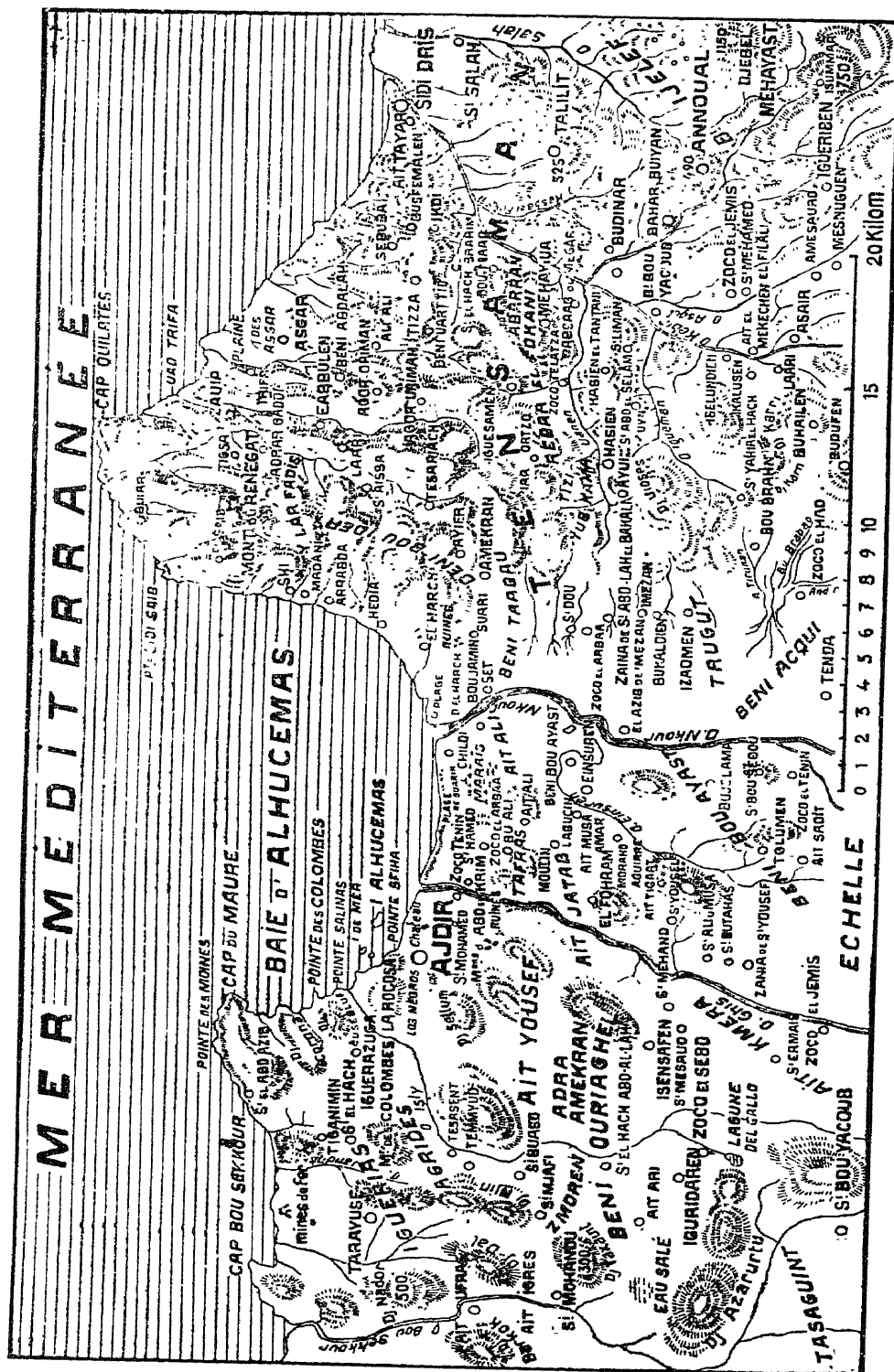
These events, until the end of 1924, concluded the Spanish phase of the struggle and Krim's success was further increased by the capture of Raisuli in January 1925. Raisuli was counted upon by Spain as a counterpoise to Krim's influence in Morocco.

At this juncture Abd-el-Krim committed a grave blunder. Before he had quite finished with Spain he flung himself against France. All on a sudden the Riffian forces raided the French Zone in April 1925 and attacked certain tribes which had been allies of France. This marked the second phase—the French phase—of the war. The reason for hostilities against France may be attributed

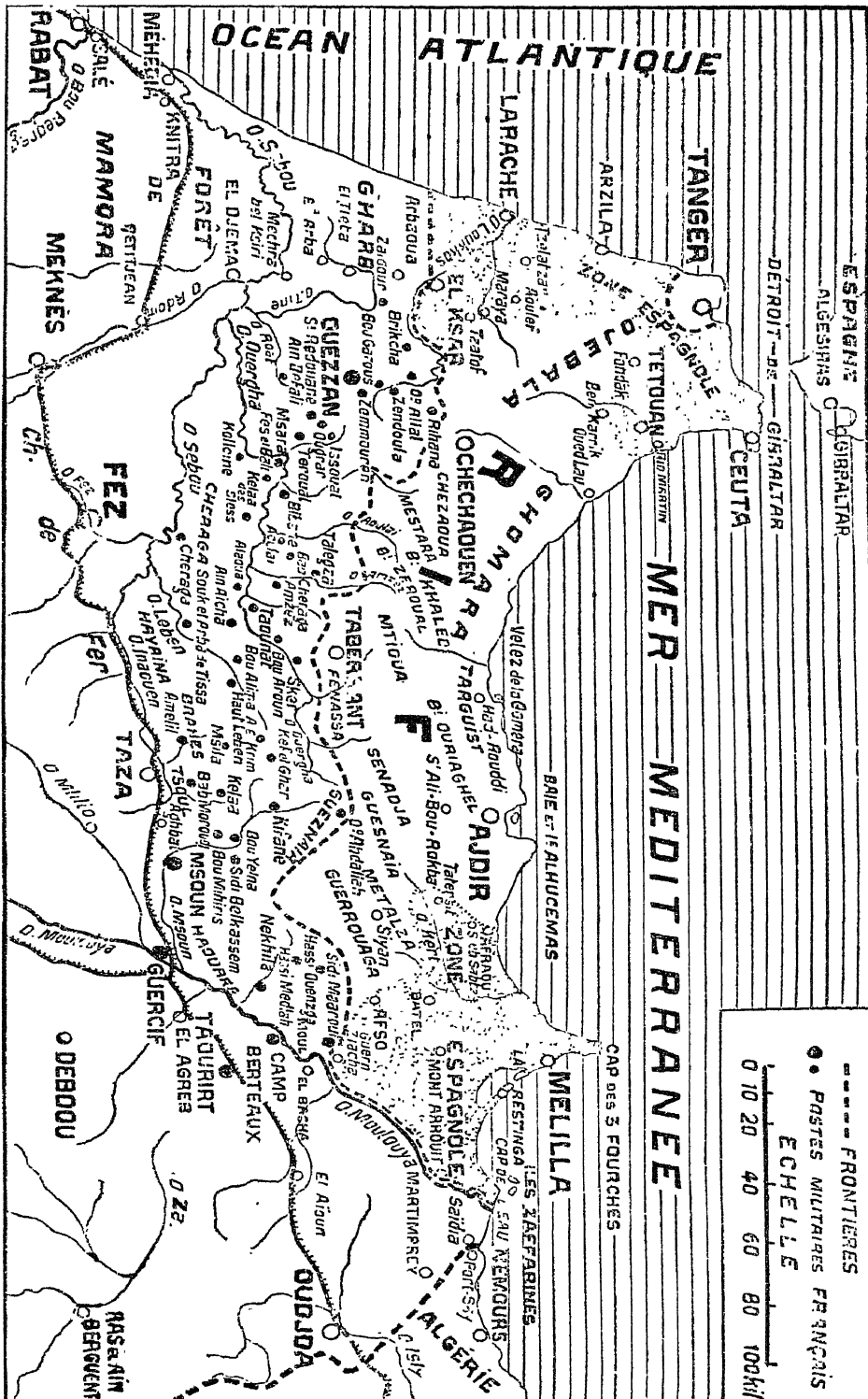


A Bone Of Contention

to the occupation of the Ouergha Zone by the French forces in 1924 which resulted in the cutting off of the Riffian tribes from their 'sources of grain supply.' But the Riffians continued to be on the offensive. The situation took such a serious turn that Marshal Lyautey the French commandar requisitioned for reinforcements from France.



Map showing Military operations in Morocco



The Region Round Ajdir and Alhucemas
(After the latest map of the Spanish General Staff)

The system of 'scattered military posts' which had been maintained by the French in Morocco was inadequate to resist Krim's forces. Within a short time large contingents of French troops, with modern equipments, poured into Morocco. The French military operations were at the outset handicapped on account of the fact that Krim's base was situated in the Spanish Zone. A secret agreement was entered into by Spain and France in June 1925 as a result of which a joint offensive under the command of General Petain was launched against the Riffians squeezing them from north to south. As rains set in the operations had to be interrupted temporarily. At this stage (January-February 1926) Abd-el-Krim negotiated with the French government for peace, which, however, broke off. Meanwhile Senator Lules Steeg who had succeeded Marshal Lyautey, was successful in winning over some tribes which owed allegiance to Abd-el-Krim.

In the spring of 1926 military operations were resumed against the Riffs. About 150,000 French and Sengalese and 100,000 Spanish troops marched against a Riff army consisting of 15,000 regulars and 55,000 men recruited from amongst friendly tribesmen. Thereafter the issue was never in doubt. It was merely a question of the time the Franco-Spanish army would require to bring their whole military strength to bear on the situation. At this stage, however, a formal peace conference was held at Ouedjda but no agreement could be reached. The Franco-Spanish advance was then resumed and Targuist, the capital of Riffian Morocco was captured towards the end of May 1926. Abd-el-Krim evacuated the city and asked for a truce which was refused. He was then compelled to surrender.

Referring to Spanish losses in the war the New York *Herald* observes "(the struggle) cost impoverished Spain billions of pesetas and ten thousands of lives." "The Spanish people" remarked the Detroit *Free Press* "began to murmur ominously. They felt

that their money and their blood were being wasted on an adventure of no vital consequence to the nation." Regarding France the Washington *Post* remarks "it was difficult for France to win the sympathy of her creditors while she was carrying on what was really an imperialistic war in Morocco."

But Abd-el-Krim need not bow his head in shame, he made a good fight. The Norfolk *Virginian Pilot* truly observes:

"No glory can attach to the victory of Europe's strongest army over a loose aggregation of Moorish mountaineers. If there is any military glory to be assigned, it goes without challenge to Abd-el-Krim and his tribesmen, who for nearly two years presented an effective resistance to the combined armies of Spain and France. That he has finally been pinched into submission is a victory, not for superior strategy nor even for Right, but a victory for numbers."

The Riff territory still remains a bone of contention and the *Times* Paris correspondent strikes a true note when he says:

"The defeat of Abd-el-Krim and his surrender to the French liquidate him and his dream of empire, but do not liquidate all the Riffian problems. Now the question arises as to who will rule the territory in which the vanquished Riffian Chieftain tried to reign. In this region lies the Spanish Zone, which Spain holds for the purpose of maintaining order. Last year the Spanish withdrew to the sea board and indicated they did not intend to try any longer to occupy the interior of their Zone. Now the Spanish are in a way sub-tenants of the French in Morocco, who, theoretically have a protectorate over the whole country.

"While at this time they, perhaps, are not ready to say they should take over all the Spanish Zone up to the seaboard, which the Spanish wish to keep, it is entirely likely that they will ask for certain adjustments to prevent a recurrence in the Riff of an effort to make trouble in the rest of Morocco.

"This is not so simple as it may seem. There are international agreements which prevent Spain and France agreeing on a new line. Britain has always opposed France's getting anywhere near the shore-line opposite Gibraltar, and she opposes that to-day. Whether Britain would oppose moving the French line midway north remains to be seen.

"The attitude of Italy and her failure to approve the latest Tangier arrangements point to an international conference which could consider the whole Moroccan problem, including Tangier."

LETTERS FROM THE EDITOR

I

ON the eve of my departure from Calcutta a representative of the Free Press of India interviewed me. As parts of what I had said have been incorrectly printed in a Calcutta Daily, and possibly in some other dailies also, it is necessary to correct the mistakes.

I had said : "India's greatest contributions to the world are *not* jute, tea, wheat and rice" ; but the printer of the Daily has made me say, "India's greatest contributions to the world are jute, tea, wheat and rice" ! What I meant is that what India has contributed to the spiritual, moral and intellectual wealth of mankind is her greatest contribution. But the omission of the word "not" makes me say exactly the opposite of what I meant.

Another mistake made by the printer requires to be pointed out. I had said : "India can be a teacher, but she should be at the same time much more of a learner." The word "learner" has been printed as "bearer", which in the context makes it utter nonsense.

In spiritual and moral culture India scaled greater heights and dived deeper than any other country, but in other things speaking generally, she at present lags behind.

I told the representative of the Free Press that I was going abroad to learn, not to teach. When I did so I knew, of course, that even in modern times there are Indians who have gone and still go abroad principally to teach. And it is not merely in things of the spirit that India sends out teachers. In science also India has begun to teach, her outstanding scientific teacher being Sir J. C. Bose.

Ever since I left my home in Calcutta, India's dependent condition has weighed on my mind. The motor-car which conveyed me to Howrah station was made in a foreign country. The steamer which was to carry me to Europe was not made in India, nor did it belong to any Indian Steam Navigation Company. It was an Italian steamer named *Pilsna*. That shows that it is not merely the Britishers, who are masters of India, who are exploiting India but other peoples also are doing so. I do not blame them at all. From

India one can make voyages to foreign countries in British, Italian, Japanese and French steamers, but, at present, there are no Indian steamers in which we can cross the seas.

This is not a mere sentimental grievance. In ancient times the Hindus were one of the foremost sea-faring and colonising peoples of the world. Even in mediaeval times and later there were hundreds of harbours which dotted India's long coast-line. Think what that meant economically, intellectually and morally. At that time the ship-building industry gave employment to thousands of men, thus keeping their brains and hands busy and feeding themselves and their families. Then the occupation of sailing was profitable not only from a pecuniary point of view, but made the people hardy, daring and enterprising. The profits of the carrying trade, of carrying goods and passengers, remained in the country. Even in the days of the East India Company, ships made in India sailed to Europe, and they were considered stronger than similar vessels made in Europe.

All that is now changed. All classes of people who were formerly engaged in ship-building and navigation have now become farmers, peasants or landless labourers. As the land cannot possibly support such a large number of men, millions of Indians live in abject poverty. Of course, it is not the loss of her shipping alone which has made India poor. The ruin of India's indigenous trade and industries has been the chief cause of her poverty.

It is not merely the economic loss that is to be deplored. The daring and enterprise which characterise a sea-faring people have also been to a great extent lost. And there has been intellectual loss too. For it is not merely the literary or the bookish professions that require intelligence. Ship-building and navigation and other similar arts too require intelligence.

I have referred above to India's dependence on other people for transportation, etc. Educationally, too, she is dependent. In the steamer in which I was travelling, there were several Indian students who were going abroad for education. I know students from

one European country go to another, American students came to Europe and European students go to America for education. That is good and necessary. But European and American students generally have facilities for the highest education in their own countries, and it is only when they specialise in a subject and wish to learn all that any other country than their own can teach about it, or when they wish to give finishing touches to their education, that they have to go abroad. Indian students do not possess similar facilities in their own country, and have often to go abroad for education of a kind which cannot be called very high. Moreover, the books which our students have to read, for high education are all written in some foreign language or other. We ought to have our own books.

We had a good contingent of Indian doctors on boardship. Four of them were Rockefeller scholars. It is understood that six scholarships were offered, but the British Indian Government could not find half a dozen men to bestow these scholarships upon in a large country like India! So only four are going. What is more funny is that though one of the four will be concerned with malarial research and another with the wholesale destruction of mosquitos, they do not belong to Bengal, which is the most malarious province in India. In fact, none of the four scholars has been selected from Bengal. That, of course, is not my grievance. For if six scholarships are offered for the whole of India, some province or other must go without any. What is amusing is that though things connected with malaria were to be studied and investigated, no one should have been chosen to do so from the province which has suffered and is still suffering most from it.

I have said above that navigation requires intelligence. This does not mean that all navigators, or even all captains, possess a high order of intellect. I may be excused for retailing in this connection a trifling incident. Our good friend the Italian Consul in Calcutta gave me of his own accord a letter of introduction to the captain of the ship in which I was to sail. After boarding the steamer in Bombay harbour, I gave this letter to the captain with a "good morning." He neither nodded, nor smiled, nor offered me a seat, nor said a word about the letter or its writer. During the eighteen days that I was in the steamer, he treated me as an

utter stranger—which no doubt I was; Needless to say, after the first day's "good morning," I made not the least sign of recognising him. I hope I was not guilty of incivility. I have wondered whether the captain's behaviour was not the symptom of a superior order of intellect or courtesy or of mere captainliness.

Except this incident with the captain, I was never in any doubt as to how to interpret the behaviour of others connected with the ship;—they were clearly not discourteous. And even if they had been, I do not think that would have given me any just cause for wasting my time brooding over it. For, if even those who do not bear the least political sway over India can have their lines of steamers carrying goods and passengers to and from India whilst we have none, is not that in so far as we are concerned, partly a proof of undeveloped capacity, however temporary, and of absence of proper organisation?

The steamer was clean. As to food, I had no idea as to whether it was good or bad in comparison with that of other lines. The ship had a gymnasium and a music room with a piano. On some nights there were bioscope entertainments, and on some dance and music. In the gymnasium, those used to riding, cycling, rowing, boxing, etc. could have artificial substitutes for it. Others had their exercise by walking on the decks. When the sea was rough, it was amusing to see how grown-up men walked. Some spent their time partly in reading magazines and books. I spent some hours in reading a small book on the theory of relativity and Bernard Shaw's play "Saint Joan" with its long preface. Many passengers patronised the bar rather freely, a few Indians being among them, I am sorry to say. Betting of a somewhat innocuous kind—as, e. g., how many miles the ship would travel during the day—also went on.

There was a wireless installation in the steamer. Some hours before entering Aden harbour I sent a message home by wireless. I did this because the steamer was expected to reach Aden late at night and leave it before dawn. In fact, however, it left Aden after day-break. The wireless man told us one day—I believe it was on the 6th or 7th of August—that a message was being sent in all directions relating to a lecture delivered by Sir J. C. Bose in England. From what I heard, afterwards from the Professor, it was

about his lecture before the British Association. The wireless operator said another day that a message was being sent round about an address delivered by the poet Rabindra Nath Tagore.

We took seven days to reach Aden. The Indian Ocean was very rough owing to the monsoon, the spray sometimes reaching the uppermost deck. There was a distressing degree of rolling and pitching. With a few exceptions, the passengers all had sea-sickness and remained confined to their cabins. Having no previous experience, I was afraid of sea-sickness. But luckily, though I was probably the oldest passenger on board, I had not the least trouble; the Indian Ocean was merciful to me. I was told that I had still however to reckon with the English Channel. But fortunately the Channel, too, was propitious. Let me hope that it will be merciful when I have to cross it again to-morrow.

The colour of the waters of the Indian Ocean first made me realise why a voyage is spoken of as crossing the 'Kala pani' or black water. The waters had an unpleasant deep black colour. The Indian Ocean, to my unpoetic eyes, appeared like a vast cauldron of boiling tar or pitch. Near and at Aden harbour it was dull pale green. Afterwards in the Red Sea the colour turned to a bright deep blue. In the Mediterranean and the Adriatic too the colour was blue. And everywhere, when the crest of the waves broke into foam, there appeared to be a layer of liquid emerald covering the waves. I could not perceive anywhere a speck of red in the Red Sea; it was blue throughout. During our voyage over the Indian Ocean we did not sight any ship. Afterwards, we saw several at some distance. The only living creatures we saw were some flying fishes and shoals of porpoises, and two birds when the ship was hundreds of miles from shore. I do not know whether they ever perched anywhere on the ship, though we saw that they kept pace with it.

The heat when passing over the Red Sea has perhaps been exaggerated. During the daytime, the heat was never oppressive, as on the deck we had always a strong breeze. Only on two nights I was very uncomfortable in the cabin. Some of the younger passengers slept on the benches on the deck.

There seemed to be a sort of caste distinction on board ship between first class and second class passengers, the arrange-

ments being all entirely separate. Though owing to age and weak health I had to take a single berth first class cabin, I did not like the distinction in all its details.

It was at Port Said that I saw some of the ugly features of the customs rules. Some passengers landed there for a short time and went into the town. At the gate leading from the jetty into the town the pockets of their coats and trousers were felt and pressed from outside, and some had to open and show their purses also. The town itself, so far as I could see, is not ugly. The shops are good. There are some Sindhi merchants there. The number of bookshops is not inconsiderable. The books, magazines and newspapers are either English or French. There are a good many cafes or restaurants. The touts are a nuisance.

I have forgotten to say that none of us landed at Suez. From a distance the houses in the town appeared to me like big packing cases. On a nearer view the town appeared neat and orderly. The canal is not very broad. Ships pass along it very slowly.

From before Aden and ever afterwards before entering the Mediterranean, the African and Arabian coasts were often visible. They appeared to be mostly stretches of desert or barren rocks. I saw the island of Perim from a distance. It is, of course, fortified and garrisoned by the British.

When passing through the Mediterranean we saw some Grecian islands. When on the Adriatic we had frequent glimpses of the coast of Italy.

Life on the steamer seemed to me rather dull and monotonous. One seems to lose all touch with human affairs and mankind in general. The sea gives one opportunities for realising the relativity of time, and even of space. Every day we had to correct our watches.

Living in solitude on land is quite different from living on board a ship in mid-ocean. A solitary landsman, unless confined within walls, can move in any direction he likes, and have the company of other men, or of birds and beasts, or at least of plants. But a passenger on board a ship is a prisoner for the time being. His liberty is gone.

The Indian Ocean is vaster than the other seas we traversed. But it was not the Indian Ocean that suggested to me thoughts of infinity. It was when the sea was calmer and the atmosphere not hazy that the limitless

stretches of smooth water made me think of infinity.

Sometimes the smoothness of the sea seemed almost to be oily.

Some Arab hawkers came in boats and boarded the steamer at Suez and others tried to sell their wares from the boats themselves. The things which they had to sell were mostly beads. The amount of haggling they went through was tremendous. An Arab came on board at Suez and leaped from the highest deck but one into the sea for backsheesh, and got a small amount from some of the passengers.

There were some Arab deck passengers. They did not at all impress one as in the least superior to even the poorest class of Indian Musalmans. We became acquainted, however, with one educated Syrian Arab who could speak French and a little English. He expressed a desire to translate the lectures on mysticism which Prof. S. N. Dasgupta was going to deliver in America. He discussed a little philosophy too with the professor.

From the Italian deck passengers and the lower orders of the Italian crew, as well as the common people I saw at Venice, it seemed to me that the Italians are not as well off as the French and the English. Some of the Italian sailors had no shoes on, and some had old torn ones. The clothes and skin of some of them showed that they did not usually bathe or wash their clothes.

We were to have reached Venice on the 16th August, but we actually reached it on the 18th. The blame for the delay was laid on the monsoon. But after we had left the Indian Ocean behind, there was no strong wind at all. And in fact, the steamer never reached a single port at the time we were told beforehand that it would reach it. I do not know whether such unpunctuality marks the voyage of all steamers even in calm weather.

RAMANANDA CHATTERJEE.

London, August 31, 1926.

PUBLIC OPINION AND THE SOCIAL MIND

BY KHAGENDRANATH SEN M. A.

I
THE mass of feelings which commonly goes by the name of public opinion has received a definite scientific interpretation in the term "social mind", which is a more comprehensive term than what MacDougall signifies by the "Group Mind." It is a recognised tenet of modern social sciences that human beings act in groups or more accurately in "association." Civilisation progresses by the progress of the associative habit of mankind, by the development of the social impulses. It is a significant fact that the intellectualism of the nineteenth century has yielded place to the anti-intellectualist movement led by Bertrand Russell, Graham Wallas and others; while on the other hand, the theory of natural selection is being slowly but unmistakably replaced by the theory of rational selection so far at least as the applied social sciences such as eugenics and civics are concerned. Taken by them-

selves, these two tendencies may seem to be mutually exclusive and contradictory, but a deeper reflection will show that these two tendencies are complementary and blend into one great movement of the modern age, namely the enormous development of association as the leading factor in the progress of civilization. With the mastery of man over the elements of Nature and the gradual dissipation of the gloom of superstition which hung round the daily toils of our rude forefathers, the theory of the survival of the fittest received a new interpretation and an objective explanation came to be attached to the term 'fittest' instead of the subjective explanation recognised in the field of pure biology. Survival value is now measured not in terms of the physical being itself but in terms of the social values of different groups. Those groups survive within which the social instincts are stronger and the consciousness of kind more definite. The

colossal giants of the pre-historic ages of whom traces are still to be found are now extinct. It is the civilised man, puny in comparison with those giants that has far outclassed his brother-creatures. Even among human beings, the fine specimens of rude culture that are still to be found in caves and in the remote parts of the world are fast dying out. It cannot be said that they are dying out for want of food or physical health; it is simply because they have very low survival value. In other words, survival has no individualistic meaning. It is essentially a social phenomenon and has a value so far as it is recognised by the group as a whole. We thus come to realize the importance of the association in the valuation of activities and to realize also the concept of survival as a result of this valuation. The anti-intellectualist movement of the present century rightly emphasises on those emotions and instincts which are both the result and the cause of association, and did a distinct service to humanity by pointing out the errors and unrealities of a purely rationalistic philosophy such as obtained during the last century. The complex of instincts and emotions that determines man's behaviour under stimulus can in no circumstances be eliminated in a consideration of the means of human happiness.

Thus human behaviourism is a synthesis of the rational and the irrational. It is rational so far as the cosmic process is checked by the rational process, for instance, the modern movement for birth control. It is irrational in that all endeavours must have a social value, appraised and accepted by the group, and the group, it may be repeated, is never swayed by purely rational considerations.

We thus arrive at a correct estimate of the social mind. Professor Hobhouse thus defines and explains the term: "This term is simply an expression for the mass of ideas operative in a society, communicable from man to man, and serving to direct the thoughts and actions of individuals. The kind of unity which attaches to the social mind is not definable in general terms. It varies from case to case. In the more complex societies, there are for example many institutions, each with its distinct ethos, and the existence of this ethos means that the institution lays a plastic hand on all who enter it, and with greater or less thoroughness moulds their lives and actions.

As an individual may and probably does belong to more than one institution, he is subject to influences of this kind from more than one quarter. There is thus in a sense more than one social mind that claims him, and this alone will suffice to warn us against the supposition that the social mind is necessarily something common, for example, to all members of the same political community. Such a community may, indeed, if highly developed, possess a very clear unity of its own, and enjoy a very distinct order of ideas, marking out the behaviour of its members in no uncertain fashion. But if highly developed it probably is the seat of many constituent institutions, each with a corresponding ethos, tradition or mind of its own, operating on its own members in similar fashion. By the social mind, then we mean not necessarily a unity pervading any given society as a whole, but a tissue of operative psychological forces which in their higher developments crystallise into unity within unity and into organism operating upon organism." *

This passage from Hobhouse anticipates much of the philosophy of the political pluralists. My object in quoting the above extract, however, is to show that the social mind is a complex of many influences. It is thus a changeful dynamic entity, varying with the nature of the influences which are at work at any given moment of time. It thus eludes any definite expression: the press and the platform are only so many indicators of the influences at work, they do not express the social mind. But here again we must differentiate the rational from the irrational aspect of the formation of the social mind. The Press and the platform may represent, misrepresent or anticipate the influences that contribute to the formation of the social mind. Misrepresentation is an appeal to the irrational elements of human nature: anticipation is often a rational endeavour to mould the social mind. The studies of Le Bon have thus first-rate psychological significance.

The crowd mind is the social mind predominantly under the sway of irrational forces. It is a tragedy of the world that the human mind is more easily swayed by irrational elements than by rational thought, by the demagogue than by the philosopher by

* Hobhouse; *Social Evolution and Political Theory*, 1922, pp. 97-98.

an appeal to the sentiment than by an appeal to reason.

It cannot, of course, be gainsaid that an appeal to the sentiment has often produced results which have been of immense service to humanity. But scientists in search of data on which to build up the edifice of human happiness cannot accept with any self-complacency such an ephemeral foundation of social behaviour as the passing humours of man. The anti-intellectualist school has erred in this that they have in their revolt against rationalism given undue prominence to the irrational aspects of human behaviour and have in a way ignored the tremendous influence of telic processes.

II

Having thus known the true nature of the social mind, let us now see how it is reflected in human activities. There is a continuous selective process going on among the mass of ideas operative in a given society at any given time, and human activities in so far as they are not unconscious are largely coloured by this selective process. It is as a result of this selective process that the social mind emerges. It is thus a product of the ruthless application of the principle of rule and subordination. Certain ideas wield a dominant sway over others—though the predominance is not always very effectively crystallised,—and come to be recognised as constituting the social mind. Similarly, in human association, there is always the postulate of organization and organization always implies the principle of rule and subordination. There is no real freedom of thought so highly prized by the school of Mill and Spencer. It is always an ideal which can never be attained in practice if human beings continue to be what they are. In the first place, thought is hide-bound by the race, the region and the moment. Organisation is secondly, an inevitable evil (if human beings are to progress at all) so far as the freedom of thought is concerned. It makes freedom the pre-eminently social quality that it is. But it also makes for a principle of rule and subordination. But we must clearly understand the implications. We do not necessarily mean that one dominant man like one dominant idea will kill and destroy the rest: far from it. We mean that it is only through the predominating members of the group that the group itself can have its being, otherwise it becomes a pack liable to be blown over at

the most trifling tempest. The social mind, in practice, is thus the product of the minds in interaction of the predominant members of any group. By predominant members, it may be repeated, we do not necessarily mean members who are physically strong, or even those who are very wise and learned but members who have developed their social impulses in the highest degree, whose impulses and aspirations are the impulses and aspirations of the group they belong to.

All this implies a perfect and altruistic organization of the group. In fact, without willing subordination of the many to the domination of the few, in the interests of the group there can be no true social mind; and in so far as the domination is exercised in the interests not of the group, but of a section or class only, the social mind is corrupted, and there exists instead of a social mind a sectional mind or a class mind, if such words may be used. The leaders of a group *ipso facto* must identify themselves with the group they stand for. The group is simply a moral background, it is the centre of the forces which find expression in the thought and action of the group leaders. As the nature of the group is determined by considerations of the race, the region and the moment, or rather the age, so the leaders also stand as the faithful representatives of the race, the region and the age. The last of these gives scope for the play of personality. We speak of the farsight of a leader. This way of estimating a leader loses sight of his essential quality, as the leader of the group. The word farsight is a misnomer. If the leader sees what others cannot see or appreciate, he cannot lead the group until the contingencies arise. Wise men make poor leaders: They contribute only a nerve, may be strong, towards the making of the social mind. If however, they are entirely of a different vein of thinking from their fellowmen, so far do they exist outside the group and have nothing in fact to contribute to the formation of the social mind.

We thus see the role of the leader in the formation of the social mind. We now turn our attention to the common members of the group and see how their daily hopes and fears, their struggles and aspirations find expression in that psychological entity called the group mind. The masses hope and fear, struggle and aspire, it is the duty of the leaders to interpret these hopes and fears,

struggles and aspirations and guide them on to fruitful results. Now what do the masses hope for and fear, struggle for and aspire after? Subordination may be altruistic. But these hopes and fears, struggles and aspirations are not obviously directed towards the attainment of some philosophical and therefore imaginary ideal of "common good." These concern intimately the whole walk and conversation of individual human life. In other words, these are entirely the private property of the masses: and in so far as these are all or for a large part focussed on any one point common to all, so far they make for the emergence of a social mind. The masses are never as a whole fired by idealism, except for brief scintillating periods when histories of nations are made and unmade. Apart from any considerations of these exceptional periods, the social mind is thus no more abstract theory, but an immensely practical product. The social mind consists of ideas that have the widest practical application. It is dynamic and amorphous in its early stages, no doubt, but as it develops by the interaction of minds, it crystallises and becomes a force of tremendous magnitude in the shaping of human destiny.

III

Now, in what relation does public opinion stand to the social mind? One should be warned against confusing the two words, public and social. The public is not a mere group or a social class. Its members belong to various groups and social classes. There is thus a clashing of interests, an interaction of many social minds. It is only in the highest form of association in which all the interests are evenly balanced, that anything approaching a unity of purpose can be found. By public opinion, however, we postulate a unity of views pervading a given society as a whole. It is a question how far public opinion, thus conceived, exists. There are two objections against such a view. In the first place, there is no such unity, and there is, nor there can be, any real balancing of interests of the different groups except on certain specific matters. Anarchists cannot be balanced against state-socialists without one or both of the parties ceasing to be itself. Secondly, the objection advanced by the political pluralists. They argue that the monistic state is a clever fiction, that the real state is essentially pluralistic. The

various associations within the state are real autonomous groups and the allegiance which a member of a group owes to his group is more real and effective than his allegiance to a supposed entity called the state. Hence, it is the group mind or the social mind which has any real existence, and public opinion representing a unity pervading society as a whole is a fiction which is tolerated by sufferance. It is precisely for this reason that Professor Hobhouse dropped the term general will in favour of the term social mind. "The general will", says he, "is an entity not always to be discovered, and the use of the term leads to the most inhuman torture of evidence to prove that there is a generality of will where there is none." (Ibid, p 97 foot-note).

We must note, further, that the social mind though changeful and dynamic has an element of permanence and pervasiveness. "It covers all those modes of action that the existing constitution of society dictates, all the institutions that it maintains, all the customs that it prescribes" (to quote Hobhouse again). It is changeful and dynamic so far as the social constitution is changeful and dynamic. But public opinion has no element of permanence. Even if a particular policy be favoured by public opinion for a period of say, two hundred years, we cannot be sure if it is due to any element of permanence in public opinion. There is nothing in the constitution of the public which warrants us to conclude that its opinion has any determinant which even for practical purposes may be regarded as constant.

But the word public has received a new connotation in practical life. It means the largest group in the State, the political community or the State itself. The existence of a purely political community is absurd so far as the modern states are concerned. The Hellenic ideal seems to have been lost to the world for ever. The state as the type of centralised authority exists no more. Delegation or decentralisation of its powers and functions has replaced the old world ideal of a centralised authority. Hence groups have come to play an ever-increasing part in the life of the community, and the public means nothing more or less than the majority of the groups combined for the time being. There are a few here and a few there who have made politics their life-study. The politics such as Aristotle and Plato taught and such as the

idealistic philosophers sought to inculcate. But the rise of the new Psychology points to the stern fact that the great mass of mankind are swayed more by the interests of the group than in the interests of the so-called state. Public opinion, thus, has scarcely any value as a realistic study.

The fault of the upholders of the pluralistic theory of the state lies in this that there are some matters common to all the groups, so that the members of all the groups together form a community political for the purpose under view. Every group, for instance, is interested in the maintenance of law and order, save perhaps a negligible minority who depend too much on the altruism of mankind. So far as these matters are concerned the 'public' is in need of something like a super-association capable, in the discharge of its duties, of over-riding the claims of other groups organized within the state. It is not my purpose to enumerate or give an exhaustive list of all the topics which come within the purview of State action. Law and order stands as the type of all the topics. There is a social mind in the sense of a general will with reference to these topics, general or common to all the groups. The moral sanction which the State has behind its regulative activities is the moral sanction afforded by all the groups together, irrespective of their particular creed. There is no clashing of interests, no collision of motives, so far as these matters are concerned, and everyone is a citizen of the State. The will of the State is here the will of the individual person and we need not enter into any useless controversy as to whether a law is the product of a sovereign will or is objective. Duguit, for instance, maintains "that there is a rule of law above the rulers and the ruled; a rule which is compulsory on the one and on the other; and we hold that if there is such a thing as sovereignty of the State, it is juridically limited by this rule of law."^{*} These rules of law are nothing but what Duguit calls "guaranteed norms"[†] and which represents the element of permanence, already referred to in the social mind. Be that as it may, the State cannot be regarded but as a collective person so far as topics like law and order are concerned. Here there is no opposition between the individual and the

collective interest; and there is a very real public opinion in favour of or against the State in case as the State undertakes or refuses to undertake its essential functions.

This does not carry us very far in our everyday conception of public opinion, no doubt. This is because in our everyday use of the term we confound public opinion with what really is the social mind or the group mind. Wherever we refer to public opinion, we refer in most cases to the mind of the interested group, and words like the picture-going public, football-going public, the reading public are not rare. There is only one exception to this, namely when the tyranny of a particular group exasperates members of the other groups. People may be excused if they say that public opinion is strong against that group. But we must note that what is called 'public' here is nothing but a temporary combination of a large number of groups and its opinion may not reflect a permanent social attitude. Repetition like imitation hardens social behaviour and raises it into a standard; thus, repeatedly expressed public opinion leads to the formation of a social mind.

IV

The next problem which we are to discuss is whether public opinion or the social mind is an independent psychological entity. The behaviour of the crowd first suggested this question to the mind of the student of social theory. A member of the crowd often behaves very differently when in the crowd than when outside it. A man loses his rational being in the being of the crowd. Shakespeare who had a perfect knowledge of human psychology has beautifully illustrated this aspect of human behaviour, when in crowd, in the mob-scene in *Julius Caesar*. Within one hour, the crowd swung from one extreme of opinion to the other, and applauded both Brutus and Mark Anthony. The crowd mind is specially evident during periods of unrest, social and political. The days of the French Revolution constituted one such remarkable period, and the phrase *vox populi vox dei* has been handed down to us as a glorious euphemism. India, of the present day, also has entered upon such a period when people have lost their self-confidence and are borne along like feathers on the currents of crowd-mind. Members of a crowd seem to be acted on by an external force, or by an external agency, of unusual magnitude. The army

^{*} Leon Duguit; *L'Etat*, § 178.

[†] *Ibid.*, § 191.

in action inspite of its organization is always a crowd with an unusually powerful crowd-mind. A soldier under its influence does not hesitate to commit crimes the very contemplation of whose magnitude sends a thrill of horror through his heart when the magic of the battle-field is removed. The reason is that the crowd appeals to the purely irrational nature of man which thoroughly hypnotises his reasoning faculty. Reason wages a perpetual war with un-reason for the mastery of human heart and it becomes a tragedy when it has to acknowledge a complete defeat.

The crowd-mind, however, is an exceptional phenomenon. The social or the group mind is a very different thing from the crowd-mind. The social mind is a moving equilibrium, it is a function of the social constitution. It has a social will and it has all the psychological attributes of the individual will. It transcends the individual will, however, only in this respect that it is not realized in the mind of any single individual yet it is evident that it cannot have its basis elsewhere than in the individual mind. It is the individual minds in interaction that produce the social will exactly as it is individual ideas in interaction that results in the individual will. Thus the social mind cannot be called an *independent* psychological entity. As we have already said above, the social mind is not a mere philosophical abstraction. It is the parent of the traditions which are fixed standards of social values but allows conscious endeavour to interpret or mould them in terms of the race the region and the moment.

About the comparison of the social mind with the individual mind, and the psychological characteristics of the former, much has been said.* It has for instance, been argued that "the collective presentation is formed by a fusion of individual minds. But 'fusion' is a thing not yet discovered by psychology, not even by psycho-analysis, even in the 'complexes' each instinct is discrete in its functioning, it can be reinforced and inhibited, but with 'fusion' with another it cannot produce a new instinct with 'a new line of behaviour.'"† Dr. Carr takes objection

even to the word 'interaction,' because by mind he understands a self-acting and non-interacting thing. There can be intercourse of minds, no doubt, and this intercourse of minds is "independent of time and space and is purely an ideal relation between minds which involves no identity of content and no interchange of energy." MacDougall believes that the group is entirely a psychological phenomenon and believes that the group thinks, wills and acts. The idea of the group, however is not without but within the individual mind, and the process of its formation is psychological and can be interpreted only in terms of the mind. "The individual never constructs physical society deliberately, society is prior to the individual but the individual mind is prior to the concept of social mind."*

The social mind cannot be superior to the individual mind because the end of human life is the development of personality which creates and re-creates the traditional values, so the continuity or the perpetuation of the social mind is not independent of the individual but is entirely dependent on individual acceptance and individual modification on what Professor Hobhouse called traditionalism.

To regard the social mind as an independent psychological entity has its parallel in political theory in the conception of the monistic state, as an independent political entity. The monistic state is a re-orientation in the terms of Rousseau and Burke of the monarchic absolutism as taught by Hobbes and Bodin, or by the theological school. The emergence of associational life within the state after the industrial Revolution has made the one as erroneous as the other. As in political life the real centre of activity is the group, so in the matter of social theory, we cannot lose sight of the individual mind. When Aristotle taught that man is by nature a political animal, he did not mean that man is to sacrifice himself or personality to the altar of a hypothetical society. No claim of a society can be tolerated if it has no reflex in the needs of its member, in other words, a social claim must have its origin in individual need. Public opinion, similarly, if its wants to be of any real force must be really public, and the opinion must be real and effective.

The social mind is independent in so far as the intercourse of minds is independent of time and space. A man, psychologically

* See a very able Article on "the Group Mind" by Prof. Dhurjati Prasad Mukherjee, in the *Indian Sociological Review*, Vol. 1, No. 2, the Organ of the Lucknow University Sociological Association, published periodically.

† *Ibid.* p. 115.

* *Ibid.* p. 118,

and physically is never born with an open mind. He is born into some family, some social class and some political community. He is born into a social and political "heritage" this heritage consists of the traditions of his family, of his class and of his community. Directly a man is born he is faced with customs and standards set up by his forefathers, and crystallised by the hoary antiquity of age. No civilization has ever been so burdened with precedents, customs and traditions as the modern civilization, and none of the modern civilisations are so old as the Hindu civilization. On every question and problem likely to arise in life, a Hindu is faced with answers given and solutions premeditated and attitudes fixed from which there is no escaping for the ordinary individual. It requires the greatest moral and mental effort to do away with these fixed standards of morality. The transitional age is usually marked by efforts at a recreation of the traditions and customs in terms of modern ideas. Thus the social mind as an independent psychological entity is not a fiction of philosophy, only a misleading explanation of our social inheritance.

We should not and would not distort evidence or facts to show that the decision of the social mind is one in which everyone of the group participates, far less agree. We have already noted the role of the leader in the formation of the social mind : we have also referred to the binding force of custom and of a fixed social attitude against which there are many minds which are constitutionally incapable of protesting. For them it may seem in either case that the social mind is something like an independent external force. This however may explain the fact but does not explain what is really important, viz., the process. If we study the process, ignoring the exceptional case of the hypnotism of the crowd-mind, we will see that the social idea has its origin in the individual mind, and irrespective of the fact that mental intercourse transcends time and space, it is not a separate entity governing the social relations of mankind from without. Man is too rational to be governed by a power from without which totally denies his rational existence. The aim of all institutions after all is the development of personality and the history of mankind shows that mankind has always refused to take orders from an external agency which does not admit of any rational judgment of values.

V

The one and the single purpose of this essay has been to warn the reader against any uncritical assumption of a divine nature for *vox populi*, and the social mind. We should always be on our guard lest we mistake the crowd-mind for the public opinion or the social mind. We should always be warned against taking anything as a "settled fact." The world progresses by change ; an organism change ; an organism changes from within. The social mind being an organic product must change from within to keep abreast of the march of events, however painful the process in the initial stages might be. A community which is so hide-bound by customs and traditions as to make any change impossible is doomed to stagnation and death because change in the sense of adaptability is the very principle of life.

With the enormous facilities which the modern world affords for the free communication of ideas and sentiments leading not unoften to mental anarchy, and with the extension of the suffrage based on a wrong principle of representation, the idea *vox populi vox dei* has come to be regarded as an axiomatic truth. A public opinion, in the sense in which we have used the term, is really something divine if it is real and genuine. But what we call public opinion in a modern democratic state suffers from two serious defects, because in the first place we conceive of public opinion as representing a unity pervading society as a whole, which under the modern pluralistic organisation of the state is an unreal assumption ; and secondly, the emergence of party caucus or machine in political life and the ease with which public opinion can be manufactured at will strike at the root of the whole conception of public opinion as we commonly understand it. Public opinion has received a scientific interpretation in the conception of the social mind which by its very nature cannot be manufactured and set to work upon human beings from outside. Underlying the conception of the social mind is the idea of the group. The group idea is the mainspring of all social activities of the present day ; there is everywhere a delimitation of the sphere of the state in favour of corporations and municipalities.

But the group idea itself has a tendency to become tyrannical. We have in the pursuit of material wealth exchanged slavery to



A Gold-plated Bronze Image

[Recently discovered in Mahastan in Bogra (North Bengal) and kept in the
Varendra Research Society's Museum at Rajshahi]

a human despot into slavery to a mechanical "organisation." Organization now controls human beings instead of human beings controlling organization. The Press in modern countries like England and the U. S. A. is thoroughly organized, one might say, excessively organized. The social mind accordingly suffers from organization in so far as it is barricaded with artificial frontiers, damping free expression and communication of thought and placing healthy criticism under an interdict. What is wanted is freedom from

all these restraints, freedom from the trammels of an artificial public opinion setting up artificial codes, standards and traditions, freedom from excessive organization. Organization is necessary to avoid dissipation of energy. When and where is there an excess of organization is to be determined solely with reference to the real condition of any particular society. And the sole aim for every member of the community ought to be to subordinate organization, however, efficient, to the development of the human Personality.

A GOLD-PLATED BRONZE FROM MAHASTHAN

By N. G. MAJUMDAR. M. A., P. R. S.

Curator, Museum of the Varendra Research Society, Rajshahi.

A very interesting bronze image, of which illustrations are published here for the first time, was discovered sometime ago on a mound near the village of Mahasthan in the District of Bogra (North Bengal). The mound is locally known as Balai Dhap and situated immediately to the West of Palasbari, one of the many hamlets which lie in a belt around Mahasthan. Together with these it formed in bygone days part of an enormous city overlooking a tract of land watered by the river Karatoya. The site of this ancient city, which is generally identified with Pundravardhana, is studded with a very large number of high mounds and tanks, and abounds in architectural and sculptural remains. Amongst these relics, which have hardly yet come to the notice of scholars, attention may here be drawn to a stone lintel carved with Dhyani-Buddha figures, lying in the Public Library at Bogra. On grounds of art, it cannot be earlier than the Pala period, and it testifies to the existence of a Buddhist establishment at Mahasthan. From the occasional find of gold coins of the Gupta Dynasty e. g., of Chandra Gupta II, at and near Mahasthan and the discovery of the image under review it may be inferred that the city which once stood on the site was as old as the 5th Century of the Christian Era.

Soon after its discovery the image was brought by a villager to Mr. Prabhas Chandra

Sen. B. L., of Bogra who perceived its importance and intimated to Kumar Sarat Kumar Roy, President of the Varendra Research Society that he was arranging to have it acquired for the Society's Museum. Accordingly I was deputed to Bogra in September last to take charge of the image, and thanks to Mr. Sen, I was able to bring it over to Rajshahi without much difficulty.

The figure is in the round measures 2 ft. 9 ins. in height, its greatest width being 9 ins. There are two tenons attached to the feet, but the pedestal into which it was morticed is missing. It represents a standing male figure with two hands. The lower portion of the right hand has disappeared and that of the left hand from the wrist downwards was found detached from the body. The figure has matted hair tied up in a knot on the head and falling in wavy locks over the breast and shoulders. In front of the knot is placed a miniature seated figure in the Earth-touching attitude (*bhumisparsa-mudra*). The presence of this figure makes it certain that the image is a representation of Bodhisattva Manjusri one of whose distinguishing features in iconography is his coiffure bearing the effigy of Akshobhya readily recognised by the Earth-touching attitude. The right hand of Manjusri is too far gone, but from what is left of it, it is not difficult to imagine that it most probably

exhibited the *Varada Mudra* or 'the boon-giving attitude' as found in certain specimens of Manjusri (e. g., Indian Museum. N. S. 2073). But unlike those the present image does not carry a lotus-stalk in his left hand, although the arrangement of fingers, it should be noted, is identical in both the cases.

Across the upper half of the body is a piece of *uttariya* or 'scarf' which passing over the left arm is made to fall at the back. The lower half of the body is clad in a garment which terminates a little above the ankles and shows two conical projections on the right and left legs. The cloth is tied round the waist below the navel and kept in position by means of a double-stringed girdle. The end of the garment, which is in folds, hangs between the two legs reaching as far down as the ankles, and is treated in a zigzag fashion. On the left shoulder the figure wears something like the sacred thread marked by a thick wavy line. The ears, which are decorated with plain tops, are executed in a realistic manner and do not touch the shoulders as in mediaeval representations. The figure has open eye-lids, the eyes being inserted in silver as in a brass Buddha from Kangra (Vogel, *A. S. R.*, 1904-5. p. 108). The pupils are well marked. The *trivali* marks on the neck are very prominent and the face is made fleshy and roundish in appearance with fully expressed thick lower lip.

The whole figure is well-modelled not excluding even the feet and has a simple and naturalistic air about it for which we look in vain in mediaeval sculpture. The close-fitting drapery and the general style of the image are again characteristic of Early Gupta Workmanship. The paucity of ornaments is remarkable. Two ear-tops and a girdle are all that the artist could offer for the embellishment of his figure. This is a great contrast to the inordinate taste for over-ornamentation and complexity of design which become prominent factors in all artistic attempts of a later period.

The technique displayed by the artist in the making of the image calls for a few remarks. It was cast in bronze of which copper was evidently the chief ingredient and the process of casting must have been something akin to what is generally known as the *cire perdue*. The broken hands have brought to view a portion of the inner side of the object and revealed that, like the colossal Buddha of the Gupta period from Sultangunj in the

Birmingham Museum, it consists of a solid inner core and an outer encasement (Smith, *History of Fine Art*, p. 172). The core was made of non-metallic substances like husk etc., which in the process of casting assumed a charred character and blackish complexion. A kind of black substance was found inside the Sultangunj image (J. A. S. B., 1864, pp. 366-7) and a similar material came out of the broken left hand of the Mahasthan image in course of cleaning. As regards casting the system at present in vogue in Nepal may be compared. My informant Mr. Bhikhuraj who himself owns an image factory in Nepal described to me the main outlines of the process as follows:—Prepare a wax model of the object to be cast in metal. Mix cowdung with fine clay and apply two or three coatings of it all over the model. Dry it in open air in the shade. When it is dry apply a few coatings of fine clay mixed with husk to the model. Dry it again and then fire it on logs of wood. The wax melts away in heat through a hole, leaving a vacuum. Pour the molten metal through a hole into the vacuum and when cool remove the clay encasement. Finish it off with a chisel. This however would not explain the existence of a non-metallic inner core in the Mahasthan and Sultangunj images for which probably a somewhat modified method was adopted.

We are not yet in possession of any definite knowledge of the method of preparation of the amalgam and of the respective proportions of the alloys. In India the amalgam is supposed to be of *Ashtadhatu* or "Eight metals." But other combinations appear also to have been in vogue. Two texts known from MSS. kept in the Bibliotheque Nationale of Bangkok in Siam respectively deal with the manufacture of Brahmanic and Buddhist icons and give the proportions of metals used in the amalgam. It is of three kinds, *navaloha*, *sattaloha* and *panchaloha*. According to M. Coedes (*Bronzes Khmers*, 1923, p. 15) the proportions are as follows: *Navaloha*: (a) 9 parts gold, 8 parts silver, 7 parts copper, 6 parts zinc, 5 parts mercury, 4 parts tin, 3 parts iron, 2 parts bismuth and 1 part lead; (b) Equal proportions of gold, silver, zinc, mercury, tin, iron, bismuth, and lead, and copper *ad libitum*.—*Sattaloha*: 7 parts gold, 6 parts silver, 2 parts copper, 4 parts zinc, 3 parts mercury, 2 parts iron and 1

part bismuth,—*Panchaloha* 5 parts gold, 4 parts silver, 3 parts copper, 2 parts mercury, and 1 part iron. The texts just mentioned were probably based on Indian originals which are now missing. It appears that in Siam the proportion of gold was the determining factor in the preparation of the amalgam. It is, however, doubtful whether gold was really used in such large quantities.

What makes the image specially interesting and gives it a unique place in the field of Indian bronzes is that it is plated all over with gold. The gold plate which may be somewhat thinner than an eggshell has crumbled off in a good many places owing to the wear and tear of time. But sufficient traces still remain to show that the figure must have been a great beauty in its original condition. Gilt bronze images are well known in the Lamaistic School (Waddell, *Lamaism*, p. 329) and the Newari artists have preserved to this day their

traditional method of gilding bronzes which was briefly described to me by Mr. Bhikhuraj. On the chiselled smooth surface of image they apply a preparation of mercury and then a quasi-liquid paint of which the chief ingredients are gold dust and mercury. Finally the image is heated in cowdung fire and the gold plating thus sticks permanently to its surface. The system of gold plating of images was probably introduced into Siam sometime after the 8th Century A. D. In some of the broken Khmer bronzes, especially in the folds and creases (e. g., of the drapery) represented on them there have been found traces of a gold encasement (*Bronzes Khmers*, pp. 15-16). The discovery of a gold-plated bronze of the Gupta period in India now indicates that for this technique at any rate the Khmer artists were probably indebted to the great Indian masters.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor *The Modern Review*.]

Cooch-Bihar Affairs

The comment and criticism section (page 692) of the June issue of the *Modern Review* contains a letter from a resident of Cooch-Bihar written from Cooch Bihar which contradicts some of the statements made in "a letter of the state authorities (Regency Council) of the Cooch-Bihar State regarding the appointments of Nawabzada Abdul Karim Khan and Nawab Khasru Jung" published in the May issue of the *Modern Review*. And the "Note on Cooch-Bihar affairs" at page 747 of the same issue asks the state authorities—"What have the latter got to say now? If they have any answer let them also fortify themselves by mentioning the date of the late Maharajah's death."

The Cooch-Beharees and those concerned in Cooch Bihar affairs are anxiously waiting for an answer from the State authorities. Will you be so kind as to publish the answer, if you have got one, to these questions and relieve the Cooch-Beharees from anxieties?

May I also ask here if the Cooch-Bihar State authorities will plainly and boldly say whether Nawab Khasru Jung is the same person as the "Native" Secretary to Mr. A. in the sensational Cheque Law Suit "Mr. Robinson vs. Midland Bank"? And if this is truly answered every other thing will be as clear as daylight.

One interested in Cooch-Bihar affairs.

INDIAN PERIODICALS

Remedies for Snake-Bite

The *Prabuddha Bharat* gives us an account of a case of Snake-Bite Cure which deserves the attention of all medical men. We are told :

Nowhere else than in India does the number of deaths from snake-bite amount to such a large figure. News 'papers' and periodicals publish many advertisements of 'infallible' remedies for snake-bites, scorpion-stings etc. It is well-known that not all the praises sung over these remedies are found to be based on actual merit. Another difficulty is that these advertisements do not reach the poor and ignorant villagers who suffer most from such accidents. What we shall write here will not also reach the villagers, but as our remedies are very simple and universally available, absolutely free of cost, we would request our readers, out of purely humanitarian motives, to experiment with the remedies that we shall suggest on any cases of snake-bite etc., they might come across and give as wide a publicity to them as possible if their experiments prove successful.

Sometime back, news came to our Ashrama of a snake-bite in a neighbouring village. Immediately on the receipt of the news, two of the Swamis proceeded to the village and tried the following experiment. Fortunately, the villagers who knew (from instructions given to them on a previous occasion) that a tight bandage above the bitten spot would help in preventing the spread of the poison, had taken this precaution. But as it was not taken early, the patient had become unconscious by the time the Swamis reached the place. They prepared some juice of Tulshi leaves (*Basil plant, L. Ocimum Album or O. Sanctum*) and also of the sheaths of a plantain stem. They rubbed the former on the top of the head, the forehead, the neck, the chest and the navel, and administered about half a tea-spoonful of the latter juice by the mouth every five or ten minutes. This remedy took effect after six or seven hours of continued application, so late probably because the treatment commenced nearly eight hours after the snake bite, which took place at nine in the morning. When consciousness was found slightly returning another experiment was tried: They made a cross incision on the bitten spot. Next they took a chicken, made a similar cross incision on its anus and applied the incised anus of the chicken exactly on the bitten spot. Five such chickens were thus applied and died, one after another; but when the sixth one was applied, it did not die and by that time the patient also regained consciousness, and enema was given to her. The patient gradually recovered and was quite all right at the end of twenty-four hours.

The operations described above might perhaps appear to some as to full of complications. Best the operation on the chicken should scare away any intending experimenter, we hasten to add that

the application of the Tulasi juice and the application of the plantain juice *alone* have been seen to effect a complete cure. Perhaps the chicken treatment helps to eliminate the poison. In this connection we might make mention of other remedies which one of our Swamis has found successful elsewhere.

In the place of Tulasi juice the juice of the lotus-root (*Padma Mrinal*) or of Rambas, or aloe, and in the place of plantain juice the juice prepared out of the leaves of cotton plant are also used. But one thing to be remembered is that the juice of the lotus-root is applied only on the head. If none of these things is available, the Tulshi juice alone applied externally and given internally has been found to give relief. Even when the case seems hopeless and all signs of life are disappearing, the juice of Tulasi alone rubbed all over the body has been found to revive the dying patient.

We cannot vouchsafe for the effectiveness of the other remedies, although the *Shaligram Nighantu* speaks of aloe and the lotus as destroyers of poison. By all accounts the Tulasi (which the *Nighantu* also describes as a 'killer of poison') seems to be the poison-destroyer per excellence. One of our Swamis here testifies to the wonderful efficacy he has observed in the juice of Tulsi in curing a severe type of scorpion-sting. The Tulsi plant is to be found in all parts of India, being worshipped in many a Hindu home as sacred, and it should be a very easy matter to extract the juice and experiment with it.

We shall feel obliged if our readers would take the trouble to inform us of the success of their experiments.

Our Trade With the U. S. A.

Indians are to-day debarred in the U. S. A. from citizenship. The people of the U. S. A. do not desire that Indians and other non-white people should contaminate their national life. There is however a movement afoot in the U. S. A. to do away with the existing exclusive principles and give Indians a better status in that country. America has a large trade with India and the Americans are doing their level best to increase this trade. If the Americans persist in thinking that they can with impunity exploit India and insult the Indians at the same time, it would be our duty to show them that they could do one of the above but not both. The statistics quoted below are taken from the *Mysore Economic Journal*. They show us where we can hit the Americans if retaliations became necessary.

Exports and Imports

Total imports into the United States,	
April, 1926	...
Total exports from the United States,	\$ 397,964,000
April, 1926	...
	\$ 387,871,000
Excess of imports over exports ...	10,093,000

Trade with India.

Imports from India to the United States,	
April, 1926	...
Exports to India from the United States,	\$ 15,594,000
April, 1926	...
	\$ 4,216,000

Excess of Imports over exports ... \$ 11,378,000

Some of the more important items *exported* from the United States to India during April, 1926, were as follows :—

Canned fruit	...	75,000 lbs.
Dyes	...	68,000 lbs.
Kerosene oil	...	4,397,000 gallons.
Lubricating oil	...	1,345,000 gallons.
Machinery, all kinds	...	\$ 673,000
Tinned sheets and plates	...	2,132,000 lbs.
Tubes, pipes and fittings	...	1,272,000 lbs.
Bolts and nuts	...	33,000 lbs.
Automobiles (American)	...	199
Automobiles (Canadians)	...	471
Trucks (American)	...	109
Trucks (Canadian)	...	293

Some of the more important items *imported* into the United States from India during April, 1926, were as follows :—

Burlaps	...	62,230,000 lbs.
Jute, raw	...	5,000 lbs.
Cotton, raw	...	1,124,000 lbs.
Goatskins	...	2,751,000 lbs.
Shellac	...	876,000 lbs.
Castor seed	...	4,537,000 lbs.
Manganese ore	...	3,000 tons.
Myrabolams	...	1,000 tons.
Wool	...	87,000 tons
Mica	...	4,82,000 lbs.

—

How to Bring about Hindu-Moslem Unity

As an answer to the Viceroy's gesture to Hindus and Moslems, urging them to settle their quarrels, the *Karnataka* makes some specific suggestions. They are as follows:

(1) Examining the subsidiary provisions and rules of the Government of India Act with a view to re-arrange the electorates so that each communal elector is made to exercise one vote at least (out of his two or more votes) as a member of the general electorate, the rest of the votes being reserved for the communal booth. This will make him feel for some time at least that he is a unit of the non-communal public also [The suggestion is the Rt. Hon. V. S. Srinivasa Sastri's.]

(2) Disenfranchising the people of the locality where a communal riot has taken place. This will put some sense of responsibility into the politically-minded citizens who are the people that generally inspire and influence the masses. [The suggestion

is Dr. Tej Bahadur Sapru's, supported by Pandit Motilal Nehru.]

(3) Denying titles, appointments and preferments to the leading non-officials and officers of such a locality. [This suggestion is Pandit Motilal Nehru's]

(4) Legislation to require the registration of every case of conversion from one religion to another. This will prevent misunderstandings and misrepresentations and the consequent quarrels [The suggestion is Dr. R. Paranjpye's.]

(5) Legislation to prevent the *Procession* of cows, conducted by Non-Hindus, to slaughter-houses.

(6) Legislation to prevent music by Non-Moslems in front of *registered* Mosques during stated hours.

(7) Legislation for the appointment of Conciliation Boards to enquire into and decide all cases of dispute between any two communities.

(8) Arrangements to watch and control propaganda carried on by communal organisations and journals.

(9) Appointment of a Recruitment Commission to hold a periodical enquiry as to the representation of the various communities, defined and arranged in a list, in the several branches of the public service and to recommend the adjustments which seem necessary to restore the balance.

(10) Instructing the local Governments to see that the text-books used for reading in their schools and colleges contain lessons on the lives of the saints and heroes and on the great teachings of both Hinduism and Mahomedanism, among other religions, so that the youth of the country may in their early years be put in an attitude of sympathy towards other religions and taught to be friendly and respectful towards all communities. This work, least impressive as it looks, is bound to prove the most beneficial, in that it goes to the very foundations and will therefore be permanently effective.

We do not desire to deprecate these suggestions but we are of opinion that the above list does not include the greatest remedy for communal foolishness. It is Mass Compulsory Education on rational and non-religious lines. Communalism is an expression of mass stupidity as exploited by evil self-seekers. It is a national sin which cannot thrive concurrently with Knowledge and Reason. We must educate our countrymen, teaching them positive nationalism and not creeds, faiths and dogmas, and do it at any cost. This is the way to communal peace and national progress.

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Minorities in Europe

All the states of Europe are not peopled homogeneously. Minorities with different language, customs, creed etc., are present in many states. In India where minorities are conjured up on the faintest of differences,

we have learned only to create problems and not to solve them. It is to Europe that we should go to learn how to move forward unitedly in spite of differences. Dr. Rudolph Laun's article on the Ethnographical conditions of Europe in the *Indian Review* gives us an idea of the minority question in Europe. We should like to know also how Europe has settled the question in some places without resorting to arms. We quote below from Dr. Laun's article portions describing the nature of European minorities:

The Poland of to-day comprises less than 70 per cent. that are of Polish race and more than 30 per cent. of minorities speaking a foreign tongue. Of these latter the largest is that of more than 4½ millions of Ukrainians, inhabiting the South Eastern portion of the territory in a compact body. They were annexed by Poland, without any vote on the part of the people who belong ethnographically to Ukraine, that is to Southern Russia. In like manner, the Polish frontier to the West partly projects far into a territory in which the native tongue is German, so that there are in Poland no less than 1½ million Germans. In particular, the so-called Polish Corridor has been carved through a zone of country where German is spoken, with the object of affording Poland direct connection with the sea, and Danzig, a town practically entirely German, with over 300,000 German inhabitants, has in many ways been made dependent upon Poland, merely that the latter may have a port. Such arrangement has called forth the criticism of the people of Danzig and of the inhabitants of the Polish Corridor, who point to the fact, that Switzerland, Czecho-Slovakia, Austria and Hungary have no coastal line or seaport whilst yet perfectly capable of existing without any "corridor."

Still more varied than the ethnographic map of Poland is that of Czecho-Slovakia. Here, the Czechs and Slovaks, two peoples closely related yet speaking different tongues, form but 59½ per cent. of the population of the State, of which more than 40 per cent. are national minorities. Of these the largest is the German, comprising 3¾ millions, whilst of these again, far more than 3 millions inhabit purely German territory on the frontiers of Germany, districts that, in 1918 and on the basis of the self-determination of nations, voted unanimously for unification with the German Reich, which, however, was prevented by Czech troops. Further, over a million Magyars were, without any option being granted to them, incorporated into Czecho-Slovakia, so that this country's frontiers extend pretty nearly as far as Budapest, the central point of Hungary.

There are also many other very important ethnographical minorities, such for instance as those of the Magyars and Slavs in Rumania, of the Magyars and Germans in the South Slavonian State, of the Germans and Southern Slavs in the newly acquired territories of Italy, but of all peoples, the German is probably the one that has been most dissevered, there being 13½ millions of Germans in Central Europe sundered from the German Reich. Similarly cut up are the Ukrainians and the Magyars. The national minorities in

Central Europe number altogether about 22 millions whilst in the whole of Europe, they are estimated as being not far less than 50 millions.

A Hindu Revival

The Vedanta Kesari says :

The signs of a new awakening are manifest all over Asia. This spirit of renaissance has brought into being an increased communal and national consciousness in India, and is finding its expression in renewed activities in various spheres of life, political, social and religious. In the midst of this general revival, the vitality of the Hindu civilisation is also asserting itself in a number of vigorous movements aiming to reform Hindu society, and to unite and intergrate its manifold parts into one organic whole. Hinduism is now putting greater stress on its eternal principles than on its customs and traditions differing widely from one another with time and circumstances. It is trying to brake down the encrustation of forms and ceremonies which are threatening to kill its very soul altogether. It is further attempting to recover its wonderful power of assimilation and inclusion which enabled it to absorb most of the foreign hordes that invaded the land in olden days. In spite of some internal dissensions, a new consciousness of unity seems at present to pulsate through the entire body of the Hindu community. And all thoughtful Hindus are slowly coming to be awakened to a sense of their duties and responsibilities towards the teeming millions—the masses and specially those who are called the "untouchable" classes. Besides they are also becoming alive to their kinship with those who were converted from their ancient religion. Further, they now seem to be eager to admit not only them but also others who want to come newly within the fold of the Hindu faith. In short, Hinduism is regarding its old dynamic spirit, and is busy in adapting itself to the changed environments and new needs of its innumerable votaries.

"Aggressive" Hinduism

The same journal further says :

The hope of the Hindu community lies, as Swami Vivekananda very strongly held, in making Hinduism aggressive. The Eternal Religion of India must inspire its votaries to follow the highest ideals of life, and apply these ideals boldly to the numerous problems facing the Indian people in general and the Hindu community in particular. It must defend itself from the onslaughts of foreign cultures, assimilate what is best in them, and enrich them in turn by its own contributions. It must open its old hospitable doors to all, irrespective of race and nationality, as in the days long gone by. What Swami Vivekananda actually meant by aggressive Hinduism Sister Nivedita clearly states in her, "The Master as I saw Him" — "The Eternal Faith must become active and proselytising, capable of sending out special missions, of making converts, of taking back into her fold those of her own children who had been perverted from her, and of the conscious

and deliberate assimilation of new elements." This aggressive spirit does not mean any interference with other peoples' rights. It has nothing to do with bloody persecutions, forcible conversions and extermination of "heretics." Such actions have been against the very spirit of the Hindu religion. Aggressive Hinduism implies activity in place of passivity, strength in place of weakness, dynamic transformation in place of static conservatism, conquest of the world by religion and spirituality in place of domination by bigotry and sectarian spirit. But without the organised efforts of its innumerable members Hinduism can never become dynamic. The problem, therefore, now is—how to bring about the solidarity of the diverse sections that form the mighty body of the Hindu community.

Swami Vivekananda's Message to Hindus

In the same journal again we find :

Appalling physical weakness is one of the main causes of the manifold ills the Hindu is suffering from to-day. This physical degeneration is partly responsible for his mental weakness and loss of faith in himself. It has brought untold miseries on his community and may even threaten its very existence unless it is checked in time. Swami Vivekananda fully realised the gravity of the situation, and suggested also the proper remedy when he boldly declared—"Our young men must be strong first of all. Religion will come afterwards. Be strong, my young friends, that, that is my advice to you. You will be nearer to heaven through football than through the study of the Gita. You will understand the Gita better with your biceps, your muscles a little stronger." Indeed the great message which Sri Krishna delivered in the Gita can be properly appreciated only by a heroic person of Arjuna's stamp. The immortal glory of the Atman—"the shore free from fear," proclaimed by the seers of the Upanishads—can be clearly understood only by an intrepid soul like Nachiketa, who can boldly meet death face to face. Self-realisation, individual or collective, can never be attained by the weak and the imbecile. The hope of the Hindu's regeneration lies in his upholding the glory of the eternal, deathless Atman—the repository of all power and knowledge. Faith in the infinite potentiality of the soul is sure to bring strength to his weak body and knowledge to his hypnotised mind. It is this great message of strength and hope that Swami Vivekananda proclaimed again and again with all the emphasis at his command when he declared—"None is really weak, the soul is infinite, omnipresent and omniscient. Stand up, assert yourself, proclaim the God within you, do not deny Him! Too much of inactivity, too much of weakness, too much of hypnotism has been and is upon our race. O, ye modern Hindu, dehypnotise yourselves. The way to do that is found in your sacred books. Teach every one his real nature, call up the sleeping soul to see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come, when this sleeping soul is roused to self-conscious activity."

Rabindranath not fully known in India

Mr. K. P. Rajagopal M.A., writes in the *Indian Educator* on the ignorance prevailing among many Indians regarding Tagore and his works. He says :

There has not yet been a proper introduction to the poetry of Rabindranath Tagore. His "Reminiscences" are very poor in information and end abruptly. Mr. Rhys' book is unfortunately very superficial though delightful. Prof. Radhakrishnan would have been more successful and more welcome if he had written about the poetry of Rabindranath Tagore instead of his philosophy. There is a sad lack of information and order in the effort of Mr. K. S. Ramaswami Sastrigal who is labouring under the disadvantage of not knowing the original. Mr. E. T. Thompson's "Rabindranath Tagore" is the only book in English up to now attempting the work of an introduction to the writings of Tagore. But it is necessarily cursory and insufficient though the reader of the book certainly gets an idea of the extent and range of the poet's work.

If properly represented, Rabindranath Tagore seems to be greater than any of us imagine. He is a poet; but he has been in his life, a politician, a social worker, a religious enthusiast; he has given utterance to every phase of Indian activity during the last fifty years. To-day he is a mere "poet and school master" in his own words. His work, the strenuous industry of half-a-century, is there to proclaim him the broadest mind in Modern India and its supreme voice. But India has yet to estimate its Son.

Europeans and Indians in Fiji

Europeans and Indians do not live happily together in Fiji. There is an atmosphere of mutual dislike which make the life of both communities in Fiji narrow and incomplete. A conciliation movement is badly needed in there and the Europeans should, being the greater guilty of prejudice, take the first steps to bring it about. A. W. McMillan writes in the *Youngmen of India* :

Among the hot-spots of the world where the Race problem overshadows all else and causes misgivings within the heart of man, the little Colony of Fiji is one in which the problem assumes a magnitude out of all proportion to the relative importance of the Colony in the Pacific Ocean. The racial question as between Europeans and Polynesians and as a source of friction and irritation, has not even loomed upon the horizon. The Fiji Islands, however, are the only place in the Pacific to which Indians have been brought and in which they have had freedom to settle. Indians and Europeans are not yet 'dwelling together in unity' in the beautiful islands of Fiji. It is evident on the face of it, that there must be reasons for this prejudice and antipathy.

He points out one of the reasons for this ill feeling :

Some Europeans in Fiji are still influenced by the indenture idea and cannot think of Indians except as 'coolies.' Indeed, the old type of planter still talks of them as such, in spite of the fact that, as a people, they are now independent and prospering cultivators. To such 'die-hards' the mere suggestion that the son of an indentured labourer should seek any social intercourse with his son is resented, no matter how well-dressed or improved the young Indian of the new generation may be. Truly a lasting wrong is done to a people when they are introduced to other nations, as Sir Tej Bahadur Sapru has said, 'as a nation of coolies.'

Things Women are doing

The following accounts are taken from *Stri Dharma* :

CHINA'S WOMEN DOCTORS

Dr. Ng CHI Mooy of Canton, China, a woman surgeon, owns and has equipped a large hospital for women and children, the Keung Women's Hospital. Dr. Mary Stone has done the same thing in Shanghai, and operates a women's clinic and dispensary in the center of the city. Dr. Yamei Kin of Peking is another of China's pioneer women Doctors.

JAPAN'S WAGE-EARNERS

According to Home Office Social Bureau returns, there are about 11,00,000 professional women in Japan, besides 60,00,000 farming assistants and over 10,00,000 girl operatives. Fifty per cent. of the professional women in Japan reside in Tokyo.

Woman physicians, mid-wives, nurse and the like number 98,000 throughout Japan, teachers of higher girls' schools and elementary schools are estimated at 78,000. Government office assistants number 4,500. Those working in commercial lines total 6,07,000 including 9,300 sales-women and typists, and 5,14,000 maid-servants, waitresses and actresses. Employees in factories, mining offices, etc., number 11,000. Municipal returns put film actresses living in Tokyo at 620.

THE RAPID PROGRESS OF WOMEN IN PALESTINE

The Palestine Jewish Women's Equal Rights Association has seven Branches in seven large cities, and a membership of over 1000 women. In 1925 twenty-eight women were elected to the Palestine National Assembly out of a total population of 1,00,000 in that country of whom 14 were sent forward by the above Association with the ideal of "Equal Citizenship" as their motto, and 14 by various Labour Associations. Four women sit on the Executive Committee of the Assembly with 33 men.

The Association is now fighting tooth and nail against the unjust enactments of the Rabbinical Court, which forbids women rights of inheritance and equal guardianship of their children, will not accept their testimony as witnesses, nor permit them to sue for divorce.

WOMEN ADVANCE IN EGYPT

The Women's Movement in Egypt arose in the first place, out of the Nationalist Movement. Early in 1919 the Nationalists made a public protest the refusal to let Zaghul Pasha leave Egypt with a delegation for England, and the military were called out to suppress it. The women, full of indignation, determined to make a public demonstration, as well, and over a thousand veiled women attempted to march through the streets of Cairo. The soldiers barred their way, and eventually dispersed them; but the experience was not forgotten, and the women changed from that very day.

First, they organized themselves into societies and from that branched out into educational, social, and political achievements. To-day in Egypt, there are three schools run entirely by women organizations. One of these is an up-to-date girls' school with some two hundred pupils, who, besides receiving a thoroughly good elementary education, are also being trained on industrial lines, in embroidery, dressmaking, machine-knitting, carpet-making, etc.

Mr. Gandhi Prescribes the Bible.

In connection with making the Bible a text-book in the Gujerat National College by Mr. Gandhi, the *Himalayan Times* says :

We cannot see our way to uphold the defence made by him of Bible study in his College.

Mahatma Gandhi answers his critics in *Young India* of the 2nd instant in which he says that the Bible was taken up for study as a matter of choice by a majority of the students themselves. It appears that even religious books are selected for study in the National College of Gujerat on the result of what we may call a system of referendum or plebiscite among the students themselves. If it is really so, it must be looked upon as being a very novel and unique innovation indeed. Even though we are in favour of giving grown-up students due latitude of independent thought as well as choice, we maintain the view that the curricula of such educational institutions should be framed by more experienced and competent persons than by the students themselves. We admit that a comparative study of different religions is a highly desirable and useful acquisition, and that such a study is all the more necessary in order to foster the growth of fellow-feeling and a spirit of mutual understanding among human beings. But we regret we cannot see eye to eye with Mahatma Gandhi when he mixes up the widely different cases of mere impressionable youths and highly accomplished scholars like himself as being similar or identical cases.

Yes, freedomism also could be carried too far.

Rupam

Rupam is serving the cause of oriental art beautifully as ever. In every number there are some interesting and informing original articles as

well as notices of recent publications on art and archeology. What is specially commendable is the fact that it is throughout maintaining its breadth of historical outlook. Starting from India it always seeks to discover parallelisms with art evolution of almost all the important centres of Asiatic art—China, Japan, Persia, Indo-China and Indonesia. This orientation of Indian art towards the art of "Greater India" is full of possibilities. We draw the attention of the Indian public to the most interesting article by the Editor Mr. O. C. Gangooly on "The cult of Agastya: and the origin of Indian colonial art." "The missionaries of Indian culture have not tarried ever at home, but have gone forth sometimes in russet robe and sometimes in yellow "chibasa" carrying the trident or the Bo-tree, but always the nectar of immortality, for all the thirsty people of the earth, far and near, across high seas and beyond impenetrable mountains of snow....." With this general remark Mr. Gangooly proceeds to unearth the portrait of the Sage Agastya, digging deep into the debris of archeology, epigraphy and legends both of India and Java. His identification of Agastya with "Bhatara Guru" (hitherto identified with Siva) is brilliant and his documentation with reference to sculptural and iconographic representation is convincing. So Agastya who is reputed to have aryanised the Dravidian countries of the South is now found to be also the pioneer (if not in his person at least through his cult) of Indian civilisation in Indonesia. His association with Saivism is clearly marked from the beginning and we find some of the earliest remains of Indo-Javanese art to be *saiva* in form and spirit. This missionary of Saivism from South India came to be confused with God Siva himself but Mr. Gangooly has ably demonstrated the difference and restored to the Saint Agastya his distinct individuality.

"The highest position in the Hindu pantheon of the Sunda Islands is given to the great South Indian sage and the familiar Hindu trinity occupies place next to him. Agastya is the God *par excellence* of Java and Bali. He must have played a very active part in the religious development of the Javanese and must have stood in very intimate and actual relationship to the Indianisation of Javanese culture."

A note of caution: The legends about sage Agastya found reflected in literature or art do not warrant us to say that the "Indianisation" was effected by Agastya personally. It was the cult of Agastya migrating with the adventurous colonisers from the Indian mainland that we are concerned with historically. As the whole of this question is intimately connected with the question of Hindu colonisation whose extent is restricted in time and space we can at best assign for the present a symbolical role to Agastya in this work of indianisation of Indonesia.

The April number of *Rupam* gives us two important studies: one on "A few makaratoranas from South Travancore" by Mr. A. C. Ramanatha Ayyar, and another on "some early Hindu paintings at Ellora" by D. V. Thompson. The Kailas temple at Ellora was probably completed in the reign of Krishna I (area 760-770 A.D.) and as these newly discovered frescoes are found to be parts of the original decoration they may be dated about the end of the 8th century. "That this is actually the case" writes Mr. Thompson "is strongly

attested by the "Ajantesque" character of the painting. Indeed, it is worth questioning whether the influence of Ajanta is not stronger in these works than in any other, whether it is not here a parent-influence while the relation of Bagh and Ajanta and the painting in Ceylon, all more or less contemporary perhaps more that of common ancestry....The fact that the resemblance of the Kailasa temple frescoes to the late works at Ajanta is not more striking still may be accounted for by the fact that the Kailasa is a Brahmanical Hindu Temple, and the subjects of the decorations are Hindu and not Buddhist. So far as I am aware, they are the only early paintings of a strictly Hindu character in existence."

The frescoes represent a four-armed steeple-crowned Vishnu seated beneath a parasol on the shoulders of a long-nosed creature *Garuda*. On the left side of Vishnu is *Lakshmi* seated upon another *Garuda*.

The writer describes other fragments of frescoes of later date and discusses on the materials and by the artists. We congratulate the writer on this momentous discovery.

There is a long and informing article on two Pahari Painters of Tehro-Garhwal; Manaku and Chaitu by Mr. N. C. Mehta.

Asura Expansion in India

The *Journal of the Bihar and Orissa Research Society* under its learned editor K. P. Jayaswal Esq. is full of precious informations. In the June number there is a posthumous paper on "Indian architecture from the Vedic period" by the late lamented Monomohan Ganguli. "I have come across in the Rig Veda two passages" says he "referring to palaces with a thousand pillars...The two kings (Mitra and Varuna) not hostile to each other live in a good firm and many-pillared house.... The scholars who set a get store by the Persian culture in understanding the evolution of art in India will be surprised to find that the only lithic monument discovered at Taxila containing Aramaic inscription and bearing testimony to the Persian influence was made octagonal after the old Vedic tradition. The reason why I say that it was made according to the Vedic usage and tradition will be best understood if we try to find out either in parts or entirely, a single octagonal in Egypt, Assyria, Babylon, Persia and Greece which, according to the advocates of the Graeco Bactrian school furnished to India the models of art and architecture. The Vedic idea dominated the architectural motif to such an extent that even the Aistika Veda necessary for the initiation or *diksha* of the *yajamana* is found clearly represented at Sanchi, Bharhut, and even in the square or octagonal pillars of the Gandhara school found in the district of Yusufzai."

Dr. A. Banerji Sastri has contributed a highly original study on the "Asura Expansion in India." He contends that like the Aryans and the Dravidians, the Asuras were an alien race entering India by the North West finally merging in the General Hindu population.

"Footes' failure to find prehistoric object other than flakes and cores of flint led him to accept a cavin-erecting-stone-monument-building. Dravidian

people entering India by the Western Makran coast gates: Mahenjo Daro and Harappa supplied the next stage. The Rigveda traces this second Puru-Asura expansion up to the Saraswati Drisadvati. The Brahmana literature carries them further to the East beyond the Madhyadesa in the Prachi. The remounts of the Asuras both in the North-West and up to the Sarasvati are gradually engulfed in the victors and both emerge as the Kuru-Panchalas

of the Brahmana literature with a definite status accorded to the Dasa in this henceforth predominantly Aryan body politic."

Dr. Banerjee is opening up a new field of research in which India would appear to be in the main currents of ancient history and not as she is falsely represented by the orthodox historians, growing up "in splendid isolation."

FOREIGN PERIODICALS

Mussolini, his Career and Achievement

A french paper gives us a fine account of Mussolini and his career. How did Mussolini come to rule Italy and what made him think of instituting an autocratic regime in Italy? We are told:

Italy is a poor country. A great majority of her people own no property. They are not accustomed to exercising authority. They do not possess the will power or the discipline which are the heritage of the citizens of countries that have enjoyed democratic institutions for generations. Consequently, when we gave them universal suffrage we found ourselves at the mercy of an emotional uneducated mob. Thanks to Mussolini, our error has been rectified. He has taught the people the gospel that they must produce in order to be prosperous and happy, and that they must be prosperous and happy in order that the nation may be strong and powerful.

Mussolini did this by rallying to his banner young war veterans indignant at the flouting of authority and the growing disorganization of the country, and the middle and upper classes, who were alarmed by the continual rioting and striking among the workers. He substituted for the old regime a dictatorship of three hundred thousand legionaries commanded by consuls, tribunes, and centurions, under his personal orders. He crushed the Socialists, marched on Rome, and imposed his terms on the King. Parliament obeyed him because it thought his new, and in their eyes absurd, regime would last but a few days.

Since then Mussolini has continued his anti-democratic policy, though not without some hesitation. Through his decrees he has stripped Parliament of the shadow of power it still retained. He has abolished freedom of the press, freedom of assembly and the right to strike. He has concentrated all authority in his own hands. He has abolished the Socialist trade-unions and ridiculed their helpless leaders. But he pursues these strong-arm tactics with great subtleness. When the workers protested against his measures, he assured them that they would be represented and listened to in the Grand Council of the Fascisti. When employers balked at seeing their business placed at the mercy of a single man, he calmed them by

threats and by benefits. He said to the great employers' unions. 'Obey, or I will disband you.' But before he said that, he had loaded them with favors. He next proceeded to dissolve the chambers of commerce, to unify the banks of issue, to concentrate the economic control of the whole nation in his own hands. *L'etat c'est moi!*

In the schools the pupils hear of nothing but Italy's glorious past and still more magnificent destiny. Every afternoon they stroll in bands through the ruins of the Forum, recalling the grandeur of the Roman Empire. They are taught to regard the Mediterranean as a Roman lake. Light, order, beauty, are inscribed in the harmonious lines of their churches and palaces. They aspire to reproduce these qualities in their social and political life, with all the ardor and the love of luxury and power that are begotten by their very poverty, and are part of their inborn Italian temperament. These vivid imaginings are never sobered by the press or by public speakers. A fever of patriotic enthusiasm and a glow of gigantic hopes has seized the nation, since Mussolini's magic touch has converted the memories of a great past, ever lurking in the background of the national mind, into something vivid, present, and actual. In a word, if twenty per cent of the Italians are Fascisti eighty per cent are Mussolinisti. They worship the man who has given them faith in themselves and in their country.

Mussolini has great schemes. Are these mere dreams? The writer says:

Is this but frivolous megalomania? So far we have no reason to think so, because hitherto Mussolini has succeeded in doing what he set out to do. Within three years, with the skilful assistance of M. di Stefani, he has converted a budget deficit into a surplus, increased the appropriations for agriculture, borrowed money in the United States, and recognized the nation's finances on a saner and safer basis. Mussolini takes a personal hand in these operations. He decided what was to be done with the money from America assigning it to the industries that were most important for a national revival—particularly to hydroelectric development.

The great Italian has a foreign policy which goes deep into European politics:

Mussolini's foreign policy is founded on the idea of equilibrium. He believes that it will take all Latin Europe, to counterbalance Teutonic Europe, and that the Continent will not enjoy true peace until this stable balance has been established. It is in the light of these ideas that we must interpret his public pronouncements. *Mare nostrum!* Mussolini does not mean by this transforming the Mediterranean into an Indian lake by the wave of a magic wand that he does not possess. But he rules a country 'bathed in that sea by eight thousand kilometres of coast,' and he naturally seeks to draw the nation's attention to its interest on these waters and to the expansion of Italy's commerce.

He has the confidence of his people and has done real service to them in many ways:

Mussolini has succeeded in restoring confidence in the business world without materially reducing taxes, although he has greatly simplified their collection. The total taxes on corporations still amount to sixty-four per cent of their dividends, as compared with forty-six per cent before the war. It is the atmosphere of confidence, the sentiment of security, which the Fascist Government has created that has revived Italy's industry. Business enterprises have been encouraged to enlarge. But we must not exaggerate. Fascism has performed no miracle in itself. It has simply favoured a development that had been long preparing—even before the war. In 1914 Italy had less than three thousand corporations, with a nominal capital of five billion lire. In 1925 it had nearly eleven thousand corporations with a nominal capital of thirty-five billion lire, of which twelve billion lire is the creation of the last two years. But notwithstanding this great industrial development Italy's coal consumption is the same to-day that it was eleven years ago. Hydroelectric power and oil make up the difference. The country's exports of automobiles rose from fifteen thousand in 1924 to twenty-five thousand last year. Since the war the most progress has been made by the chemical and the metallurgical and engineering industries, and in the latter Italy has entirely emancipated herself from her old dependence upon Germany. A large manufacturer, in commenting upon this, added with a smile: 'Of course, we cannot expect this to continue forever. We shall have our lean years after our fat years. We expect keener competition from Germany. Nevertheless we are not worried, because we are confident that we can earn profits no matter what happens, and that our Government will take care of us.'

What does this mean? In 1921 Italy had twenty-eight hundred strikes, involving more than two million workers. Three years later the number of strikes had fallen to two hundred and one, involving sixty-six thousand workers. But in 1924 there was a slight reaction. The cost of living rose and the working classes grew discontented, so that a slight increase occurred in the number of strikes and wages began to fall. Thereupon Mussolini promptly intervened and persuaded the employers to cease cutting down the pay of their men. Unemployment is virtually nonexistent. On the other hand, Italy is still hampered by lack of raw materials, by insufficient credit, and by an inadequate circulating medium, and naturally feels

the depressing influence of these conditions in her exchange.

Affairs in Mexico

The *Living Age* reproduces an account of the visit of an Italian journalist to Mexico, who went there to study the present conflict of Church and State. We are first told:

Those who say that Mexico is a mere province of the United States maintain a palpable absurdity. This country is a powerful barrier which the Latin world has erected against Anglo-Saxon usurpation. That is apparent everywhere, above all here at the capital, where, from the great park of Chapultepec to the Plaza of the Constitution, the only suggestion of the Yankee is the endless procession of automobiles that fills the streets.

Next we are informed that the hold of the Roman Church on the Mexicans is very feeble.

Mexico is only nominally Catholic. Her thirty-five dioceses and her thirty thousand priests have made no more impression upon her physiognomy than have the missionaries upon some parts of China and Japan. There is no resemblance whatsoever between ostensibly Catholic Mexico and any country in Europe or America that is really Catholic. The Roman Church occupies here a place not much different from that which it might hold in a Confucian, Shinto, Brahman, or pagan country. For Mexico is obsessed by Aztec nationalism, by a desire to extirpate the religion of those who brought her both Christianity and European civilization and to exalt the memory of the Montezuman emperors. This campaign has culminated in a feeling that the Roman Church is antinational. This is the reason why we need expect no Mexican, whether Indian or non-Indian, to become a martyr for his faith. It explains, furthermore, why the extraordinarily complex religious situation has not aroused the people, or excited them to offer violent resistance to the Government's measures.

The writer called on the Archbishop of Mexico. He relates:

My first call was upon the Archbishop, Monseñor Moray del Rio, a venerable gentleman in the seventies. A few days before, he had received a rude—one might say insolent—letter from the President of the Republic, addressed simply to 'Senor Mora,' and directing him, as the head of the Mexican Church, to put an end to the protests—particularly abroad—against the clerical policy of the Government. President Calles added that a repetition of these incidents would be regarded as antipatriotic, and closed by calling the Archbishop's attention to what had happened to Bishop Zarrate, who has been jailed for inciting the people against the authorities.

His interpretation of the situation is interesting on account of its sociological importance. It runs as follows:

Catholicism nominally exerts a powerful

influence over the twelve million Indians of Mexico. But this influence is more formal than substantial. The attitude of the Indians toward the Roman Church resembles that of the Russian muzhik toward the Orthodox Church. In fact, the religious situation in Mexico is very much like that in Soviet Russia—in the same way that the social and economic policies of the two countries present numerous parallels. Mexico is in some respects the Russia of America. She represents the East with its ancient usages and customs. I am impressed here by the profound physical unrest of a society in rapid transformation, where the former governing classes have been defeated and stripped of their power, and new classes, filled with enthusiastic admiration for the native Indian element and dazzled by ambitious projects of moral reform, are taking their place. The old prosperity, which was based upon the wealth of the few, extracted from the labor of semi-enslaved Indian proletariat, has been succeeded by an era of universal poverty and decreased production resulting from the subdivision of so many of the former great estates into small Indian holdings unfavourable for economical cultivation.

Criminal Tribes in India

Commissioner F. Booth-Tucker of the Salvation Army writes in the *Journal of the East India Association* :

India is the land of Hereditary Trades Unionism, and amongst the most important and effective of these Labour Unions must be numbered the extraordinary Union of Criminal Tribes, whose whole and sole mode of existence and support consists in the commission of crime. Without a gun, pistol, or sword this vast arm of law-breakers is able to successfully defy all the forces of law and order, and to carry on with all classes of society a guerilla warfare which appears to have no parallel in any other part of the globe. For courage, daring, ingenuity and enterprise it would be difficult to find their equals. From their own viewpoint they are successful and succeed in levying tribute on all classes of the community. True, that many of them undergo long terms of imprisonment, but this only serves to add a touch of romance and glory to their achievements.

The lowest estimate of their number places them at one million. In the Punjab a recent enrolment showed a population of 130,000. In the United Provinces they are certainly not fewer in numbers. They abound in Rajputna and Central India, which may almost be reckoned to be their happy hunting grounds. In Bengal and Madras they are also numerous, and if there are any Native States which are free from them, we have not yet come across such, though it is not unusual for the State police to drive them from time to time into British territory. If, however, they thus succeed in ridding themselves of the nuisance, it is well known that the tribes are soon back again in their old haunts, where their generosity and readiness to share their plunder with their persecutors render their presence not altogether unwelcome to those who are engaged in curbing and curtailing their activities. Moreover, it is a

well-known axiom among the tribes that they should grant immunity from raids to districts and States which will in return grant them immunity from prosecution. Thus village headmen, watchmen, and subordinate police can gain a cheap—nay, profitable—reputation for a crime-free record in their own domain, while adjoining territories are paying heavy tribute to the “protected” marauders and their often too-friendly guardians!

Many efforts have been made to deal effectively with this problem, by means of inducements to reform, restriction of movements and punishment but generally speaking it has been admitted that the efforts have resulted in failure. Organised crime is such a lucrative business, and the vested interests are so great, that anything like eradication of the evil has appeared to be well-nigh hopeless.

Are the British Indian Police free from all corruption? If not, should the writer have tried to run down the Indian States Police in the uncalled-for way he has done it?

Belgium's Royal Dictator

Europe is passing through an Age of Dictators. Belgium is the latest addition to the rank of dictator-managed countries. The *Literary Digest* tells us :

There is something fundamentally humorous to some American editorial observers in the recent action of the Belgian Parliament, a democratic legislative body, conferring dictatorial privileges upon King Albert. For a century or more, we are reminded by the *Schenectady Gazette*, we have sovereigns ousted from one nation after another, and where directors have arisen they have not come from the thinning ranks of royalty. But Albert, King of the Belgians, by virtue of unanimous vote in the Belgians Senate and an overwhelming majority in the Chamber has become the financial dictator of his own kingdom for a period of six months. Certainly, observes the *New York Journal of Commerce*, “no greater compliment has been paid to any monarch in modern times,” and the *Boston Herald* characterized the vote of the Belgian Parliament as “an unparalleled manifestation of a people's trust in a hereditary sovereign.” “Belgium will preserve intact its form of Government,” explains the *Newark News* : “it will not have a Mussolini pushing Albert into second place, nor a Rivera jostling him off the first page.”

European countries have gotten so much in the habit of making ornaments out of their few remaining kings that the example of Belgium is interesting, thinks the *Wichita Beacon*. In King Albert we have Europe's first royal dictator, remarks the *New Haven Register*. By vote of his people through their representative assembly, it is explained in the press dispatches from Europe, he has been made the economic dictator of his realm. For the next six months, like the kings of old, he may, without asking the permission of any parliamentary body, make loans in the name of Belgium, take steps to prevent further inflation, control the nation's purse strings, compel the return of Belgian capital hidden abroad, take measures for maintaining the food supply, restore the gold

standard, and make changes in rates and duties designed to maintain the Government's income. Effective measures will be taken to defend the Belgian franc, which is now worth little more than a tenth of its former value, compared with the dollar. Exchange operations will be carefully controlled. Furthermore, writes Camille Le Mercier in a Brussels dispatch to the Chicago *Daily News*, "imports, especially luxuries, will be restricted." King Albert and Queen Elizabeth eat dark bread—near war bread—as part of the stringent measures of economy which have been put into effect in Belgium to stem the decline of the Belgian franc. The savings in bread alone is estimated at 10,000,000 francs a month. Another decree limits the exportation of coal and puts a price limit on it for both household and industrial uses. Public buildings, cafes, restaurants and dance halls will operate on a restricted schedule under the newly promulgated regulations. The telephone and telegraph systems and the railways, now operated by the Government, will be transferred to private control.

"By this course," observes the Asheville *Times* "Belgium hopes to secure foreign loans, and restore public confidence in the country and its future." In effect, notes the Springfield *Republican*, "the King is to be the nation's business manager." When the crisis has passed, "King Albert will revert to his constitutional status."

Blasco Ibanez attacks Primo de Rivera

Blasco Ibanez, the famous Spanish author and political refugee has published a violent condemnation of Primo de Rivera's dictatorship in Spain in the *Current History*. We reproduce the first part of his article below.

The reader knows that for the past two years Spain has been without parliamentary government or press. The country is under the rule of a capricious military dictatorship, which exercises its authority as it is guided by its whims, and only thinks of government according to law when the law happens to agree with its own selfish aims. The only newspapers published are subject to a careful and rigid censorship by scions of the military dictator, who never permit the least adverse criticism of the military dictatorship. One need only glance at any one of the papers published in Spain to see an example of this. All those papers that are not slavish followers of the Government leave large blank spaces with the inscriptions: "*This paper has been examined by the military censor.*" This means that in this space there was an article which was offensive to the Government and which has consequently been suppressed by the representatives of militarism.

Accustomed as Primo de Rivera has been for more than two years to utter the grossest falsities and to make the most exaggerated statements he can think of, he has acquired the habit of departing from the truth, and I see that he even has the audacity to tell the same lies through the New York press that he tells in Madrid.

In these pages I shall attempt to refute all that this ridiculous unthinking man has said. I have been a republican all my life. I have never received

any favors from any Government nor have I ever taken a cent from the State. Thus, I can speak with authority about what Primo de Rivera calls the "old regime," and I can discuss with the same authority the Ministries which Alosos XIII appointed until 1923. By what right does Primo de Rivera speak of the corruption of past Governments when he himself is a product of those very Governments, created in their exact image, arisen from their ashes and owing everything to this so-called "old regime"?

Primo de Rivera, "his uncle's own nephew," is a creature of favor and intrigue, and to them he owes his career. To them also he owes the title of Marquis of Estella, which he so pompously parades before the public. The "old regime" graciously bestowed this title upon him free from taxation as an inheritance from his uncle, thus depriving the State Treasury of funds which rightfully belonged to it.

Since it was scandalous that Spain should have kept a government of Generals for so long a time, he did as a theatrical director does when he is looking for actors to fill certain parts—he looked for and found four young political wrecks, remnants of the "old regime," in order in this way to deceive public opinion abroad and make it appear that he had a civilian government. People in Spain are saying among themselves (since it is impossible to use the press) that Primo de Rivera treats these civilian Ministers with military gruffness. The Spanish people have given the Ministers the nickname "orderlies," as if they were subordinates of the Generals who are directing the Government.

The civilian members of his Government, which Primo de Rivera calls "first class" and which he claims is ostensibly made up of political newcomers, is, as a matter of fact, an outgrowth of old parties. Yanguas, Minister of Foreign Affairs was of Santiago de Alba's party, and a Conservative; Sotelo was a Maurist, Aunoz a Regionalist, Ponte a Republican of the Centre. Where are the new men? Primo de Rivera has used the foundations of the old parties and has enlisted the few deserters who agreed to the downfall of the old Government in exchange for a Ministers' portfolio. National unity is absolutely destroyed and the Spanish people certainly look with contempt upon this party formed by the military dictatorship.

CORRUPT GOVERNMENT

There has never before been such wholesale corruption in the administration of public affairs. Nothing like it has ever been known. Since there is neither Parliament nor press to protest, thieving continues unchecked. A conspicuous example of this is the railroad from Ontaneda to Calatavud, subsidized by the Government, which set aside all the regulations laid down by the engineers. A copy of the franchise issued to permit the construction of this road may be found in the Commercial Registry, so that all may see this document, which is public property. This project requires 23,000,000 pesetas to be set aside for those who favored the grant of this franchise. Since the King and Primo de Rivera gave these rights, the only possible conclusion is that they both received the greater part of the gift of 23,000,000 pesetas. If not, then let them explain who did receive the 23,000,000 pesetas.

In each district, equal in size to a county of one

of the States of the United States, there is a representative of the Government who wields a most rapacious tyranny. The pillage and plunder of these men are notorious. In some provinces the officials, ashamed of the knavery of their comrades, have requested their resignation and expulsion from the army, but Primo de Rivera and his coterie of Generals turned a deaf ear to them in order to avoid scandals.

Primo de Rivera, who is always looking for new titles, recently sought to have himself appointed honorary Colonel of the Artillery Corps, in order by this means to show his popularity in the army. The officers of this corps, however voted by a vast majority against bestowing this honor upon him.

In reality the intelligent members of the army despise and detest this petty tyrant even more than does the general public. He lavishes all military honors upon his friends and upon the relatives of Generals friendly of him. Primo de Rivera has presented himself with the Grand Cross of Saint Ferdinand, an honor that carries with it an annual stipend to 20,000 pesetas. Alfonso XIII hates him and would gladly be rid of him. The King notices his growing unpopularity in the army, and together with other Generals awaits the opportunity to strip him of his power.

The above account may or may not be based on truth. But it should be pointed out that General Rivera has no such reputation for selfless idealism as possessed by Benito Mussolini the dictator of Italy.

Improved Insulin for Diabetis

In the same journal we find an account of the latest developments in researches connected with the treatment of diabetis. We are told :

A Few years ago Banting and Best, two unknown medical researchers, developed through their purifying of a hitherto unknown glandular extract, a treatment for diabetes. Their discovery has brought happiness, health and longer life to hundreds, and incidentally the Nobel prize was awarded for this remarkable advance in medicine.

Now the work upon insulin, the hormone discovered by Banting and Best, has been carried further by Dr. John J. Abel and his corps of co-workers at the School of Medicine at the Johns Hopkins University. In his laboratory insulin has been reduced to a purity so great that it comes down out of a solution in the form of minute crystals that shine like bits of uncut diamond when viewed through the microscope. The insulin used in medicine is effective clinically, but it was recognized from the first that chemically it is far from being a pure product. Most chemical compounds indicate the attainment of a state of real purity by forming regular crystals, and nobody heretofore had been able to get crystals of insulin. The trouble was, Dr. Abel explained, that the insulin in use is mixed up with unknown substances that would precipitate at very nearly the same electro-chemical state of the solution.

Beginning with the ordinary insulin used in medicine, Dr. Abel and his associates passed it through an elaborate series of precipitations with various chemicals and repeated solutions in weak acetic acid. The crystals that come down at the last stage are very small. After settling out at the bottom of the flask they were picked up with a fine-pointed, rubber-tipped medicine dropper. The process of manufacture is so slow and difficult that months of work have resulted in the preparation of only a few hundred milligrams of the precious stuff. This pure crystalline insulin is extremely potent. One milligram of it, or a bit as large as a small grain of sand, has as much power to reduce blood sugar as is possessed by 100 clinical units of the solution used in medical practice. One-fiftieth of a milligram will throw a four and a half pound rabbit into convulsions, which are quickly cured, however, by injecting a little sugar solution into the rabbit's veins.

Whenever a chemist succeeds in refining a natural compound to a purity that will result in crystal formation, the next step is usually expected to be the analysis of the crystals, with a view to the possible manufacture of the compound by artificial means, so that a perfectly uniform product may be obtained at a lower price. But Dr. Abel states that a year or more of work must intervene before the analysis can be completed. The synthesis of the compound will undoubtedly be a matter of the greatest difficulty and may be impossible in the present state of our knowledge. Dr. Abel is no novice in the field of purification of gland secretions. Three of the four extracts of the various ductless glands so far crystallized or brought to a very high concentration are to his credit. In addition to the recent crystallization of insulin, he isolated epinephrin as a mono-benzol derivative from the extract of a ductless gland situated near the kidneys, and he has also prepared a highly purified and very potent tartrate, not yet crystallized, from extracts of the pituitary body. The fourth internal gland secretion to be purified is thyroxin, the extract of the thyroid gland of the throat region, which was crystallized by Dr. Edward Kendall of the Mayo clinic.

Indian News in America

Indian news items often undergo strange metamorphoses as they pass through British agencies into the columns of Foreign newspapers. The news quoted below from the *Current History* will interest our readers. It deals with the Calcutta riots,

Rioting was renewed on July 20 when a Mohammadan gathering and procession were attacked. The beginning of the Muharram festival, opening the Mohammadan year, seemed to be the signal for guerrilla warfare between Hindus and Moslems.

It was revealed in London that Russian emissaries have been attempting to start revolutionary movements in India. A consignment of bayonets has been intercepted and Bengal revolutionaries have been jailed for spreading propaganda inciting to disorder.

British losses due to Strike

The following also we get in *The Current History* :

Arthur M. Samuel, Parliamentary Secretary for the Overseas Trade Department, replying to a question in the House of Commons on July 26, said that the coal stoppage and the recent general strike cost British industries about £150,000,000. It is quite clear that the strike has checked the recovery in Great Britain. So long as the strike lasts, Parliament will have to meet each month as a result of the Emergency Powers act of 1920, regulations under which can be enforced for only a month at a time.

Europe's Debts and Drink Bill

Europe cannot pay up her debts to America. But she spends nevertheless an incredible amount in drink, *The Literary Digest* says :

"Leading authorities on finance and commerce have expressed the opinion that Prohibition is a direct cause of America's marvelous advance in the last few years.

"Great Britain at the present time is spending a little short of two billion dollars a year on drink. France was, in 1921, spending thirteen and a half billion francs for liquor. Seven countries of Europe, with an aggregate population of 168,000,000, supported a drink expenditure of approximately \$4,180,000,000.

"It may be said calmly and in a spirit of the deepest sympathy with the troubles of Europe that the Government of the United States has no moral right to subsidize European taxpayers with money taken from the pockets of Americans so long as Europeans are spending for drink sums which in a few years would discharge the American debt."

Quinine and Malaria

We find the following in the *Literary Digest*.

Quinin will cure Malaria, but it will not prevent it. In other words, it will poison the malaria parasite, but the parasite must be there to be poisoned. Further-more, a light dose is more effective than a heavy one, for the latter tends to poison also the bodily cells and exhaust the patient. These and other interesting facts about malaria have been established as a result of attempts in insane hospitals in Great Britain to cure paralysis of the insane by the action of malaria. Artificially induced malarial fever is one of the most modern methods of treating paralysis and insanity, the curative effect of fevers on mental disorders was known to such ancient healers as Hippocrates and Galen. Says the London correspondent of Science Service, in its *Daily Science News Bulletin* (Washington) :

"While cures have been effected in from 20 to 30 per cent. of the cases so treated and inter-

mediate results have been obtained in others, the medical world has become much more interested in the disease being used as the curative agent. It has been possible to learn several things about malaria when it is induced artificially and is observable from start to finish under laboratory conditions that were not clearly understood before.

"Lieut.-Col. P. James of the ministry of health states that, surprisingly enough, it is difficult to adjust conditions so that the patients will infect the mosquitoes and the mosquitoes in turn infect the patients. Contrary to the belief that malaria lurks in every stagnant pool, he thinks that in nature the only mosquitoes that become transmitters of the disease are those that live under sheltered and peculiar conditions.

"The human dwelling, he says, 'seemed to be the laboratory where malaria infection had its origin and was cultivated.'

"The life habits of mosquitoes that live under such conditions should be carefully studied, he declares.

"Since the blood of different patients varies widely in degree of hospitality which it affords to the malarial parasites after they have been bitten by an infective mosquito, he suggests that future biochemical research may show a chemical difference in the blood of patients of the types that react so differently. He suggests the possibility of a blood test that would enable physicians to classify patients in this respect.

"In the course of observing malarial treatment of general paralytics in five British mental hospitals, Dr. Warrington Yorke, professor of parasitology of the University of Liverpool, found the cases of induced malaria were very easily cured with moderate quantities of quinin. Doses of quinin previous to infection will not prevent a patient from contracting malaria, he has established, but small amounts of the drug are more efficacious in killing off the parasites in the blood stream than large doses," he declares.

"Dr. Yorke advances the hypothesis that when quinin is introduced into the body it is aided and abetted in killing off the malarial parasites in the blood by certain body cells. Two much quinin in a single dose, he maintains, brings about an exhaustion of these cells so that the malarial organism gets the jump on the parasitic-killing combination and the result is called a relapse. This would explain, he says the severe relapses suffered by war cases even during the administration of large quantities of quinin. He suggests that overdosing with quinin is a very possible reason why these war cases and the majority of those met within private practise are so difficult to cure."

The Gift of "Culture"

In the Orient the advent of Christian missionaries has always heralded the coming of Christian traders and invasion by Christian soldiery. The work that is begun in the the name of religion and civilisation is generally finished in the name of development and economic progress. Referring to the affairs in China, the *Japan Weekly Chronicle*

gives us a crisp account of this work of bringing "culture" into "heathen" lands. It begins:

An old story, seemingly too crude to be true, though the crudity of things that are true is often astonishing, is told of a missionary who wanted to raise funds in Birmingham. He told in moving fashion of the ignorant heathen so debased that they ate their food with their fingers, and pointed out the advantages to Birmingham if, as the result of better teaching, they adopted the use of knives and forks at every meal. One can hardly imagine the hardheaded business men of Birmingham plunging their hands in their pockets on hearing such an argument; yet the idea is very much like that of the present cultural effort.

The real spiritual descendants of the missionary to preach to Birmingham on knife-and fork culture and the great Governments of to-day who want to confer the blessings of their civilisation on the people of all prospective markets. Imperial Germany had a very high opinion of the commercial value of Kultur, and some German utterances on the subject were by way of being international jokes. But the Powers which jeered were the first to imitate, and after the war Mr. Painlevé, on a visit to China, aroused such enthusiasm for French culture that Chinese students rushed over to France without taking sufficient thought for the morrow, and there was a great deal of trouble, and the economic necessity of the deportations that followed did not assuage feeling on either side. By the time the Banque Industrielle scandal developed there was quite a slump in French culture. The United States claims to have been most successful, and was the first to hit on the bright idea of making the people pay for their American culture. This, let us hasten to say, was entirely to America's credit, for while the other nations used all the Boxer indemnity for their own selfish purposes, America spent at least a part of it in bringing Chinese students to America and giving them a very useful education. Americans have pointed out that when a Chinese engineer has been trained in America, and afterwards secures an important executive post in his own country, the placing of whatever orders he may require in America follows automatically. Here we have the spread of the steel and petroleum culture. As this was such an advance on the behaviour of the other countries, the Chinese really did appreciate it, notwithstanding that the original extortion of the Boxer Indemnity was no less iniquitous on the part of America than on that of the other Powers.

About Britain we are told:

Britain had some quite unfortunate experiences in the dissemination of culture. Besides, the effort has satisfied nobody. On the one hand we have the critics who curse the Western Philistines for replacing an ancient civilisation with their upstart crudities; and on the other, we have those who call on Britain to cover her head and sit in the dust because she has cultured only a million or two of the three hundred and fifty millions to whom she might have made her language and ideas familiar. After all, there is no very clear idea of what the ultimate outcome of the culturing of Asia and of Africa is to be. There is a slogan that all that is done for subject races or for those

who are but half independent is done for their good; but it has to be for the good of the cultural country as well. Whether it is knives and forks or rails and locomotives, the idea is the same. These material things are the easiest to pass on and circulate: and no doubt the spiritual things will accompany them though they are, it is true, a little elusive. The Cultural mission never makes any real effort to disguise the fact that its first object is the glory of the bearers of the culture, and there are great differences of opinion as to the best methods. The Anglo-Saxon idea is strongly entrenched that the French know nothing about the art of colonization; but other witnesses testify that the native inhabitants of French colonies are more thoroughly Frenchified than the inhabitants of any British dominions are Anglicised and it is also said that they become less antagonistic to their teachers.

Once settled in a culture-needing country the culture-giver finds it too great a sacrifice to move out. They stick to their post at any cost and the exploited people try to get rid of them in whatever way they can. The *J. W. C.* says

The chief objection to the granting of independence to administered territories is that they are not quite cultured enough, and might go buying in strange markets. In China, where the market-places, if not the markets, have been taken in from abroad, it is feared that the Chinese are not cultured enough to look after them properly. On the material side of culture, there has been a demonstration of this in the report on the frightful state of the water supply in the native city of Shanghai. The Japanese, if they went in for culture in China, would presumably see to it that the idea of good water was as successfully propagated as in Japan; but Chinese meetings in Shanghai fiercely disclaim any wish for Japanese culture, and refuse to be pleased at the promise to spend future instalments of the Boxer indemnity. They would rather drink cholera in their water—and what greater sacrifice for the sake of independence would one expect than that? They describe Japan's cultural mission as a mere invasion; and they do not want to do things in the Japanese manner, however successful that manner has been. It is this antagonism that has given rise to much of the nonsense about the civilisation of the West being material and that of the East spiritual. The material things make an economic conquest, and that is what the aspiring young men of the East resent. Most of them, however, have rather a personal predilection for motor-cars and Western clothes. However, it is just as well that the nations which are spreading their culture should be under no illusions about their own objects or about the gratitude of those to whom they are giving it.

Uncle Shylock

The question of debt settlement has turned America's European allies into bitter critics of the American policy of insisting upon being paid. The *Literary Digest* says:

Evidences Multiply of a Growing or at least increasingly outspoken hostility toward the United States in France and Great Britain. The demonstration in Paris of 20,000 French war veterans and mutilated ex-soldiers against the terms of the Mellon-Berenger debt-funding agreement was followed in the British House of Commons, and in a section of the British press, by a sharp flare-up of criticism of the attitude of the United States Government toward the interallied war debts in general. The occasion of the outbreak in the British Parliament was the debate on the Anglo-French debt accord. But members digressed from the subject to characterize the United States as the world's Shylock, and to revive the subject of the cancellation of interallied war debts or the drastic modification of the refunding terms exacted by the United States. "Not only in the Old World but in the New, time will be on the side of easier and wiser solutions," declared Mr. Winston Churchill, British Chancellor of the Exchequer. "Americans have one question to ask themselves, and that is whether they entered the war with the common aims of the Allies and with the same interest in saving democracy," said Com. Hilton Young, former financial secretary of the British Treasury; and he added: "If so, they will change their debt policy. If they did not, then they entered for mercenary motives and sold their services to the Allies." Mr. Young announced it to be his personal belief, however, that only "a small minority" of Americans "makes commercialism its god." But this minority, he fears, has already caused "a little rift in Anglo-American relations." Philip Snowden, who was Chancellor of the Exchequer in the Labour Cabinet, contributed the following impressive statement: "In fifty years America will be drawing annually from Europe \$400,000,000, or more than a day's work of 320,000,000 persons. This will be more than the total of all German reparations, and America's Allies will not be receiving a penny. This is a condition that cannot continue, and it is not good for America that it should."

The British press campaign against America's attitude toward the war debt problem was launched by Lord Rothermere's group of newspapers, which includes the London *Daily Mail* and *Daily Mirror*. The *Daily Mail* flooded London with handbills bearing in huge red-inked type the single word "USury," with the first two letters, U. S. capitalized, so that there would be no mistaking the meaning, and in an editorial under the same heading it says:

"The British nation has been turned into a debt collector to the United States in Europe; but, unlike most debt collectors, we get all the odium and none of the benefit. We pay out some £38,000,000 a year to the United States, and in the most favorable circumstances years hence we may receive £30,000,000 a year. The total amount of £80,000,000 a year will be drawn for the best part of two generations by the United States from European nations which sacrificed everything for the right."

America's demands upon Europe, remarks the London *Daily Mirror*, "apparently give Uncle Shylock a sense of high moral superiority as well as an immensely inflated bank balance."

Turning Light into Electricity

If there is anything in the account quoted below from the *Literary Digest* the world may yet enter another scientific epoch which will take humanity miles where up to now it has gone only yards. The account runs as follows:

A form of crystal, now being tested at the U. S. Bureau of Standards in Washington, has been found to possess the property of generating an electric current when a ray of light falls upon it. If this result now attainable only on a very small scale, should ever yield itself to large-scale production, we may have a discovery which will change the course of the world's history—something more revolutionary than the radio, the airplane, the telegraph the telephone or even the utilization of steam. It would mean a direct "utilization of the vast flood of sunlight to turn the wheels and do the work of the world. Even as it is, the result attained is described as "one of the most astounding miracles of modern science," by S. R. Winters, writing in *The National Spectator* (Washington). We read:

"We have found substances that apparently transform light into electricity" is the startling statement of Dr. William W. Coblentz, chief of the Radiometry Section of the Bureau of Standards. The tiny success achieved in transforming light into electric current is attributed to the marvelous phenomenon manifested when molybdenite—a rare mineral—is exposed to the sun, moon, or stars. It, however, reacts only to certain wave-lengths of light, just as our radio-receiving sets will reproduce music or speech only when we have turned them to certain wave-lengths.

"This sensitive mineral, when exposed to the sunlight or moon-light, differs in several respects from the behavior of the thermopile used in measuring heat of planets millions of miles away. The amount of current developed by the thermocouple is in proportion to the energy value to which it is exposed—that is, the amount of solar radiation, for example. Molybdenite, according to Dr. Coblentz, responds only to certain wave-lengths—those in the visible spectrum and the near infra-red rays.

"The piece of molybdenite used by the Bureau of Standards is no larger than the head of a pin. Only a small spot of each piece of molybdenite manifests that inexplicable phenomenon of changing light into electric current.

"The next thing to be done," indicates Dr. Coblentz, "is to isolate the spots exhibiting high sensitivity and examine them separately. This will be a tedious, time-consuming undertaking. The material is of rare occurrence, and the risk of injury or loss is too great to attempt to attain the goal in one stop."

"Dr. Coblentz, in the past has received many requests for a substance that 'transforms sunlight directly into electricity.' He has, in a small and experimental way, accomplished this very thing. This remarkable achievement may again prompt the oft-recurring question. 'What is electricity?' and 'What is light?'"

"Scientists have determined that the longest infra-red rays and the shortest electric waves are

identical in properties. Electric or radio waves, travelling through the ether, and light waves have the same velocity—186,300 miles per second. If sunlight and moonlight are to be transformed into electricity on a large scale, other similarities between light and electricity, hitherto unknown, may be unfolded. Are we on the threshold of a revolutionary scientific discovery?"

Places of Interest of Japan

In connection with the visit of the Swedish Crown Prince and Princes to Japan, the *Japan Magazine* publishes a list of places worth seeing in Japan. We reproduce some of the names and descriptions below:

Nikko.—Nikko is about 3 hours by train north of Tokyo. Here is situated the world-famed Toshogu Shrine. A Japanese proverb says, "Do not say 'kekke' (excellent) until you have seen Nikko". The shrine is at the foot of the beautiful Nikko mountains. Nature's art is displayed at its best here. The shrine, with the lovely landscape as a background, a marvel of human art. The shrine is dedicated to Ieyasu, first of the Tokugawa state shoguns, and is ranked as a grand state shrine.

Kamakura and Hakone.—A little over an hour's train ride from Tokyo down the Tokaido line is the ancient feudal capital Kamakura, abounding in beautiful scenery and historical associations. Here stands the famous Daibutsu, or great image of Buddha. Kamakura is one of the most popular sea-bathing resorts in Japan.

Mt. Fuji.—Somewhat apart from the Hakone mountains stands the sacred mount, Fuji-yama. Fuji, and the cherry flowers, are considered to symbolize the spirit of Japan. The mountain is 12,400 feet high. On the summit is a shrine. Numberless people climb it yearly, in the summer. Fuji is famous for its graceful shape. The Shiraito waterfall is in the vicinity.

Kyoto.—Kyoto is the old capital, where for centuries the Emperors, until the late Emperor Meiji, dwelt. No wonder the city is full of historical interest. The Emperor Kammu settled the imperial capital here. Buildings here displaying the best of old Japan's fine art are Kinkakuji, Ginkakuji, Chionin temple, Higashi-Honganji temple, Nishi-Honganji temple, Rokkakudo, Sanjusangendo, etc., a kaleidoscope of buildings representing events during a thousand years. The Heian Shrine is a recent structure, erected in 1895. In front of it are replica buildings of the Taikyoku-den and Otenmon Gate, built by the Emperor Kammu when he established the imperial palace in Kyoto.

Near Kyoto is the Arashiyama hill, widely known for its cherry blossoms and the Hozugawa rapids. Momoyama, also near Kyoto, is the site of the wonderful Momoyama palace built by Hideyoshi. Now at Momoyama are the mausolea of the Emperor Meiji and his consort. Uji is the home of the best green tea. In Uji are Byodo-in, Coseiji temple and the Agata Shrine, all characteristic of the fine art of old Japan.

Osaka.—About an hour from Kyoto is this, the foremost commercial and industrial center of Japan,

and, next to Tokyo, the greatest city. The ruins of Osaka castle, headquarters of the great Hideyoshi, the Napoleon of Japan, should be visited. Shitennoji is a very old temple of the Tendai sect, founded by Shotoku Taishi, one of the wisest princes of ancient Japan. Not far from Osaka are summer resorts, Sumiyoshi, Hamadera, and Sakai, with fine sea-and landscapes, also the noted hot springs Arima and Takarazuka.

The Grand Shrine of Izumo.—This great fane is reached by taking train from Kyoto along the Sanindo line. On the way, at Genbudo, is a mysterious cave formed of fantastic rocks. The shrine is dedicated to the god Okuni-nushi-no-Mikoto. The founding of the shrine is traced back to the mythological age. It is next in importance to the Grand Shrines of Ise and the Atsuta Shrine at Nagoya. It is surrounded by hills on three sides, covered with ancient pines.

Tokyo.—In the capital itself there are numberless places that should be visited, important among them being the splendid Meiji Shrine, built a few years ago by the citizens of Tokyo to enshrine the spirit of the great Emperor Meiji, the spacious grounds around the imperial place, Shiba and Ueno Parks, where stand numerous mausolea of the Tokugawa shoguns, the Imperial University, the great wrestling amphitheatre at Ryogoku, and nearby, the Hifukusho, where 32,000 persons were burnt to death in the great earthquake fire of 1923.

The Comedy of the General Strike

The New Republic publishes in an article the inner history of the Great British General Strike. It paints some well known cabinet giants in rather pitiable colours. The introductory paragraph runs as follows:

The whole truth about the recent general strike in Great Britain has not yet been told; and perhaps it never will be told until the memoirs of the chief actors in the struggle are published. But we know enough of it already to be sure that when it comes it will be a strange story, smacking more of the fencing school than of the duelling ground, of comic opera than of tragedy. The second of these metaphors is the more pertinent, for certainly this 'great struggle' belonged rather to the stage than to the world of reality. It was a gigantic melodrama, written and acted for a world-wide audience and having as its main purpose to show "extremists" that "extremism" does not pay. It showed virtue triumphant and villainy defeated; and the actors on both sides, heroes and villains alike, played their parts almost to perfection. The play, therefore, though it is never likely to be played again, must be accounted to have been a notable success. Never at any rate have such plaudits reached British ears from across the Channel and the Atlantic.

The "General Strike" was an untried weapon on which Labour pinned its faith, believing it to be infallible. Labour readers in Britain nevertheless did not relish the idea of using it as it involved dangerous

possibilities. In the particular case, there was some chance of its successful use; for:

The miners had an unusually good case. They were being asked to accept, at the point of the sword, wages which would have reduced tens of thousands of them down to or even in some cases below, the level of bare subsistence. And this reduction, as well as an increase of hours, was being demanded by a group of men who are notoriously the most stupid, stubborn and inefficient set of employers in great Britain. The miners therefore had the sympathy of the greater part of the public and also of the press. Two Royal Commissions had investigated the condition of the industry since the War, and both had commented in the strongest terms upon its managerial inefficiency and the urgent need for its reorganization. The mine owners, however, repudiated all such criticisms and stubbornly rejected all proposals for amalgamation or technical improvement. The only cure, they asserted and reasserted, for the admitted troubles of the industry was lower wages and longer hours. The government, although it had had seven months in which to consider the main points of the problem, and six weeks in which to study the detailed proposals of the Samuel Commission, intervened only at the very last minute. It suggested a basis of negotiation actually only twelve hours before the lock-out notices of the mine owners were due to take effect, and naturally the time was insufficient for any sort of agreement to be reached. So on the night of April 30 a million workers were locked out.

And,

On the morning of Saturday, May I, the Trade Union Congress met and decided to call a general strike in support of the miners.

The Trade Union leaders were impelled to do this—much against the wishes of most of them—partly by a real sympathy with the apparently hopeless plight of the miners, but still more because there had long existed a sort of honorable understanding that they would support the miners in any really serious emergency. Of the seriousness of the present emergency there could be no doubt and they could abandon the miners therefore only at the cost of abandoning all hope of working class solidarity. They, therefore, declared what was not really a general strike—since the workers in several of the largest industries in the country were never called out all—but a “sympathetic strike” on a much greater scale than had ever before been known. It was to begin on the evening of Monday, May 3.

Baldwin tried his level best to avert the crisis. He, with some of his trusted colleagues met the representatives of the Trade Union Congress and drew up a formula for the immediate calling off of the General Strike. While the T. U. C. leaders went to discuss with the miners, Baldwin got back to Downing Street where he met Mr. Churchill and Co. The latter were excited over the refusal to work of certain employees at the *Daily Mail* Press and were advocating a “declaration of

war” as they considered this affair to be the real beginning of the General Strike. They thought that “the first act of war” had been committed and “the Government” should “accept the challenge without a moment’s delay”. Mr. Baldwin did not agree with Churchill & Co., but had to give way to them on account of the fact that

It was one o’clock in the morning and he was a very tired man, and when he found himself faced with the threat of the immediate resignation of not less than seven of his leading colleagues—and this on the eve of a great strike which might still possibly not be averted—he gave way and consented to the drafting and issue of the formal declaration of war. Then the lights were turned out and everyone went home—leaving the Trade Union leaders, or most of them, to read the Churchillian ultimatum for the first time in next morning’s papers.

So the great strike began. Its most notable features from the first were the remarkable loyalty and discipline of the rank and file of the Trade Unionists, and the contrasting half-heartedness of most of the Trade Union leaders. The railwaymen, and other transport workers in the docks and on the roads, came out almost to a man and remained out until the strike was officially called off. But the leaders had no stomach for the fight. They had wished not to coerce the government in any way, but merely to bring such pressure to bear upon the mine owners as might induce them to offer more reasonable terms to the men, and to agree to the measures of reorganization recommended by the Royal Commission. They were startled and dismayed to find themselves represented as dangerous revolutionaries attempting to subvert and destroy the British Constitution, and to find also that owing to their own foolish mistake in calling out all the newspaper workers, the government had a practically unchallenged command of all the available forms of publicity. The government commandeered first the broadcasting service and then the offices and plant of the Morning Post, and used all its transport facilities by road and air to scatter copies of the governmental organ—the British Gazette—all over the country.

Of the British Gazette, edited by Mr. Winston Churchill, the less that is said the better for the honor of British journalism. It was a mere propaganda sheet, as shamelessly unfair and untruthful as it was technically incompetent. Called upon in the House of Commons to defend some of its grosser misrepresentations, Mr. Churchill frankly declared that he had no use in wartime for truth and impartiality; the government was fighting for its life and the British Gazette was one of its most effective weapons. It was certainly a weapon rather than a newspaper, and to a large extent no doubt it served the purpose for which it was designed. At any rate it persuaded the majority of the nation—against all the plain facts of the case—to regard the strike as a “constitutional” rather than an “industrial” struggle, and to make the ultra-conservative Mr. Thomas and his colleagues of the T. U. C. appear as something very like anarchists, who were threatening all

those ancient liberties which Englishmen hold most dear.

The Labour Leaders were being given "battle" with a vengeance.

On the seventh day of the strike, Sunday, May 9, they were informed, upon authority which they accepted, that the Cabinet had decided to repeal the Trades Disputes Act, confiscate all Trade Union funds, and arrest all the leaders of the Trades Unions which were on strike. They understood that this decision had been taken by the bellicose majority of the Cabinet against the wishes of the Prime Minister, but that the latter had succeeded in obtaining only a two days' respite, and that if they did not surrender by noon on Wednesday these measures would be put into effect. This news greatly increased their perturbation. Fighting in a cause, or rather by methods, in which they did not really believe they found themselves face to face with disaster.

The Labour Leaders also found it difficult to make the General Strike *general*. They were worrying to find a way to make peace without sacrificing principles.

Then Sir Herbert Samuel came to their rescue. As chairman of the late Coal Commission he was in a position to make concrete and authoritative proposals and he drew up a memorandum (which is said to have been privately submitted to the Prime Minister) upon the basis of which the general strike could be "unconditionally" called off without any serious loss of "face" on the part of the T. U. C., and without it being possible for them to be accused by the miners of flagrant desertion.

In the meanwhile Churchill kept up the "fight"

He spoke and wrote exactly as if the country were in a state of civil war and the government were really fighting for "King and Country." Everyone, according to his view, who asked a question or offered a criticism regarding the government's policy was to be treated as a traitor, as a Bolshevik in disguise.

And

Then came the most comic incident of the whole struggle. The Archbishop of Canterbury, after consultation with the leaders of all the Protestant Churches in Great Britain, issued an urgent and most sensible appeal for peace and the renewal of negotiations. The government refused to allow this appeal to be broadcast and Mr. Churchill refused to allow it to appear in the British Gazette. The Archbishop of Canterbury is personally a strong Conservative and officially is the greatest personage in the kingdom after the

royal family. He takes precedence constitutionally even of the Prime Minister and the Lord Chancellor. Yet he was suppressed by the Constitutionalist party! Explaining the matter in the House of Commons, Mr. Churchill said it was impossible to find room in the British Gazette for *everything*.

Later on the letter appeared in the *British Gazette*, but it came out, when it was too late for it to be useful, on the day the General Strike ended.

However, at the end of the comedy Baldwin got back his control:

When the strike ended Mr. Baldwin found himself in an extraordinarily strong position. He was the idol of the country and could afford to ignore almost altogether the views of his fight-to-a-finish colleagues. The fight was over and they might resign if they chose. All over the country employers were seeking to seize what they regarded as a heaven-sent opportunity of reducing wages and ham stringing the Trade Unions. Men were being refused re-instatement unless they accepted cuts of ten shillings a week or unless they became non-unionists; and a section of the Cabinet strongly supported this attitude on the part of the employers. Their motto was "Woe to the vanquished"; Mr. Baldwin's motto, on the other hand, was "Let bygones be bygones." And Mr. Baldwin won. Within forty-eight hours of the calling off of the strike his policy was accepted by all the leading employers in the country.

Franco-Italian Affairs

The following quotation from *The New Republic* will throw fresh light on the Italo-Spanish treaty:

Little by little, Mussolini extends his influence in Europe, and usually he manages to do so at the expense of France. He has made terms with the three members of the Little Entente which in the long run will go far toward giving Rome the position of overlordship Paris has held since the War. He has a satisfactory understanding with Greece, and is close to the powerful Fascist movements in Bavaria and Hungary. Now comes news of a recently-signed secret "arbitration" treaty between Italy and Spain which if it means anything at all should do much to help gratify the Italian dictator's ambitions in North Africa and around the Mediterranean. At some not distant date the respective claims of France and Italy in Africa are bound to be revaluated. It would be only natural in view of the recent march of events if the approach of that moment were contemplated with grave anxiety at the Quai d'Orsay.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Pungabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

MEMORABILIA (practical epigrams): By Shri Jogendra. Published by N. M. Tripathi & Co, Princess Street, Bombay. 1926. Price Rs. 2.

This is a book of less than a hundred pages in good paper and print containing over six hundred epigrams on various subjects such as love, marriage, sex, property, society, morality, religion, etc., and some of these are very striking and thought-provoking. The writer seems to have a real philosophical insight and he seems to have given much thought to the ordinary problems of everyday life and to have risen above the conventional ways of looking at things and holding opinions on them. His remarks are shrewd and incisive and sometimes well-nigh revolutionary. They are very short but often suggest a world of thought. "We are good" he says, "as long as we satisfy the majority, and the moment we refuse to do that, we are bad." About philosophers he says, "Philosophers are like mathematicians who would add a column of figures and get a different answer every time". Again about the usefulness of the service of priests he says, "To employ a priest for performing religious ceremonies for the liberation of your soul is just as good as employing someone to go hungry for you when you are starving to death." I need not multiply quotations. It is a very clear work which is well worth reading and keeping. But the title of the book is not quite suited to it and I draw the attention of the author to revise its title and its English when it runs into a second edition.

S. N. DASGUPTA.

HANDBOOK OF ASTROLOGY: By C. Venkatasubramaniah, B.A., B.L., High Court Vakil, Madras. Cr. Svo. 210 pages. 1926.

It is a book or horoscopy of the usual type. The author tells us that "many people, even educated persons, say they do not believe in Astrology and yet consult astrologers about their affairs secretly." He is a believer in it, and has published his notes "in order to make others believe."

VEDIC CHRONOLOGY AND VEDANGA JYOTISHA (containing also Chaldean and Indian Vedas and other miscellaneous essays.) By Lokamanya B. G. Tilak. Messrs. Tilak Bros., Poona. Cr. Svo. 174 Pages. 1925.

The name of the book does not correctly indicate the nature of its contents. One should have expected a word or two from the Publishers by way of explanation. It appears Lok. Tilak made

some notes regarding the antiquity of the Vedic Aryans while he was at Mandalay. These have been collected in this book. He began to write on Vedic chronology but left it incomplete at the second chapter. There are three complete articles in the book which have, however, no connection with one another. Of these, again, "Chaldean and Indian Vedas" was afterwards contributed by the author to the *Bhandarkar Commemoration Volume*; and "a missing verse in the Sankhya Karika" to the *Sanskrit Research*. The third complete article hitherto unpublished relates to the interpretation of the Vedanga Jyotisha. In all these we are reminded of the acute intellect and deep scholarship of the Lokamanya with which we are familiar in his *Orion* and *Arctic Home*. That there was intercourse between the Chaldeans and the Indo-Aryans has been proved beyond doubt by the discovery of certain Indo-Aryan words in the ancient language of Asia Minor. The Indo-Aryans also borrowed a few from the latter. Lok. Tilak furnished a few connecting links. Had he been spared to witness the recent remarkable discovery in Sind and the Punjab he would have probably found more links in the chain of evidence, especially of the great antiquity of the Vedic Aryans for which he fought. The conjecture that the Sumerians were no other than the Sauvira of ancient Sindhu would have appealed to him strongly. The Vedanga Jyotisha, the Vedic almanac, is a small tract containing about 3 doz. verses. It has, however, taxed the ingenuity of many a Vedic scholar in the interpretation of some of its verses. The suggestions put forward by Tilak deserve careful attention. The late Shankar B. Dixit was the first to explain some of the difficult verses, and Mr. Venkatesa B. Ketkar, another famous mathematical astronomer of Bombay, has recently shown that with slight emendation the Vedic almanac which is as old as the 14th cent. B. C., can still be used. It is a misfortune that the Lokamanya did not live to utilize the notes which he evidently made for some future works.

JOGESCHANDRA RAY

AGRICULTURAL SITUATION IN INDIA: By Mr. S. Sinha, B.Sc., (Illinois), Senior Professor of Botany, Berhampore College, and Director, Berhampore Poorland Farm: with a foreword by Rai Chunilal Bose Bahadur. Price 2 annas.

This booklet is a reprint of a lecture delivered under the auspices of the Bengal Economic Society on the 29th Nov., 1925.

"In the opinion of the learned lecturer," says Dr. Chunilal Bose in his foreword, "the agricultural schools and colleges, started by the Government of Bengal and Behar, have failed to fulfil their missions.....He suggests that schools with demonstration farms should be started broadcast in the country for the sons of the farmers only where compulsory agricultural education should be given to them free." We agree with the writer of the foreword that this is a very valuable suggestion and should be given serious consideration by the Government.

We recommend this book to all who are interested in the agricultural problem of our country.

H. S.

INDIAN FABLES : By A. C. Banerjee. Revised by B. W. Beau, B. A. (Oxon.), Principal, St. Paul's School, Calcutta. Publisher—N. C. Banerjee, 64 College Street, Calcutta. Pp.110. Price not mentioned.

Vishnusharma, the great ancient Indian Pandit, had had the charge of educating four young princes, and while in that capacity, he had felt the necessity of composing stories which would suit most the mind and imagination of his pupils. And the four princes had the good luck of obtaining from their tutor, nice, and interesting stories, which came down to us in the form of the *Panchatantra* and the *Hitopadesha*. There is hardly any Indian literature which has not had the pride of having these two books in translation. In the little book before us the author has put a few choice and pithy tales from the above two books, in clear and simple English and in words of one syllable, excepting a few. The author, Mr. A. C. Banerjee, who is now dead, had been one of the few in Bengal, who tried hard and tried successfully to write books for children. The present volume has come down to the fourth edition. This is enough to show that the children liked the book, and still they do so. Undoubtedly this is a nice little book. Six coloured plates, with numerous other pictures, have enhanced the interest of the present edition.

Unhappily, we have come across a few printing mistakes here and there. The get-up of the book is nice.

P. SEN-GUPTA.

THE LEAGUE OF NATIONS : By Profs. D. G. E. Hall and J. M. Sen. Published by Macmillan & Co., Ltd. Price Re. 1-12. 1926. Pp. xii + 176.

The formation of the League of Nations is one of the most important developments of the modern world and it is high time that Indian students should know something about this institution and the problems that it seeks to solve. It was as early as 1923 that the Assembly of the League passed a resolution recommending the Governments of the States Members to arrange that the children and youth in their respective countries should be made aware of the existence and aims of the League and the terms of its Covenant. In this manual, which is meant for the use of teachers of Secondary schools and Intermediate Colleges in India and Burma, our authors have endeavoured to show, among other things, (i) why the League of Nations was formed, (ii) what it has done during the first six years of its existence and (iii) what are its possibilities and limitations. We congratulate the authors

for bringing out this useful brochure from which one can get the most up-to-date information about the League affairs.

But we regret to point out that our authors have not done full justice to the chapter on "The League and India" (chap. VII). Our authors say "She (India) is recognised by the World Powers as a self-governing country in all spheres of activities of the League, etc." In this connection they forget to mention that the representatives of self-governing countries are elected by the popular legislatures of their respective countries and they take their instructions from their popular Governments so that they can fully and adequately represent their countries and do full justice to the demands of their nations. But the case of India is entirely different. We have been saddled with a constitution which everybody dislikes and are being governed according to the said constitution much against popular wish and in spite of our protests. When such Government nominates Indian delegates to the League and the so-called Indian delegates have to act on the briefs supplied by the Government of India, it can hardly be expected that they would be able to represent true Indian feeling. Hence it is not correct to say that "She (India) can take part in all proceedings like any other member" (Italics ours).

In another place our authors say, "As a member India pays to the league less than 8 lakhs of rupees a year. If by remaining within its fold she can reduce her military expenditure by even a few crores of rupees, then no politician in India ought to grudge paying the small membership contribution" (p. 158). Here again we are in disagreement with our authors. India's military budget is framed according to the dictates of the Indian Government and not according to the advice of the representatives of the people. The most passionate, reasoned and insistent appeals of India's elected representatives in the legislature for the reduction of huge and unnecessary military expenditure count for nothing. We do not also agree that India pays a "small membership contribution" to the League. From 1926 India's membership contribution has been fixed at 56-937. India thus pays 56 units while the share, of the following States have been fixed at: Australia—27 units, Austria 8, Belgium 18, Brazil 29, Bulgaria 5, Canada 35, China 46, Denmark 12, France 79, Great Britain 105, Irish Free State 10, Italy 60, Japan 60, New Zealand 10, Norway 9, Poland 32, South Africa 15, etc. The injustice of the allocation in India's case is too clear to need any explanation. India thus pays almost the same amount as Japan and Italy and more than all the other members of the League except France and Great Britain! India, therefore, is being taxed exorbitantly by the League, although she cannot choose her own delegates and members of other nationalities preponderate in the Secretariat of the League.

We hope that this small volume will stimulate readers to acquire further knowledge regarding the organisation and work of the League of Nations.

The printing and get-up are excellent and the inclusion of three maps have enhanced the value of the book.

P. C. S.

HINDI

DIG-VIJNANA : By *Atmaram*. Published by the *Jayadeva Bros., Baroda*. Pp. 240.

This peculiar book deals with the mystical and at the same time practical efficacies of the various directions. It also contains a scientific (?) explanation of a portion of the verses used for the daily 'sandhya' by the Hindus.

GERMANY OUR TURKI MEN 44 MAS : By *Lala Har Dayal, M. A.* Published by the *Saraswati Granth-mala Office, Belanganj, Agra*. Pp. 92.

The personal experiences of the author in Germany and Turkey during the fateful days of the last great war are most forcefully told in this book. The views of the talented author command our attention.

PRAG : By *Rupnarain Pandeya*. Published by the *Ganga-pustakmala Office, Lucknow*. Pp. 131.

A book of poems on various topics.

BHARAT KE SAPUT : By *Zahur Bakhsh*. Published by the *Ganga-pustakmala Office, Lucknow*. Pp. 103.

A book of golden deeds collected from different parts of India and covering the last 700 years.

PANCHADAS HINDI SAHITYA SAMMELAN, DEHRADUN—PART I. II. Published by the *Reception Committee, 1925*. Pp. 200.

The first part of the publication is the report of the 15th session of the Hindi Literary Conference held at Dehradun in 1924, and the second contains the articles read therein. Most of the articles are no better than ordinary contribution to the periodicals while that of Pandit Bhagirath Prasad Dixit on the usefulness of Hindi literature in the reconstruction of Indian history deserves special mention.

DEVIDAS : Translated by *Akhuri Gangaprasad Singh Visarad*. Published by the *Chand Office, Allahabad, 1925*. Pp. 177.

Mr. Sarat Chandra Chatterjee's Bengali novel is rendered into Hindi.

SUKAVI-SANKIRTANA : By *Pandit Mahabirprasad Dwivedi*. Published by the *Ganga-pustakmala Office, Lucknow*. Pp. 169.

Life-sketches of modern poets from various provinces are collected in this book. The author places Michael Madhusudan Dutt and Rabindranath Tagore under the same category as Mahamahopadhyaya Chandrasekhar Singh the astronomer, and Vijaydharma Suri, the Jain saint and scholar.

MOLIERE : By *Dr. Lakshman Sarup, M. A., D. Phil., Professor of Sanskrit, the Punjab University*. Published by *Rajpal, Saraswati Asram, Lahore, 1925*. Pp. 328.

It is gratifying to note that scholars like Dr. Sarup should take up the work of introducing the foreign master-artists into Hindi literature. Considering the fact that he did research work on Moliere in the *Bibliothèque Nationale* of Paris, it is fortunate that the latest research is embodied in this work. It is not for us to write anything about the French original of Moliere, the greatest French Satirist.

The description of the life and work of Moliere together with Hindi translation of his *Le Bourgeois Gentil homme* will, it is hoped, be favourably received by the cultured people of Hindustan. At the end of the work, there is a rather long comparative study of Moliere and Aristophanes, the Satirist of ancient Greece. There are five illustrations; prepared by French artists in Paris, which speak for themselves.

BHARATIYA BHOJAN : By *Pundit Harinarain Sarma*. Published by the *Dharmwantari Office, Vijayagarh, Aligarh, 1925*. Pp. 76.

A popular treatise on food. There are some diagrams.

RAMES BASU

TELUGU

LAKSHMI PRASADAMM : By *Ketavarapu Venkata Sastri*. Published by the *Saraswati Grandhamaudali, Rajahmundry*. Pp. 346. Price 1-8-0.

Sinking social manners and customs with Andhra topography, Mr. Venkata Sastri has produced a very readable account of the present-day conditions of the social life of the Andhradesa. All the principal characters and the experiences that they have gone through are well-arranged. The author's well-known style is to be found on every page and the book arrests the attention of the reader from its opening pages.

KUMUDWATI : By *Pulavarti Kamalavati Devi*. Published by the *S. Grandhamaudali, Rajahmundry*. Re. 1-8-0.; pp. 192.

A historical novel of the Maharatta period depicting the life of Sambhaji and Kumudwati's part has been well delineated. The lady writer displays a keen insight into the workings of the human mind.

FOLK TALES : By *Kopperti Bangaramma*. Published by *Rama & Co., Ellore*. Pp. 83. Price 0-4-0.

Several original and splendid tales written in a chaste and simple style. A suitable gift book to youngsters.

B. RAMCHANDRA RAU.

BENGALI

YUGA-MANAVA (THE MAN OF THE CENTURY) : By *Birendra Kumar Datta, M. A., B. L.* Published by *Gurudas Chatterjee & Sons, Calcutta*. Pp. 581. Price Rs. 3 only.

This is the title chosen by the author, who, by the way, is not unknown to the reading public, for his latest book, which except in the title page, bears on every page the truer superscription of *Hridaya Bani* or 'the message of the heart'. As the author explains on pages 195 and 441, he has chosen the former title in order to indicate that the thoughts, aspirations and ideals, hopes and despairs, joys and sorrows here expressed, are not peculiar to himself but are those of a typical Indian of the modern age who though born a Hindu does not observe castes, advocates the perfect equality of the sexes, is an agnostic in religion, and

whose only ideal is the fullest developement of all his faculties.

The book is cast in the form of a journal, after the manner of the well-known French writers Joubert and Amiel, made familiar to English reading peoples by Mathew Arnold. Joubert is, however, more or less a moralist, like Vauvenargues, Rochefoucauld, La Bruyere and others whose aphorisms occupy a distinct place in literature. Amiel is the first, and perhaps the greatest, in this line of composition, and the author, first among Bengali writers, has chosen him as his model. It is not on every day that the author writes something, but he makes entries in his journal only when he has something worth recording to say. Primarily intended for selfcommunion, it is a record of the writers' inmost thoughts and moods for a period of little over twelve years, from 1913 to 1925. As might be expected of a book of this kind, the thoughts are disconnected, and cover all possible subjects, from eugenics to psycho-analysis, from Wordsworth to Vidyapati. But literary criticism is the main feature of the book. The author has read widely, wisely and well, and his studies and criticisms are not confined to his country's literature only, but extend over English, French, German, Scandinavian and Russian literature. But Rabindranath Tagore is his special favourite, whom he has analysed, dissected, admired, adored, and yet found fault with almost everywhere in the journal. What strikes the reader in the author's views are their extreme boldness and originality. He never hesitates and calls a spade a spade, or to tear conventional ideas and values to pieces. Shakespeare, for instance, is to him a back number, and there is no place in Tagore's poems for the downtrodden masses, the great unwashed, the *sansculottes* who fill so much space in Russian novels. Whether the author has done full justice to these immortals the reader will judge for himself. In the spiritual sphere, the author considers all religions to be equally unacceptable, from the admixture of gross superstitions and fancies they contain, and he makes no secret of the fact that he has no faith in a Divine Being. As a result, everywhere in this journal there arises a piercing cry of heart-rending anguish as to his own future after death, and the sense of his impermanence weighs on him like a nightmare, and the fact that he is doomed to perish is an obsession which perpetually overhangs his mind like a gloomy pall. Yet the journal is full of appeal for a joyous, purposeful, self-confident, vigorous and positive attitude towards life, the conquest of nature and the mastery of the world are his aim, and Oriental passivity and world weariness are repugnant to him. At the same time the author has a deep regard for Indian civilization and culture whose special features and chief claims to distinction he expounds in appreciative language. Even the Bhakti cult of the Vaishnav school finds in him a sympathetic exponent. But on the whole, the author inclines towards the modern Western type of civilization minus its greed and earth-hunger, and he considers Western ideals of life to be essential in order to lift us from our slough of despond. Here and there are exquisite personal touches, and a sensitive and delicate responsiveness to nature in all her moods, grave and gay, is to be found everywhere. A passion for the depth and not the tumult of the soul, for silence and self-expression, a strenuous resolve to spend himself

in the pursuit of some noble aim, a pathetic sense of failure which attaches to all high endeavour, pervade the whole journal and make us rise from its perusal with all our higher impulses strengthened and invigorated. It is thus an uplifting book in spite of the many pessimistic passages strewn all over its pages, and though the reader can hardly be expected to agree with all the author's opinions on such a variety of topics he will find it an exceedingly interesting and stimulating volume which can be taken up at any page and dropped down anywhere and read throughout with pleasure and profit. We have no doubt that it will be welcomed by the more serious section of the reading public and command a large sale. The book is well-bound and exceedingly well got-up, and there are few printing mistakes. A Subject Index would be a very useful addition for which we must wait for the second edition which we are sure will soon be called for.

BOOK-LOVER.

GUJARATI

THE STORY OF RAMA : *By Rmjitlal Harilal Pandya, Bar-at-Law. Published by the Indra Sahitya Prakashak Mandal, Bombay. Paper Cover : Pp. 92. Price Re. 0-12-0. (1926).*

In a thousand verses, the life-story of Rama is told most feelingly by Mr. Pandya. In a learned preface he takes a bird's eye-view of the present state of Gujarati verse literature and points out defects, which in his opinion, bear its otherwise beautiful and charming potentiality and promise. The Poem within its self-imposed limit, has served to visualise the spirit which underlies this most affecting story which has stirred and will continue to stir, for all time, the hearts of the Hindus.

TILOTTAMA : *By Manjula Ranchhodlal Majumdar, B. A., L. L. B. Printed at the Nav Gujarat Press, Baroda. Thick card board with a coloured picture. Pp. 170. Price Re. 1-0-0 (1926).*

Prof. Bain's mythological stories have attracted many writers to translate or adapt them, and Mr. Majumdar has been unable to withstand the attraction and has deviated from his usual path of finding out old Gujarati verse manuscripts and editing them. It is, however, a happy deviation and affords him relief from the monotony of the beaten path. As a first attempt, the version is very creditable, and this story of the world of the *Apsaras*, with all its proper surroundings, will surely win its way successfully with its readers.

SHORT POEMS : *By Mrs. Dipakba Desai. Printed at the Electric Printing Press, Baroda. Paper cover. Pp. 115. Price Re. 0-10-0 (1926).*

We had the pleasure of noticing a book of poems written by Mrs. Dipakba, sometime ago. The present collection of poems on subjects, as varied as they are interesting, such as the *Navroz* fairs of the Mogul Emperors of Delhi and the *Jauhar* (self-immolation) of Rajput ladies, if anything marks an advance on the former book, and a certainly enjoyable. The contribution of Mr. Majumdar on the genesis of *Khand Kanyas* in Gujarati, given as a preface, betrays all the signs of his habitual assiduity

and close reading of the *Literature* on this subject.

K. M. J.

MARATHI

BHAVISHYA-SIDDHANTA : By Pandit Raghunath Sastri Patavardhan, *Jyotisha-ratna, Secretary to Suddha Panchanga Pravartan Committee, Poona. Royal 94+24+256+8+4=486 pages—Sohn 1848. Cloth—Price Rs. 10.*

This is a nicely got-up volume primarily intended for those who are interested in horoscopy. Since the art of foretelling events depends upon the positions of planets which are found with the help of Siddhanta or astronomy, the necessary information for the purpose has been given in this book. The rules for prediction have also been added. For these two reasons, the author tells us the book has been named Bhavishya Siddhanta. We, however, think that the name, Siddhanta, which has a definite and well-recognized meaning as stated by the author himself is hardly appropriate. The book is divided into three sections. In the first section (32 pages) are given new rules for finding the apparent places of the sun and moon and the method for getting therefrom the fine elements of a Panchanga. The second section (86 pages) deals with the usual topics of *Jataka* or horoscopy. The third section (359 pages) consists of tables. Most of these will be found useful by those who have to study horoscopes. Some are directly concerned with Panchanga. We have no doubt these have been compiled with great care, and though some have been derived from foreign sources their adaptation to the Hindu method has involved a great deal of labour. In the May number of this Review last year we had the pleasure of noticing at some length an exactly similar work, entitled *Jyotisha-Sikshak*, by the same author who has therefore practically covered the same ground twice. We had to complain of the want of systematic arrangement of the subject dealt with in the book. We are sorry to have to remark that though the arrangement is better in this book it is still defective and painfully reminds one of the fact that knowledge and orderly arrangement of knowledge do not always go together. The book is, however, intended for advanced students and almanac-computers who are supposed to possess a fair knowledge of astronomy and astrology, and will not feel the want of necessary connection between the subjects or of gradual development of each.

The aim of the author is not merely to help the students in making prediction but also to furnish him with correct astronomical data required for the purpose, and indirectly with correct Panchanga. This brings us to the knotty question of almanac reform. The author is the secretary to the committee for the introduction of correct almanac in Bombay formed at the instance of Lok. Tilak. The famous Hand-book, *Grahalaghava*, has been in use for the last four hundred years in the Western parts of India. But it has not been possible for the book whose name signifies "almanac computation made easy" to remain correct for this great length of time. It has deviated from truth. Even the old astronomical texts on which such handbooks are founded, when weighed in the balance made in Modern Europe, have been found wanting. The recognition of error has been followed almost

everywhere by a desire to remove it. Bengal and Bombay took the matter seriously and convened meetings of Hindu astronomers and almanac-compilers with a view to reconcile the old with the new. But as might be expected there was neither unanimity nor willingness to follow the majority. For the fact is, our almanacs are not mere records of divisions of time but also religious calendars, and we know, sentiment and belief naturally play the most important part in matters religious and practice time-honoured. Vested interests also have stood in the way of reform, and the result has been, the new almanacs have not been able to oust the old. The long history, well-nigh half a century old, cannot be told in a few words. Suffice it to say that in spite of Tilak's support of the Reform movement in Maharashtra, *Graha-laghava* still holds its sway. This is not at all surprising. But what was unexpected is the fact that this Suddha Panchanga party has a rival, and a formidable one in Mr. V. B. Ketkar inasmuch as he belongs also to the new school. The point of difference between the two parties relates to the ever-perplexing question of defining the initial point of the Zodiac. The author's party hold the view that the star, Revati (*Zeta Piscium*) marks this point, while Mr. Ketkar maintains that the point is exactly opposite to the star, Chitra (*spica*). These two points make a difference in the places of the planets of about 4 degrees. We discussed some of the arguments for Revati in our review of the author's previous book, and are of opinion that the star cannot be accepted for the simple and practical reason, if for no other, that it throws chronology into confusion by making the year and solar months begin four or five days earlier. It has many other consequences, some of which seriously affect our religious calendar, as for example the fixing of *adhikamasa*. Mr. Ketkar's point has at least the merit of keeping the calendar almost intact. It has been possible for both the parties to publish calendars in accordance with their respective views, because they do not affect the civil reckoning of days which our Marathi brethren do by tithi. In Bengal and other eastern parts of our country where solar months and dates are in every day use, such a drastic and, we believe, unwarranted change as the Revati party asks us to adopt would not have a single follower, and with all due deference to the memory of the scholarship and sagacity of the Lokamanya we venture to think that in his zeal for reform he overshot his mark. We were, therefore, glad to learn that the two parties lately met together to settle the difference, and, if our information is correct, the Revati party has abandoned its position and accepted with slight difference that of the Chitra party.

There is yet another point equally perplexing. What to do with the length of the year? According to our standard work in use in our country the length is 365.25875 days, while it is 365.25636 days by modern European astronomy. Both the parties have discarded the former and adopted the latter length. But the question is, should this tampering with a fundamental unit of time be allowed to proceed by the Hindus as a nation whose reckoning of years has been going on at the same rate at least for the last two thousand years? It is true, the effect of the change in the rate will not be soon apparent, in counting the years. But what about the solar months and dates which are in

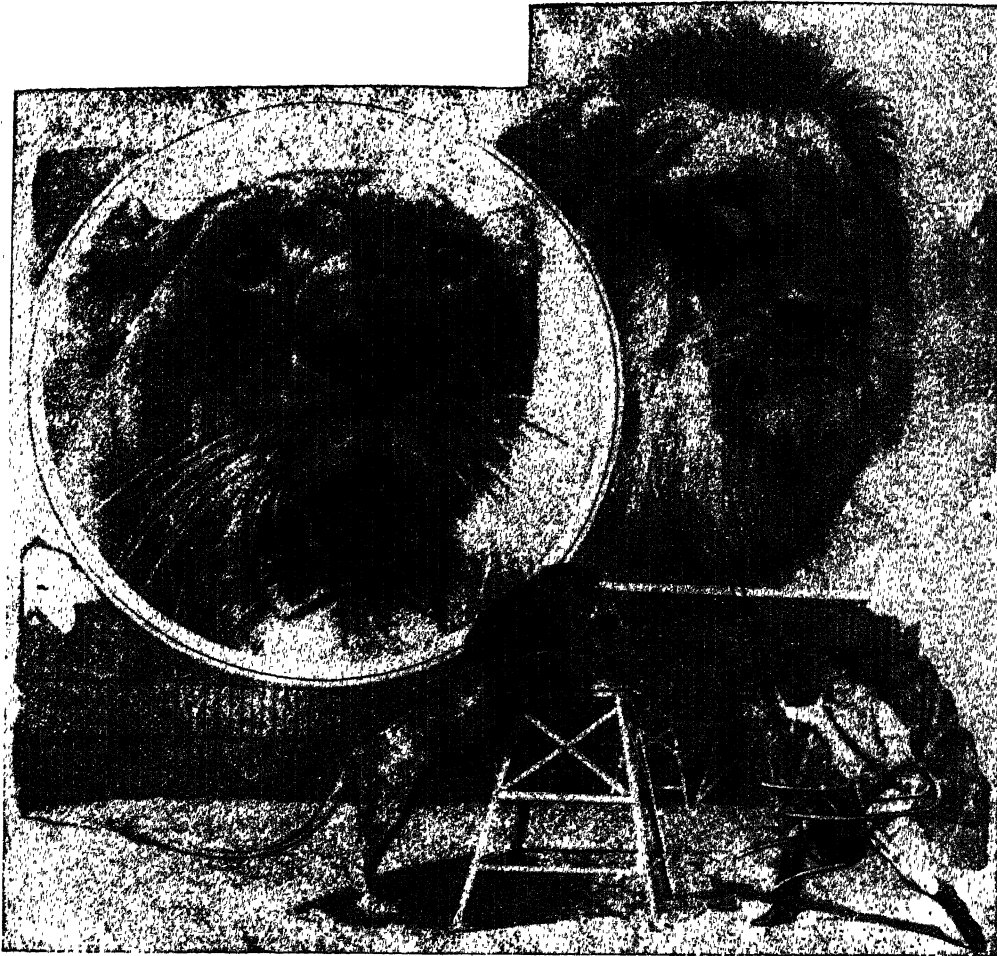
current use in Bengal and elsewhere? Should our Marathi reformers leave the people of these provinces alone? No one undervalues truth; but practical affairs of life which are based on agreement are more important than an abstract truth. If the change has to be introduced, should it not be done after systematic propaganda for years and fixing a suitable year for the adoption of the new length? Any change of this description should receive the assent of all the provinces, or there is bound to be confusions of dates to avoid which people will use English dates more freely than they do now. Already we have too many systems of measuring time, the majority of the people have still stuck to

the antiquated and cumbrous lunar calendar forgetting the fact that the sun is a more convenient time-keeper than the moon. In this ancient land of ours we have rejoiced at the diversity which meets our eyes everywhere. We are proud of it. But has human commerce been easier by retaining the various systems of measuring time, space, and mass and the various languages and scripts? Is it not a misfortune that we have to review a Marathi book in a foreign language, a book which with a few corrections as suggested above, could have been profitably read by our countrymen all over India had there been no barrier of language?

JOGESCHANDRA RAY

GLEANINGS

How Sheer Bluff keeps Lion Tamers Alive



Lioness showing her teeth to the Trainer and a full-grown male lion, one of the most intelligent of big beasts; Below, an exciting scene in the Circus Den, Where Pure Bluff and Fear of the unknown keep the animal from charging.

— Popular Mechanics

Clock in Straw Hat, London Fad

Straw hats with a clock mechanism in the crown and the top used as a dial, have appeared in London. The time-piece is said to run satisfactorily, saves the bother of consulting a watch and also serves others than the wearer.

Popular Mechanics



Clock in Straw Hat

Paper Eyes Worn as Mask Transform Face

Amusing changes in facial expression are produced with a pair of compressed-paper eyes easily



Paper Eyes

fitted in place and less troublesome to adjust than a regular mask. They afford an effective disguise without hiding the rest of the face.

Popular Mechanics

Folding-Paddle-Wheel Auto Runs on Water

With a water-tight body and a collapsible set of paddles on the front wheels, a lightweight auto can



Folding- Paddle-Wheel Auto Runs on Water

be run from the beach into lake or river for navigation as a boat. An advantage of the folding paddles is that they lie flat in line with the direction of travel when the auto is on land to decrease interference from the wind. The rudder is underneath the body, the steering gear, which is operated by the wheel, being inclosed in a water-tight keel-like casing.

Popular Mechanics

Lofty Ladder for Water Gun Aids Jap Fire Fighters

Modern high building in Japan have necessitated the adoption of fire ladders for added protection against flames in that country. The nimble native firemen have shown, in tests and at actual fires, that they are specially suited to scaling the highest rungs of the extension ladder and directing the bucking nozzle where it will best strike the fire. Guy ropes are attached to the top of the ladders and are held at the bottom by other firemen, or may be tied to any solid object.

Popular Mechanics



Water Gun

Women swims the English Channel



Mrs. C. Carson

Mrs. C Carson an American Woman swam the English Channel in fifteen hours and forty minutes.

Cartoons



AT THE LEAGUE
Peace: "I say unto you that one of you shall betray me."



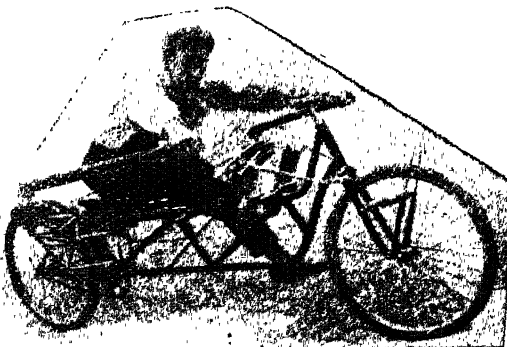
THE ICE IS MELTING
Unfortunately the floor on which he squats gets smaller and smaller.



THE NEW NAPOLEON
Mussolini: "Decidedly, this boot is too small for me now."

Strange New Vehicles Amaze Pedestrians in Berlin

Rowing a "land skiff" on city streets is the latest diversion in Berlin, the city of strange vehicles. This ingenious machine, pictured below and called a "rudomobil," gives the rider all the



His feet braced on pedals, he "pulls the oars" as in rowing and whizzes along

motions of rowing. With his feet braced on flat pedals, he pulls alternately on the oars and whizzes through the streets. Pivots for the oars are set on braces at some distance from the seat on either side to give a good stroke. The handles are curved at the ends to afford a firm grasp for the hands.

The rider has the problem of keeping his balance which he wouldn't have in a boat, but which adds to the sport. The vehicle has two wheels like a bicycle, but these are set further apart than usual. To "row," the rider leans far forward and pulls far back. The foot rests teeter on pivots.

The second illustration shows another modification of a cycle—a monocycle. One wheel takes up just half the room of two, and the ingenious inventor saw in the monocycle a way to keep Berlin's streets less crowded. When the rider, on his way to work in the morning, gets into a jam, he picks up his cycle and tucks it under his arm until the traffic clears.

Popular Science



Riding to work on a monocycle is this Berlin clerk's way of beating traffic jams. Balancing oneself is quite a trick

A fifty foot Dive

Miss, Belle White the English diving champion has made a 50 foot dive from the top of Sadol Rock, Torquay.



Miss Belle White

A Drawing by Ingres

Of all the great artists of the first half of the nineteenth century Ingres alone seems to have called forth the admiration of the most opposite tastes and temperaments. Although his contemporaries attacked him vigorously, the partisans of both the old and the new order now call a truce at his name and agree to recognize in him one of the great figures of art. For our time he represents the last and purest expression—a swan song, as it were—of an art whose secret we have perhaps lost. We scrutinize his work, astonished to discover beneath its appearance of classic calm the anxiety, the hesitation, and the passion of a sensibility which is altogether modern. It amazes us and we are surprised that an emotion, all the more intense in that it is controlled, can be embodied in a form so tranquilly impeccable and by means of lines so categorically drawn.

The pencil drawing which is reproduced here possesses this sensitiveness and this perfection. Executed in 1815, it represents the family of the son of Guillon-Lethiere, who was at that time director of the Villa Medici, the Academy of the French at Rome, to which Ingres was then attached. From this family it passed some years ago into the Bestegui Collection, and from there into the hands of the dealer from whom the Museum acquired it.

If it were still the fashion to use subtitles, as it was at the time when this drawing was made it might be described as "The Guillon-Lethiere

Family, or Domestic Happiness." In it we see the son of Guillon-Lethiere standing, dressed in an ample box-coat of the period. His hair is arranged en coup de vent in the Byronic style, and he wears a muslin cravat. He is very elegant and completely at ease in his clothes with that bourgeoisie elegance which had begun to pass from England into France. In his hand he carries a heavy rattan stick. Seated beside him is his wife in a high-waisted tulle dress her hair arranged a *l'anglaise*. With a gesture of tenderness worthy of a Virgin of Raphael she holds in her arms her smiling child, amused with an apple which he has in his hands. There is an air of happiness about all three. Ingres has perceived and expressed with profound intensity this bourgeoisie contentment and has done it with so delicate a sensibility and so perfect an art that what might easily have been a sentimental tableau or a virtuous lithograph becomes a scene which is completely human.

A descendant of such subtle realists as Fouquet the Clouets, and the masters of the eighteenth century, St. Aubin, the Cochains, and Moreau le Jeune, Ingres gave a new vigor to this inheritance by a profound contact with classical sculpture and Italian painting. It was at this period of his life, when he lived in constant familiarity with Raphael, daily visiting the Galleria delle Antichi and paying his devotion to the Stanze, that his portrait drawings attained their greatest perfection. Curiously enough he himself seems to have considered them merely as so much hackwork, preoccupied as he was by the need in which the French evacuation of Rome had left him; for with the fall of the Empire he had lost his official protectors. At this period he refused an advantageous offer to go to England to draw portraits in pencil, where some of his former patrons, Lord and Lady Glenbernie and the Earl of



A Drawing by Ingres

Sandwich, had made him the fashion. Preferring to remain in Rome he drew for two louis apiece what he himself calls in his notebook "une quantité immesurable de portraits d'anglais, de français, et de toutes les nations." Such was the uncompromising honesty of the man that the fact that he possibly did not care for this work is not revealed by any failure of sentiment or technique in a task that only brought him his daily bread.

The drawings of this period are easily recognized; they have a common resemblance in their extreme fineness of line; such are the celebrated drawings of the Statuaty Family, now in the Louvre, and that of Lucien Bonaparte, still in the Primo Collection, but which will one day come to Paris. In them one feels that Ingres has attained the utmost

perfection in his drawing and is discovering the precepts which he will later pronounce. "In giving expression to drawing," he says, "do not be afraid of exaggeration. What you have to fear is lukewarmness." Lay stress on the most striking features of the model; express them strongly—nay, accentuate them, if needs be, to the point of caricature". He has stated this idea again with a poetry reminiscent of the Greeks: "The lines are often broken in the human face, to be woven together again and intertwined like the oriers out of which a basket is made." It is this process of analysis and synthesis, pursued with intensity, which gives to the drawings of Ingres that quality of hyper-reality which is the essence of art.

Fine Arts Bulletin

NOTES

The Bose Research Institute

In a recent issue *Nature* prefaces an article on the Bose Research Institute, Calcutta, with the following paragraph:—

In view of the lively interest that has been aroused by the lectures that have been delivered recently by Sir J. C. Bose in London and elsewhere, on the methods and results of his investigations on the physiology of plants, it will no doubt be agreeable to many readers of *Nature* to have some general information concerning him and his work, and about the Research Institute which he has founded in Calcutta.

After giving such information, that leading British scientific organ observes:—

The foundation of the Research Institute in Calcutta, as well as of the branch, Mayapuri, situated at Darjiling at 7000 ft. elevation, in an altogether different climate, was due, in the first instance, to the munificence of Sir J. C. Bose; since then, considerable sums have been contributed by Indian princes and others for extensions and for endowment. The Imperial Government of India has recognised the value of the services rendered by the Institute to the advancement of science by making an annual grant out of public funds for its upkeep. The institute has continued from the beginning to expand both materially and intellectually. It has shown what important results can be obtained by the combination of the logic and the scientific methods of the West with the imagination and the idealism of the East, even now it is still only at the beginning of its career, let us hope, of ever-increasing usefulness and brilliance, which ought to be assured by the principles of self-abnegation upon which its constitution is based, more than fulfilling the most sanguine expectations of its founder and reviving the ancient reputation of India as a home of learning.

Indians in League Offices

India's contribution to the expenses of the League of Nations have been fixed from this year at 56 units out of 937. It was formerly still greater. Considering the power that India possesses and the advantage she derives from the League activities, the sum of about seven lakhs of rupees which she must pay annually is very much more than she ought to pay.

If the League offices employed a proportionate number of educated Indians, that would be some compensation. I am not here referring chiefly to the pecuniary gain to the Indian employees which would accrue therefrom, though, of course, money honestly earned is certainly not a negligible consideration. My chief concern is that educated Indians should have the opportunity to gain knowledge and experience of the world's affairs in the spheres of politics, labour, industries, finance, transit, sanitation, etc.

Unfortunately out of hundreds of men and women employed by the League *only four* are Indians. I have heard it said somewhere that more Indians are not employed because they do not know both French and English, they cannot stand the cold of winter here, the salaries given are often too small for foreigners, and so on. I do not know whether all the English and other employees know both French and English. But assuming they do, I know there are many young Indians who know both French and English and are otherwise qualified too, who would

be glad to serve here for the sake of acquiring experience. As for the winter, some of our youngmen have spent many winters in Switzerland and other countries where it is very severe. As for salaries, if they suffice for educated young people of other countries, certainly they would suffice for ours. I would, therefore, urge the employment of a much larger number of educated Indian youngmen in the League's offices.

R. C.

Geneva, Sept. 9, 1926.

Germany Enters the League

By a unanimous vote of the 48 states voting Germany became a member of the League of Nations on the 8th September. She was also nominated a permanent member of the Council of the League and the number of non-permanent seats on the Council was increased to nine. Though the voting on both these latter points was unanimous, some distinguished speakers raised objections to the increase of non-permanent seats on constitutional grounds. For example, Dr. Nansen of Norway, who unlike other speakers was cheered on going to the platform even before he had spoken (showing his popularity) and who spoke in English, said :—

The Norwegian Government was glad that there was a near prospect of Germany entering the League, and recognised that this prospect was due to the work of the Special Committee. It realised that immense difficulties had been overcome by that Committee, and that the situation had been greatly improved owing to its discussions and the methods of publicity which it had employed. Serious departures, however, had been made from the proper constitutional methods of the League. It was constitutionally incorrect that the Council should have decided to admit to a permanent seat a State which was not at the moment a Member of the League. The Norwegian Government rejoiced in that decision, but it was admittedly not consistent with the strict terms of Article 4 of the Covenant. The Norwegian Government similarly regretted the proposal of the General Committee of the Assembly that the question of the permanent seat for Germany and the increase in the non-permanent members should have been connected and should both have been dealt with without the usual reference to a committee.

The explanation given did not seem to be conclusive. The Norwegian delegation deplored that the Assembly was thereby prevented from voting on these proposals separately as it desired.

The two questions were on an entirely different footing. The allocation to Germany of a permanent seat on the Council had always seemed to practically every Member of the League right and

inevitable. The increase in the number of non-permanent members of the Council was a wholly different matter. It was a new proposal which had not been advanced until a few months previously, and which only fifteen out of fifty-five Members of the League had as yet had any opportunity of discussing. The suggested procedure involved an infringement of the full liberty of the members of the Assembly, and, if accepted as a precedent, might seriously threaten the future good working of the League.

Geneva, Sept. 9, 1926.

R. C.

Speech of the Maharaja of Kapurthala

The Maharaja of Kapurthala spoke on the 8th September. There are some points in his speech which call for comment, for which I have no time, as I may be too late for the mail. I would, however, briefly call attention to two points in his speech. Said he :—

Important amendments in the penal law devised to protect the community, and particularly minors, more effectively against sexual crime had recently been adopted as a result of the ratification of the Convention for the Suppression in Traffic in Women and Children.

He ought to have added that the Government of India put obstacles in the way of these amendments being made quite effective. He added :—

As a result of the Conference in Geneva on Opium and Dangerous Drugs administrative changes, resulting in the progressive restriction of the cultivation, internal consumption and export of opium had been introduced, together with provisions covering the exchange with other countries of information designed to check the illicit drug traffic. India had decided to reduce her export of opium by a fixed annual proportion during the next ten years, so that the export trade would be entirely extinguished, save for medical and scientific purposes, during that period.

Mr. C. E. Andrews has explained in his article in *Welfare* for August on "The New Opium Policy" how the Government of India has managed to execute a neat somersault in the matter. I would ask all interested in the matter to read this article. In 1925 Lord Robert Cecil refused in the Geneva World Conference on opium to promise that the export of opium for smoking purposes should cease 18 years thence. But now within a year of the conclusion of that abortive conference, the Government of India has made a complete change of front, and decided to prohibit the export of non-medicinal opium to the Far-East within a ten years' period at the rate of 10 per cent. reduction per annum. Mr. Andrews thinks that there are three main reasons for this

sudden and unexpected and welcome change. (1) The removal of Sir John Campbell's evil influence and the tacit recognition of the blunders made at the World Conference on opium at Geneva. (2) Probably the natural desire not to offend America. (3) The attitude of China, as proved by the loss sustained by British Commerce in that country to the extent of eight million pounds sterling (£8,000,000) each month.

There is one passage in the Maharaja of Kapurthala's speech which all Indians, including myself, would endorse. It is as follows :—

He asked the Assembly seriously to consider what practical method could be found whereby the peoples of India could be made to realise that their interests were appreciated and considered at Geneva to be of equal importance with the interests of the West. Until that were achieved it would be impossible to secure that whole-hearted interest and co-operation which was essential to the success of the League.

He would lay particular stress on the prevention of epidemic disease, in which the sympathy and assistance of the West would be highly valued by the East. If the League could promise the co-operation and assistance of countries more fortunately situated than the people of the East in the daily contest with plague, cholera and other diseases, the cause of the League would be greatly advanced in Eastern countries.

R. C.

Geneva, Sept. 9, 1926

Sir Brajendranath Seal's Convocation Address

Last month we referred to Sir Brajendranath Seal's Convocation Address as a masterpiece of comprehensive thinking and a striking exposition of India's educational ideals. We now proceed to go through this address at some length in order to point out some of its outstanding features. It is not possible to do full justice to this address without reproducing it in full; but lack of space forces us to give up the idea of so doing. Sir Brajendranath Seal first of all draws our attention to the fact that India is rapidly building up numerous small Universities and that we should see that all these Universities take a broad view of education and work hand in hand to take India educationally forward. He says:

An all-India point of view has indeed been latterly emerging more and more. And with the multiplication of small regional and city Universities all over India, which has till now been the one

practical result of the monumental labours of the Sadler Commission, the need of co-operative effort for achieving common tasks which are beyond the efforts of a single University has been strongly realised.

At present our Universities do not even make the most of all the resources within their direct control. Affiliating Universities do not make full use of the outstanding scholars attached to the various affiliated institutions. Readily available resources are neglected. A mobilisation of all available resources by each University should precede any *entente* between Universities. Of course, any attempt made by the Universities to suit themselves to their environment, as suggested later on by Sir Brajendranath, would mean better and more intensive organisation, and the need for inter-University co-operation would then be clearly realised in connection with the broader, national and international, aspects of education.

The world is moving on to newer ideals of education. Sir Brajendranath says:

This world-wide reconstruction of education has certain new aims. The old Hellenic ideal of 'mens sana in corpore sano,' or that British beau ideal, 'a gentleman with the virtues and accomplishments of his class,' no longer satisfies, no more than the Indian ideal of Brahmacharya and Brahmanidya. Knowledge for knowledge's sake, the humanist's motto, is no more satisfying than the aesthete's cult of art for art's sake. Again, the educating of a free personality, of free self-expression with the stamp of native individuality, is no doubt a sovereign aim,—so also is the civic sense or conscience, but something more is needed.

It is the social character of education that should attract our attention. We are told:

Man is no doubt the child of nature, and as a child must be brought up in nature's nursery, but man is proximately the offspring of society. And all education must be socialised, not only in its aim but also in its machinery.

On the one hand we have the extensive aspect of culture and education, on the other we have their intensive aspect. Suiting culture and education to local needs and conditions is an important part of building up an educational system:

If the University as an institution has been thus socialised, nationalised, inter-nationalised, there is another movement which makes for the opposite direction,—I mean the movement of regionalism, in other words, adaptation to the region or the environs concerned. A regional University is one that adapts its studies to the utilisation of the man-power as well as the nature-power of the region. It may also explore the social

tradition and inherited cultures of the component masses of the population to map out their future line of advance.

Here our Universities will be found sadly deficient. For example, the Calcutta University of late has been turning out matriculates and graduates *en masse* without reference to the social demand for such men as workers in various capacities and also giving education without reference to the needs of the different occupations. This short-sightedness has in no inconsiderable way contributed to the present unemployment in Bengal. For the immediate and undeniable needs of social well being regionalism is a first principle of University management.

Rammohun Roy the first Universal Man

In one place of his Address Sir Brajendra Nath Seal gives expression to the view that it is in India that we should look for the cultural type which is the final synthesis of existing human diversities. He says :

The arts of life and of social reconstruction in India to-day are difficult and complex ones, for we are at a confluence of the two cultures and civilisations, the oriental and the occidental, and fundamentally a richer synthesis, a 'more universal type of man, is being evolved in India than in any other country, Western or Eastern. India is the melting-pot of humanity in a wider sense than even America, North or South, and this supreme fact was announced by the Time Spirit at the very threshold of Modern India by the advent of Rammohun Roy, the prototype, precursor and prophet of the Universal Man.

A Tribute to British Achievement in India

To boosters of "England's work in India," Sir Brajendranath's summary of educational affairs in India during the last two centuries or so will come as an effective challenge. Sir Brajendranath says :

Even in the dark first decade of the 19th century, after a hundred years or more of rapid decadence and decline, darkest India showed a fairly illumined chart of literacy, witness the census of 1815, witness also Munro's minute on indigenous education and Elphinstone's on the Dakshin grants of the Peshwas. Even in that *fin de siècle*, not less than 30 per cent of the boys were at school, and not less than 1 in 600 or thereabouts (as compared with Scotland's proud climax of 1 in 500 twenty-five years ago) were receiving in the tols and makhtabs an advanced instruction in Grammar, Rhetoric and Belles Lettres, in Logic, Law or

Astronomy, in Therapeutics and Medicine, roughly corresponding to the University grade in our days. But when the new learning from the West installed itself, the gentry and the priestly classes disdained to pay court, and the figures show with great probability that of every hundred who had devoted themselves to the Higher Learning in Pre-British India, only 16 had betaken themselves to the New Learning by the end of the 19th century, i.e., till so late as three decades ago, and the residue had diminished by 36 per cent. The total number of persons engaged in advanced studies had been actually diminished by a third. It is only since the advent of the new movements of the Teaching University and the smaller regional University in the India of the last two decades that in the University grade of education our generation is beginning to push on to the point to which mediaeval India had carried us before. But a school to every village is yet a far cry. The village communities of old organised such things better, for theirs was a growth from within.

We cannot Afford to give up our Past

No community should attempt to suddenly give up all connections with the past and follow an altogether new path. For such conduct entails a conflict of social forces, which stands in the way of progress. In order to go forward we should make use of the momentum that social forces have acquired in particular lines instead of moving against the same or attempting to start things all afresh. Radicalism has its limits. Says Sir Brajendranath :

For historic continuity cannot be broken with impunity; our statistics of illiteracy and village decadence and destitution bear witness to the results of violently upsetting an old historic organisation without heeding the principles of organic growth and adaptation to environment, a fatal blunder which Sir Henry Maine and Sir Alfred Lyall have alike deplored.

Individualism vs. Socialism

The individual has his duties to himself but if he is worth anything, he will have greater duties to the group in which he was born. In the past, India put the community before the individual. Obligations came before rights in so far as the latter was concerned. During recent times there has been a reaction against the community-ideal. There should now be a further reaction in favour of that ideal, for individualism has taught us more of narrow selfishness than anything greater associated with itself. We are told by Sir Brajendranath Seal :

Under British rule, our Indian Universities, like-

our Indian Law Codes, have more or less fostered individualism,—this was necessary in the first instance as a revolt against the Indian tendency to subordinate the individual to the family or the community,—and even though the aims of University education have been utilitarian, they have been frankly pursued not for social service but for the individual's betterment in society, but now it behoves us to stress social education just as it is necessary to stress social legislation, the concept of society itself being enlarged and corrected so as to comprehend social equality and social justice as much as social solidarity and social stability. For this it is essential that every University should have a Board of Social Science, just as it should have a theatre, a museum, and a play-ground. Lectures and courses as well as sociological surveys should be organised to bring every subject of study in the University, whether humanistic or naturalistic, into intimate and vital relationship with the social life of the country. Besides, a Social Service Mission, a Mission to the worker and the depressed classes in the slums and environs of the city, is a primary obligation of the University. For it is the University that has created the gulf between the classes and the masses in India, a practical cleavage in place of the old human relationships that bound them close, and it is primarily the duty of the University to socialise education in order to recreate solidarity on the new basis of social justice and social equality.

Cultural Nationalism

Political nationalism has always stood in the way of Human Unity. But that has been due to the fact that whenever groups have been politically organised they have developed ambitions which have brought them into conflict with other similarly organised and ambitious groups. As culture *in its pure form* is not aggressive or competition-loving, a nationalism based on cultural sympathies has greater chances of harmonising with an alien (cultural) nationalism than political groups have of union with one another. It is this truth that Sir Brajendranath expounds when he says :

There is a precious element of truth in this concept of nationality which we must not lose in the strife and turmoil of the hour. Nationality is a stepping ground to Internationality, to Universal Humanity, but Nationalism of an aggressive and exclusive type will block the path. It will continue to complicate international problems. The world must cultivate a cultural nationalism, and that of a synthetic type, in order to move to a pacific internationalism.

A Scheme of Liberal Culture

In the following paragraphs Sir Brajendranath Seal gives us a brief outline of a

scheme of liberal education, primary upwards. It must be said that existing systems of education do not often conform to the ideal set forth by the Vice-chancellor of the Mysore University than whom nobody in India impersonates Learning and Intellect better.

In the earlier or pre-University stage, any sound scheme of liberal education should comprise besides physical culture and *school clinics* the education of the senses, and more especially of the hand and the eye, drawing, sketching from nature, manual training, with some cultivation of the voice in elocution or music. On the linguistic side, it should comprise at least two languages, viz., the student's own vernacular and a world-language, in our case English,—and in the case of the non-technical (humanistic) student also the classical language to which his vernacular or his culture tradition is filiated. On the side of object study, it should comprise, through object lessons and Nature study, an elementary knowledge of matter, its constitution and general properties,—of living things, their essential structure and functions, and of man, his making, history and habitat. On the side of method and discipline it should comprise the use of those two keys to all precise and methodised knowledge, Logic and Mathematics. And finally, it should comprise lessons, and also training, in Hygiene and Civics without these being made examination subjects.

In the next stage, the University stage-proper, there should come a bifurcation into a predominantly humanistic and a predominantly naturalistic course, but not exclusively either; and the scheme should correlate and co-ordinate, as all modern culture must, cognate studies or branches of knowledge in groups of two or three. This is the principle of grouping, and this completes the foundation or base. And there should be Honour Schools to suit the higher grades of mental capacity and calibre. This is to be followed by a higher graduate stage, the M. A. and M. Sc. courses, of which specialisation of study is the keynote. Research follows next in the Doctorates, which are the crown and apex of a University. For it is not mere conservation and transmission but *constructive culture* which is the motto of the day; and without active participation in constructive culture or research and the advancement of the bounds of knowledge, a University cannot even teach as University courses must be taught.

Such would be a sound scheme of modern culture for building up vitality, efficiency and personality. The general form of the above scheme is given in the principle of gradation—the successive emergence, in ascending stages, of the various devices such as essentials, optionals, bifurcation, grouping and correlation, specialisation, and finally research.

In Bengal, and other provinces do not excel Bengal, schoolboys cram, undergraduates cram, post-graduates cram and this cramming completes their education. As a result, when these students grow up they can hardly lay claim to the name of a cultured

person.' Those delicate qualities of the senses and intellect which mark out a man as cultured, remain almost undeveloped in them and the result of this is seen in their everyday life, in their likes and dislikes, behaviour, response to outside stimuli and attitude of mind. Education is, so to speak, the science of man (body and mind) making. We are as hopelessly out of date in it as would be an alchemist in 1926.

The Five Lamps of Youth

The concluding portion of Sir Brajendranath Seal's Address is an invocation to Youth. We hope that the Youth of India will come forward and prove that Sir Brajendranath has not misplaced his hopes in them. Let them be free and untouched by the pettinesses of the world, let them be Romantic, Creative, full of life and optimism. Sir Brajendranath says :

Youth, above everything else, is young ; it is its duty to be young. Call it the *dharma* of youth, the law of its being.

This *dharma* is the worship of life. Youth lights its lamps to adore the Lord of Life. And if architecture has its seven lamps, Youth has its five, its Pancha Pradipas, in the ritual of its worship.

The first Pradipa or lamp is its subjectivity, its freedom from the law of the object. As yet the great hard world of the objective fact does not hold the young soul in its iron grip—the iron has not entered into the soul. Youth dares to be original—custom, convention, the Philistine's idol, goes to pieces like Dagon before the *mantram* of Youth. Youth dares to be free. An authority that is not vouched for by the inner self, a dogma that does not satisfy the individual judgment, a code that does not attract willing obedience, does not exist for it.

The second Pradipa or lamp is its Romance, its exalted sensibility. For Youth is but Adam born over again in each one of us, looking with Adam's eyes over this big blooming kaleidoscopic world,—in all its first wonder and novelty, its bursting freshness and variety. The flame of life burns intense, burns white, burns pure, on the altar of Youth.

The third Pradipa or lamp is its creativeness, its power of conjuring up a world of its own, and by its own *dhyana*, its own concentration on the image, making the image real. It confesses, it imagines, it creates. This is Youth's thaumaturgy or magic. Youth is indeed a world-builder. And it builds with any material or stuff, however, intractable and unpromising. It transmutes the basest metal into its own gold. Such is Youth's alchemy.

Its fourth Pradipa is its invincible optimism, its perennial spring of joy and song, of hope and adventure. Youth, like a thing of beauty, is a joy for ever. Youth has an inexhaustible store of

songs and tunes like Apollo's golden harp. Youth has heard the song of the Sirens, and not closed its ears with wax like self-mistrusting Ulysses. Youth has climbed Everest and dived into the bottomless sea, has traversed Darkest Africa and reached the Poles, has come to the secrets of the moon and the stars, in the beginningless yore,—Youth, the great Adventurer in all adventures that were, are, or shall be—the great traveller beyond bournes, beyond Land's End into perilous seas, in fairy lands forlorn.

And the fifth Pradipa, that burns brightest in Youth's *Arati*, that adoration with the lamps, is its immortality, its sense of an inextinguishable, irrepressible life. A thing of palpitating life, what should it know of death? And so Youth alone is capable of Love, for there can be no love without an assured conviction that that love is immortal. And youth is capable of self-immolating service with a smiling countenance, because such service is natural to one who knows that both the giver and the receiver are deathless.

And, all the five Pradipas, these five lamps converge into one central light, but it is a light that never was on sea or land,—a light which shines only in the circumambient ether that encompasses and engulfs this bounded isle of existence.

My young friends, this is the canticle of Youth which Youth taught me, and I repeat it to you in my old days so that you may repeat the same to those who come after you. In the name of the world's age, I hail the world's Youth that in you deploys in procession before me.

What Bihar and Orissa thinks of Jadunath Sarkar

By his appointment as Vice-Chancellor of the Calcutta University, Professor Jadunath Sarkar has become a man of mystery to us. We are eternally troubled as to his real character. Some teachers of the Calcutta University, who probably belong to that type which willingly obeys an outsider but never one from within the group, slandered the Teacher-Vice-chancellor so well that we began to doubt whether Jadunath Sarkar was not after all a "habitual criminal" or something of that sort. When so many selfless and incorruptible persons swore by the mephistophelean texture of Jadunath's character, could we ever dream that this pious outburst was also a slice of the eternal *Maya*? Like Baroness Orczy's hero the Scarlet Pimpernel, Jadunath roused in us a question, "Is he of heaven, is he of hell?" Who could answer what was the real Jadunath Sarkar like, for we had not seen him in Bengal for ages. Now comes an account of Jadunath's life and work from a source which may be accepted as true on account of its non-governmental and first-hand nature. The people of Bihar and Orissa have known

our new Vice-Chancellor of Calcutta best. Let us hear what they think of him.

The *Searchlight*, the foremost nationalist paper in Bihar & Orissa in its editorial of the 8th August last, thus describes Professor Jadunath Sarkar's lifelong service to the cause of education :—

"After about twenty-seven years of devoted service in the Education Department in the province—he joined the Presidency College in June 1898 and was transferred to the Patna College in June 1899—Professor Jadunath Sarkar retired on Sunday last and leaves Patna immediately to take up the high and exalted office of the Vice-Chancellor of the Calcutta University to which he has been called. On behalf of the people of this province, to whom he has given the best in him as a teacher and as educationist, we desire to assure him that he carries with him in his retirement their deep and abiding sense of gratitude for all that he has been to the rising generation of the province and their best wishes for his future. Professor Jadunath Sarkar—Jadubabu as we have all loved to call him—has been more than a mere teacher—he has been almost an institution, and his departure, from the province, to which he has given his all for this long period of over a quarter of a century, will be seriously, almost irreparably felt, in the many directions in which his activities have lain. About his scholarship there is little to be said—he has long enjoyed an international reputation as a historian. His Mughal History will remain as a monument of research, application and industry which all students will do well to emulate.

As a teacher he has few equals. Simple to a fault and ever deeply in earnest, holding up the ideal of a stern rectitude of purpose, devoting every minute of his thought and time to the shrine of scholarship, he has stood as a source of real inspiration and no wonder there are many in Bihar who cherish him with a respect bordering on fanaticism. Whether it is in the field of sport or in the field of higher intellectual activities, he has found his chief delight in being to the students as one of them and has shown how true communion between the teachers and the taught can be established.

His evidence before the Islington Commission, in which he scathingly exposed the educational policy of the bureaucracy, and, above all, his quiet silent support of many a struggling student, and the implacable fight he put up for the students during the last strike in the Patna College will ever be remembered. He had to suffer, as it seemed, for many of these by, what we may call, penal servitude in the College at Cuttack, but then he who suffers is truly great.

Poona Hindu Widow's Home

The thirtieth annual report of the Hindu Widows' Home has just been published. The institution shows signs of all-round progress during the year under review.

Thirty years ago a small band of selfless workers established this institution, with a small fund. The aim of the Institution has been :

To educate widows so as to enable them to earn an honorable living ; to educate unmarried girls to a sufficiently advanced age and thus to help the cause of late marriages of girls ; and to educate married women so that they may be good and helping wives : i. e. in general to educate women so that they may improve physically as well as mentally.

The Institution conducts a High School called "Mahilashram" for primary and secondary education and a Normal school for preparing primary lady teachers. The medium of instruction is Marathi throughout. The curriculum comprises, besides the ordinary subjects, graded studies in Music, Sewing, Drawing, Cooking and Domestic Economy.

While congratulating the workers of the Widow's Home we hope that the generous public would supplement their efforts by monetary help. We hope other provinces would follow the noble example of the Poona workers.

Dacca University

The annual report of the Dacca University for 1925-26, just received, shows signs of steady progress. The report states :

"The total number of University students has increased from 1413 in session 1924-25 to 1470 in session 1925-26 and there has been a marked increase in the number of students in residence.

The University has been eminently successful in providing for Bengal a new kind of residential organisation combined with a tutorial system under which the students receive individual training and tuition in addition to the formal lectures. The tutorial system has been reorganised and students are increasingly realising the benefits of a residential University. There has been steady development of the corporate life in the Halls. In each Hall of residence there is now a very vigorous Students' Union and under the control of these Unions the varied corporate activities of the students are carried on. The training which University students receive by taking a responsible part in their corporate activities is regarded as a most important feature of their education, and for this reason we consider that the continuous increase in the number of students resident in the Halls very satisfactory.

In another place the report says :

It was stated in the last report that "The work of the University is still handicapped by the backward condition of Secondary and Higher Secondary education in Bengal," and unfortunately this statement is still abundantly true. The majority of the students who pass the Intermediate Examinations of the Dacca Board and the Calcutta University are ill-equipped in the practical use of the English language and are not able to make adequate use of the instruction which they receive

in the University during their first year, and in some cases during a much longer period.

This is a poor complement to the Calcutta University! The authorities should take note of this.

Another useful work done by this infant University during the year under review was the collection, through gifts or by purchase, of more than 3000 Sanskrit and Bengali manuscripts. In this connection the report states :

Manuscripts of the majority of the Puranas and of the Epics, the Mahabharata and the Ramayana, in more copies than one, are now in our collection and it is noteworthy that we possess some of the oldest manuscripts of these works. We may mention here some of our most valuable acquisitions in this line: a complete MS of the Harivansa, dated saka 1425 (1503 A. D.), of Mahabharata Aranyaparva dated saka 1393 (1471 A. D.), of Mahabharata Santiparva, dated saka 1442 (1520 A.D.), of Visnupurana, dated saka 1388 (1466 A.D.), of Padmapurana, dated saka 1311 (1388 A.D.), of Saradatilaka (Tantra), dated saka 1427 (1505 A.D.), of Saktisangama Tantra (complete in 334 folios) a number of valuable manuscripts on Katantra Grammar, Tantra, and on Navya-nyaya (some of which are in palm leaf and dated in *la sam*), a genealogical kavya giving the family history of the Rai Chaudhurs of Khalia in the District of Faridpore during the Mughal and pre-Mughal times. It is needless to mention a large number of manuscripts on Smriti (Law and Custom), Jyotisa (Astronomy), medicine, tantra, drama, poetry, grammar, philosophy and poetics. On the Bengali side, ten or more poets of the Manasa-mangal are represented in our collection, which also contains several hitherto unknown works. We may mention here a new Harivansa by Dvija Bhabananda and a translation of the 12th skanda of the Bhagabata by the Vaishnava teacher Sanatan Gosvamin (about 200 years old).

The Report also contains a short account of the work done by various departments of studies, a brief statement about the financial position of the University and of useful information regarding the Dacca University.

P.

Goondaism at Dacca

The history of Calcutta and Pabna was once more repeated in Dacca—once the Capital of Eastern Bengal and Assam. This year the famous *Janmastami* procession of the Hindus passed off under precautionary arrangements made by police authorities, but no sooner was the restraining influence removed than the worst form of hooliganism was let loose. Stabbing of and assaults on innocent passers-by, raiding and

looting of Hindu houses became the main features of the communal frenzy. Several Hindus including a *Synnasi* of the Dacca Ramkrishna Mission and a nephew of S. Ananda Chandra Ray, in his days the brain, pride and the leading citizen of Dacca, fell victims to the goondas' knives. Practically the activities of the hooligans paralysed the whole town and reduced it to the state of a besieged city. Though the authorities were not able to cope effectively with the goonda element they evinced undoubted signs of disliking the idea of Hindu volunteers of the Dacca and Jagannath Halls defending the people against the rioters. This evidently was an expression of the Lyttonian "clawlessness" of a Law which cannot defend its subjects but would hamper their self-defence.

Prof. Dr. Rameschandra Mazumdar, Head of the Department of History at the Dacca University, holds the Musalmans responsible for the riot. Dr. Mazumdar says :

The responsibility for the riot must be laid on the shoulders of those who have raised the extremist cry of no music before mosques. In other words, a section of the Mahomedans who are insisting even against clear precedence that all music should be stopped before mosques must be held responsible for the bloodshed and other miseries that Dacca has witnessed during the last few days.....The Mahomedans must be held as aggressors in respect of the murders, assault and loot on an extensive scale all over the town.

Srijut Shyamsundar Chakrabarty, Editor of the *Servant* who had been to Dacca to study the situation thus depicts a picture of the happenings there :

Upendra Babu, who had his eldest son stabbed to death and a wounded grandson still with bandage on his person moving about him as a remembrancer of sorrow thanked us for our visit and only requested us with a pathetic expression on his face, and a tremor in his accents, to put a little of our fire into Dacca. Poor Lalchand Dhubi still bears the wound on his face as a proof of the implacable vindictiveness of his assailants. He told us with difficulty the story of the attack and assault, which even the payment of 250 rupees in two instalments by his wife could not ward off. His greatest grief is that when he shouted his loudest for help on his family being attacked, only the iron pointed lathies replied and the hooligan fury rolled on. Lalchand gave us the new information that a lady in a neighbouring doctor's house miscarried when the Mahomedans fell upon that quarters with a tremendous yell. We saw poor Hariballav Shah's son in his father's shop. The deceased's chief assistant told us the sad tale of his master's death. The poor man was perhaps already marked out for such a fate because a marriage procession that had come to his house on

a former occasion offended against the order of "no music before mosques." But whatever his offence the manner of his death cannot leave any one unmoved. He came home in the evening after a fishing expedition. Then the Mahomedan Jehus of the carriage in which he came called him outside and kept him engaged in friendly talk till his murderers arrived on the scene and stabbed him to death.

At Nawabpur when the Mahomedans attacked the Hindu quarters, laying violent hands on this house and that and became outrageously indecent on the nearest public road, even a Bengalee police officer under orders of transfer felt called upon to fire to keep them off. The Police Superintendent came later on and was about to arrest him when the Magistrate came to his rescue.

Babu Sarat Chandra Chackerbarty (a prominent citizen of Dacca) told us that a Mahomedan Deputy Magistrate who was actually found mixed up with the crowd and was arrested on that ground by a European Assistant Superintendent of Police got off after making known his exalted position while a Hindu house tenanted by an Inspector of Police of Jalpaiguri was raided by the representatives of law and order on hearsay information. The most lamentable feature of the Dacca situation was the inhuman restraint under which the Dacca Hall and Jaganath Hall students were kept when the riot waxed serious. The Dacca youngmen are a fine lot and how they strained at the leash while there were constant reports of murder and plunder from all the Hindu-quarters of the city!

A few students told us on the steamer how they felt less than men during all these days of the riot. One of the Jagannath Hall boys was fined Rs. 30 for going out to enquire about the condition of his relations in one of the affected quarters of the city and another Rs. 20 for a similar offence. When news was brought to the Dacca Hall by one of the injured persons as to the terrible condition of the Minerva Hindu mess boys, almost all as was natural for them, came out with lathis for going to their rescue. But they were not only not allowed to proceed but turned back and put under arrest by Mr. Huq. (Moslem S. P. of Dacca.)

Another matter in connection with the Dacca riots needs mention. During the days when the goondas were at large some respectable Hindu residents were deprived of their guns by the police. It is difficult to understand the mentality which prompted this action on the part of the police authorities. It is necessary that an enquiry be held into whether or not the action of the Police (were they Mahomedans?) was illegal. The people who suffered as a result of this action, have a right to justice. If they have been victims of police high-handedness, the Government should compensate them and punish the guilty exemplarily.

We quote the opinion of Rai Bahadur G. C. Nag Retd. Addl. Magistrate in this connection :

I do not know if the authorities will not be liable for damages for loss of life or property caused to a person deprived of his means of protecting it. Besides I am doubtful if the terms of the license permit the police to take away a gun from the possession of the licensee and detain it for a length of time at its pleasure, unless there is reasonable suspicion that the fire arm has been unlawfully used. No one would care hold a licence and renew it from year to year, unless he could use it for purposes of self-defence. The theory that the police are there to protect our life and property at all times and hours is a proposition which, I am sure will not be seriously maintained even by the authorities themselves. P.

The Menace of Malaria.

The effects produced by Malaria on a nation are vitally injurious. Like slow and progressive poisoning it works into the nation's vitals insidiously and when once established, its destructiveness knows no bounds. It kills the nation slowly but surely and the nation which allows Malaria to grow unchecked in its body signs its own death warrant. Malaria is endemic in India. The Government of India spend crores every year to save India from external and problematic enemies, but do next to nothing to save us from the great internal evil-Malaria. They even sell quinine to the suffering millions at a profit! John Leith, writing in the *Chamber's Journal* on the danger of allowing Malaria to grow unchecked, says :

The danger is a real one. It is more than suggested that the destruction of that wonderful old Greek civilisation was the work of malaria. The Greeks at the height of their power went warring, conquering, trading, into Asia into Africa. They bought slaves from those lands they returned home thence themselves, with malaria in them. The local mosquito, until then uninfected, speedily passed malaria round, till not a man, woman, or child escaped it.

And in our own day, since the war, the people in vast areas of Russia are falling deeper and deeper into misery and suffering and degradation, owing to the collapse, in the present unhappy condition of that country, of all schemes for dealing with mosquitos and treating malaria. Malaria does not kill, but it deteriorates man's mind and man's body as nothing else does.

What are we doing to eradicate Malaria from India? We feel keenly about everything excepting what concern us most vitally. The Exchange, the State of Agriculture, External Capital and Indianisation of Services engross the Government; Swarajists and Non-co-operators walk in and out of Councils and spin out independence on the primitive

Charka. But no one seems to be concerned much with our national health—our bodily existence. We have our philosophy and political theories, but who will expound them when we are dead? Where shall we put our culture and education, political, economic and moral greatness when all we can do with our body is to accomodate an enormous spleen?

We must first live and then talk of other things. Without a solid physical base no intellectual, moral or spiritual superstructure can stand for any length of time. Let us not build on quicksand or thin air. We want a little more common-sense and a little less "genius" to survive as a nation.

Islamic Appreciation of Peacefulness

Some people have a strange way of looking at things. What evokes admiration in all men provoke them into hostility, the good appears evil to them and the beautiful ugly. Such men are a constant problem to progressive humanity. Their lack of idealism and irrational attachment to narrow dogmas choke all human endeavour after Truth. Such men are found in every country in large or small numbers and they do not belong by nature to any one religious community. If we talk of the Moslems of India in this connection, it is not in order to uphold any Hindu narrownesses nor to condemn Islam *in toto* but because we desire to see the light of a broad and human idealism everywhere.

In the July *Modern Review* Prof. Jadunath Sarkar wrote an article on "Hindu Influence on Further India". Professor Sarkar is not a Hindu fanatic and, on the other hand, is a profound scholar who has gone deep into Islamic culture and history. He found in the Muslim chams of Annam a rare case of a cultural synthesis in which one of the elements is Islamic, and quoted from the *Encyclopaedia of Islam* the following paragraphs:

The Muslim Chams of Annam are Shias. They worship *Ovlah* i. e. Allah, and also *Po Devata Thwor* or *Ishwar-devata*, the God of Heaven. They offer two eggs, a cup of rice brandy and three leaves of betel to *Po Ovlah Tak Ala*, the mysterious King of the underworld. This is their corruption of the phrase *Alla tala*, whom they have converted into an incarnate god. They also worship the Brahmanic goddess *Po Ino Nogar*, the mother of

the land, i. e. Uma Bhagavati, and her husband *Po Yango Amo*, the father of the land, i. e. Shiva—whom they regard as the first parents of mankind or Adam and Eve.

The Hindu Chams of Annam, with equally broad toleration have taken into their pantheon *Po Ovlah* (i. e. Allah) the creator of *Po Rasullak* (i. e. Rasool Allah) and *Po La tila* (i. e. Allah-tala). Thus they have formed three gods out of the misunderstood formula *La ilaha illa'llahu Muhammad Rasullah*.

The religious head of the Annamese Muslims is called *Po Gru* (Sanskrit *guru*), then comes the *imam*, then the *khatib*, next the *muazzin* and the *achar* (Sanskrit *acharya*) or religious instructor attached to a mosque. In general, the word *achar* is in Annam applied to all Muslim clergy, while the Hindu priests are called *bashai*.

The Muslim priests live in perfect harmony with the Hindu *boshais*, invite them to their religious and domestic festivities, and are invited in return: only the food for the *imam* must be prepared by a Muslim woman. From mutual tolerance both communities refrain from eating pork or beef (Compiled from the *Encyclopaedia of Islam*).

The Islamic World is a Moslem organ. In its "June" number (which evidently had come out in July) we found an article titled "Wake Up". This stirring head line provoked our curiosity and we read it through. The first part of the exhortation consists of a reproduction of the above paragraphs from Prof. Sarkar's article in the *Modern Review*. The reproduction bears no acknowledgment barring the words "Compiled from the *Encyclopaedia of Islam*". It is quite possible that this is due to oversight and we bear no grudge against the *Islamic World* for this. The objectionable portion comes after the quotation. The fact that the Moslem Chams do not fanatically adhere to their religion with militant exclusiveness, has displeased the *Islamic World*. Its sole appreciation of the Peacefulness of these Moslems of Annam consists of the following words:

What a striking example of the degeneration and corruption which must find a home amidst an isolated and neglected people such as the Annamese Muslims. Will the Musalmans of India realise the terrible situation even at this eleventh hour? Here is something to do nearer home. The Lord only knows how many such communities as the Chams have succumbed to the evil influences of their environments, as a result of the sheer negligence on the part of their *more enlightened* but *unfitful* brothers.

Will any one of the various Anjumans known to be engaged in Islamic missionary work, take up the task of *reclaiming* the Annamese. Their case is a most serious one, even more serious than that of the Malkanas and the slightest delay in their rescue may result in the slightest traces of Islam, that are yet to be found on these rocks, being entirely washed away. (Italics ours)

We shall not comment on the depraved nature of the ideas expressed in the above lines. We do not think that the Indian Moslems are *more enlightened* than the Moslems of Annam. At least their fanaticism cannot be used as an argument in support of such an assertion. We believe that the writer in the *Islamic World* is much more in need of *reclamation* than any peace-loving Musalman of Annam. The greatest Musalmans have been those who lived in peace and friendship with their neighbours. If the writer in the *Islamic World* has studied even a primer of Islamic history, he will know the truth of this. It is the Mahomedan Saints of India, and not Aurangzeb who have made the ideals of Islam dear to millions of Indians. But unfortunately, the presentday leaders of Islam in India value dogmas more than ideals. The lessons of the saints have been put aside to make room for the teachings of the Islamic war-lords. This attitude when combined with physical weakness and a megalomaniac conception of one's own prowess can lead to only one end. What that end is everybody knows.

We hope the French authorities will not lack strength or energy to deal with any Anjuman that may attempt to "reclaim" the Moslems of Annam. With the memory of Damascus fresh in their mind, we wonder if any reader of the *Islamic World* will look for French Indo-china.

Political Commercialism

On the eve of fresh elections one naturally thinks of the ideals behind the electoral activities of man. The whole thing is essentially democratic, an assertion by the people of their human rights, a challenge flung to the tyrants and oligarchs of the earth, who throughout history have dominated and exploited the many in order to gratify their greed or ambition. With the blood of their heart, the peoples of the world have bought their freedom. Some have bled in vain and still remain enslaved; but everywhere the consciousness of unrealised ideals is urging men on to greater and greater effort and sacrifice. Indians along with the rest of humanity, have tried to obtain their freedom. Up to now they have got only a promise of the real thing and some democratic playthings with high

sounding names. And we are, some of us, doing our best to make what use we can of these playthings. Our "Parliament" is not a real Parliament. Whether it is worthwhile engaging ourselves with playthings while awaiting real things, is a question which may be answered differently. Our intention here is to judge, from the way we are tackling the plaything, how we shall use the real things if and when they would come. Let us assume, that we are on the verge of a *real* election. We shall choose our representatives by vote and empower them to work the social machine in our name for a certain number of years. During these years they would be in charge of affairs on the good management of which depend our social (and individual) well-being. One false step may mean death for us; One unwise step a world of suffering. If, then, our councils and assemblies were real democratic institutions, would we go to elect our representatives, the lords of our social destiny, in a light-hearted and thoughtless way? Would we decide to brand, by our vote, a man as wise and able who is in fact a fool and inefficient? We do not think so. For such action would be tantamount to suicide.

Then how is it that even in the most advanced countries we find a crowd of mediocres and thirdraters occupying the People's Parliaments?

It is due to the fact that the ancient tyrants and oligarchs have become active once again, in our midst. Only this time they are working in disguise. Big Business is the tyrant of the 20th century. Everywhere corruption is practised by wealthy men to buy political power, and, in our ignorance or depravity we help them to gain their end by casting our votes in favour of thirdraters—their men. The following account of a certain American electoral scandal will throw light on this subject. In America big businessmen subsidize political candidates against their promise to help their business *politically*. There are a thousand and one corrupt ways in which members of political bodies can help businessmen. And American businessmen know this as none else in the world. A Senatorial Committee was appointed sometime ago in Illinois to investigate into the nature and extensivity of the expense incurred by candidates to get themselves elected. We are told:

The Senatorial Committee investigating primary campaign expenditures has adjourned after a fruit-

ful fortnight in Chicago. Its researches revealed that at least a million dollars and probably more had been spent in the Illinois contest, mostly by the Republicans, the largest single item being those of Senatorial candidates. That is about a third as much as was squandered in Pennsylvania; or another way of looking at it is to say that it is about five times as much as Truman H. Newberry spent in Michigan, in an election deemed so scandalous that public opinion forced him out of the Senate.

Where did these men get such enormous funds to spend? One example explains:

Col. Frank L. Smith, who defeated Senator William B. McKinley for the Republican nomination in the Senatorial primaries, had spent \$300,800 in his campaign. Approximately 70 per cent. of this fund, it was reluctantly revealed, came from three of Colonel Smith's friends who are in the public utility business. He is head of the Illinois Commerce Commission, which controls the rates and operation of public utilities in Illinois.

Further revelations show that the help given by businessmen to political campaigners *are not Philanthropic* in nature. It is a business investment which will yield a good return someday in the shape of easy and profitable contracts. Let us turn to India.

In India politics is much more related to business than elsewhere. Our government was a trading company not long ago and though at present it has changed its name, its business interests and ambitions have only become indirect thereby. As a result India has a large mass of business tradition which merge almost openly into politics. It is here that Indian Democracy will meet with the greatest obstacles. If we succeed in earning our freedom from foreigners, shall we sell it to a business oligarchy? We are already getting used to voting indiscriminately for anybody and everybody, without reference to their life and work. With honourable exceptions Indian "M. P.s" are not men of a very high order of intellect and efficiency. They get into the councils as soon as they allow themselves to be stamped with a party mark. What they do and say in the councils, fortunately find a safe burial in the "Proceedings". We are learning to vote for the wrong men. If in the future we have to vote for representatives who will have *real* power over the nation's affairs, shall we be able to use our votes rightly? Unless we could do so, we would hardly go far as a nation. It is our duty therefore to vote conscientiously, if we vote at all, for men whom we *seriously* consider to be worthy

of being empowered as our representatives. We should remember that the wrongmen would barter away the nation's good, if they do not destroy it by their foolishness. The man who spends much on elections, generally speaking, hopes to earn more when he is elected. Let us learn to vote like honest citizens. This will enable worthy men, not wealthy men only, to command our future Parliament. That is what we want.

Canadian Nationalist Attitude Towards England

A recent Ottawa message says:—"In a warning to the Canadians not to associate too closely with England and her foreign policies Henri Bauraison, Quebec nationalist, declared in the Parliament that England sooner or later will strike at France."

Today Anglo-French relations are far from cordial. This fact is well-apparent to all who have studied the present tendency of British foreign policies. However it is most interesting to note that the Canadian Nationalists, particularly the French-Canadians are anxious to see that Canada be not involved in any anti-French programme. Indian nationalists can learn from this that India should not be involved in any foreign policy of Britain which may be opposed to Indian vital interests. Indian statesmen should watch that India may not be called upon to fight Japan, China, Russia or any other Powers with whom the people of India have no reasons to be hostile.

T. D.

Japanese Industrial Activities in South America

During the recent years Japanese industrialists, supported by the Government, have become actively engaged in colonization and expansion of trade in South American countries, particularly Brazil, Argentine and Chili. It has been reported that a Japanese Company under the name of Peru Raw Cotton Company Ltd., with a capital of 15 lakhs of Rupees has begun its activities in Peru. This company is backed by cotton manufacturers of Tokio and Osaka. This company has already started growing cotton in 500 acres of land and expects, according to tests, to produce cotton superior

to the Texas variety. Japanese textile industry is forging ahead in the world market, because the Japanese businessmen are willing to adopt most up-to-date methods of production and the Japanese Government and shipping Companies are anxious to aid the textile industrialists in every way, so that they will be able to capture the world market. In India there is a clamour for imposing a special duty against Japanese goods, but as long as the Indian businessmen be not aided with efficient means of productions, and government support mentioned above there is no chance for India to hold her own against progressive industrial nations. We believe in protective measures for infant industries, but mere tariff will not build up prosperous industries. Will the Indian industrialists and government follow the example of Japan?

T. D.

Dr. J N. Mukherjee in Calcutta Senate

Of the younger scientists of India, Dr. J. N. Mukherjee D. Sc. (London) is an outstanding figure. His work has been recognised by eminent scientists the world over as of exceptional merit. As Khaira Professor of chemistry at the University of Calcutta and as Honorary Secretary to the Indian Chemical Society Dr. Mukherjee has rendered invaluable service to Science in India. It is therefore that we congratulate the University of Calcutta on securing Dr. Mukherjee as a member of the Senate. The Senate of the above University has, of late, been badly in need of fresh blood. In an age of rapid progress, we need new ideas practically every day to keep pace with the world. A man of Dr. Mukherjee's calibre is sure to be of great help in the Senate's work.

Some of the Calcutta dailies have for unknown reasons not approved of this appointment wholeheartedly. One paper seems to be of opinion that as the Government have nominated Dr. Mukherjee to the Senate, he must be considered a hireling of the bureaucracy or something equally venomous. As the Government were constitutionally bound to nominate a Khaira Professor to this seat, the above argument appears to be a bit forced. In view of the fact that Dr. Mukherjee has fought hard in the past to organise an *Indian Chemical Society* as distinguished from the *Royal*

Chemical Society and had had enough trouble with some people who hated the idea that "Empire Science" should not be controlled by London, we cannot believe that Dr. Mukherjee would in any way go against his own conviction to please any bureaucrats. We are equally hopeful that he would not surrender to any other "cracy" within the University. It is possible that he has met with disapproval in certain quarters because he is not open to any kind of "cratic" influence. However, that may be, let us not mix Learning with Politics. It is sometimes advantageous to have even Britishers in University Senates provided they are men of learning and ideas. It is only from the academic point of view that we should judge Senators, and Dr. Mukherjee is academically too well-qualified to spoil the atmosphere of the Senate House. We wish Dr. Mukherjee an useful career in his new capacity.

The Angora Executions

On the 27th. August Djavid Bey, Naili Bey, Nazim Bey and Hilmi Bey were executed at Angora for conspiring against the life of Mustapha Kemal Pasha, the President of the Turkish Republic. They met death bravely and Naili Bey died with a jest on his lips. When ordered to stand up he laughed aloud and said. "This is my first experience ; I have never been hanged before." These men were the leaders of the once powerful Young Turk organisation, the Committee of Union and Progress which terminated the despotism of Sultan Abdul Hamid. These men were then acclaimed as the saviours of Turkey. Djavid Bey played an important part in pre-war Turkey and Nazim Bey, the ablest of the young Turks, was the protagonist of the neo-Turanian ideal namely, the linking up of the Turks with their Central Asian kinsmen." There was never any question of their patriotism but they could not bow their necks to the new despotism which is far more ruthless than the harem intrigues of Abdul Hamid. There have been other executions in Turkey since the establishment of a military dictatorship and the quietus has now been given to the young Turks' party. We wonder whether the history of Persia is to be repeated in Turkey and a new dynasty will be founded with Kemal Pasha as the first Sultan. N. G.

Removal of Sex Bar

Before the termination of the last session of the Indian Legislative Assembly at Simla a resolution extending the franchise to women and declaring them eligible for election to the Assembly as members was carried by acclamation. The Joint Home Secretary to the Government of India supported the resolution on behalf of the Government and added that a regulation would be framed to give effect to the resolution. He declared, with heavy wit, that the Government could nominate a lady member but he could not give an assurance that 'the power was likely to be exercised for the purpose of introducing a variety of charms into the composition of the House'. The Bombay Government have issued a regulation removing the sex disqualification for election to the Bombay Legislative Council. In Madras an Indian lady is a candidate for the Madras Legislative Council. The Municipal Corporations of Madras, Bombay and Calcutta have Lady Corporators. But there are no signs of the removal of the sex bar in the provincial Legislative Councils in northern India. This may be due to the prevalence of the *purdah* system. When a deputation of Bengal ladies waited upon Lord Lytton he expressed full sympathy with the demand for the franchise for women, but could not see his way to take the initiative. The fact, however, must not be overlooked that the *purdah* has been discarded by a considerable section of Bengali ladies and there is a larger number of lady graduates in Bengal than anywhere else in India. In the Punjab ladies belonging to the Arya Samaj do not observe the *purdah*. The sex disqualification should be removed in every Province in India and the door to the Councils should be held open for men and women alike.

N. G.

Super Tax.

The imposition of super tax on annual incomes of Rs. 50,000 and above may not in itself be open to objection, specially in the case of officials in receipt of very high salaries. For instance, the salary of a member of the Executive Council of the Governor-General of India is higher than that of a Cabinet Minister of England, including the Prime Minister. But the incidence of taxation is not fair in the case of limited liability

companies in India. This was pointed out by Sir Nussurvanji Wadia, the well-known mill-owner of Bombay, in his evidence before the Cotton Textile Tariff Board. Sir Nussurvanji said that the super tax was a double and indirect form of taxation. 'First the tax was levied on the company and next the shareholders were made to suffer by levying the tax on the dividend warrants.' He asked whether under any canons of fair taxation except as a war measure this is a fair tax. However, small a shareholder he had to pay the tax and there was no means of recovering it. 'The bigger the company the larger the loss to the shareholders. This tax had been imposed as a war measure and though similar taxation had been abolished in England it was being retained in India in spite of the promises of Sir Malcolm Hailey when he was Finance Minister that the tax would be abolished as soon as possible.' This is manifestly unfair, for very few shareholders in Indian companies have incomes of Rs. 50,000 a year, and the dividends never exceed a few hundred rupees for every individual shareholder. The least that the Government can do is to abolish the super tax on dividend warrants forthwith.

N. G.

Democratic Institutions & B. P. C. C.

Whatever the present Bengal Provincial Congress Committee be it is not a democratic institution.

The B. P. C. C. met this year after the Krisnagore Conference to form its new executive committee and to transact other business. That, election and not nomination is the essence of democracy we all know. But the B. P. C. C. evidently did not know this and resolved that half the members of the executive be elected and half nominated. Later however, B. P. C. C. had to eat the humble pie and reverse its own decision. Again the B. P. C. C. met in August 1926 to discuss matters of which 'proper' notice had been given. Mr. Amarendra Nath Chatterjee, of the Karmi Sangha group had given 'proper' notices of some matters which he expected would be discussed. But he could find his items not even on the official copy of the Agenda. The Secretary of the B. P. C. C. confronted with a query from Mr. Chatterjee had to say in effect that he obeyed the President. The B. P. C. C. met a third time

on the 29th August 1926. A resolution was moved that "requisition meetings be not held till after the election." (As to whether such resolution could or could not be moved at that meeting we are not in a position to say one way or the other as sufficient facts have not as yet brought to light). Mr. S. C. Bose, known in the the profession to which he belongs to be a man of scruples and good sense and who could have been expected to oppose such an undemocratic motion, moved an amendment '.....unless the requisition be signed by sixty members.' We have been connected with some institutions, but frankly speaking, we rubbed our eyes when we read in the next morning's papers of the very large number of signatures required for a requisition meeting. It seems after all that the B. P. C. C., may know many things but not democratic principles. We forget, however, that the present B. P. C. C., do not care for principles but for power! We choose not to multiply instances.

G

A Professor of the Universe

Rules and Regulations are always regarded as fetters, and challenge upon the individual liberty of men. So the Premier University of India has wisely not framed any rules regarding the work and movement of their Professors (not Lecturers). But still all other corporate organisations have found that they cannot do without rules.

Some years ago, a certain Professor of the Calcutta University was on study leave in England, and, probably, finding that life in England was more pleasant and less irksome than in India, continued to stay there. After some time, the University was compelled to write to the Professor to come back and join his regular duties. Upon this the Professor gave them a long sermon, the sum and substance of which was that he was a University Professor, that is to say a Professor of the Universe, and therefore was entitled to live anywhere in the Universe that he might choose to.

It may not be known to the public that there is another Professor in the Calcutta University, who is also a Professor of the Universe. This is Prof. Ganesh Prasad, Hardinge Professor of Pure Mathematics in the Calcutta University. The "Professorship" is only a small part of the activities of Dr. Ganesh Prasad, for he is a member of the

Legislative Council of the U. P. (his native province), a member of the Executive Council, the Academic Council, all the committees of the Allahabad University. He is, moreover, not a "sleeping partner" but makes it a point to attend all the meetings of the above bodies and insists on speaking on almost all the items on the agenda of these bodies while he has any energy left in him.

It may, therefore, be safely assumed that Dr. Ganesh Prasad does not spend a great deal of time on mathematical studies for which he is paid Rs. 1000 per month by the Calcutta University. It is doubtful whether the number of days he stays at Calcutta in any one year can exceed 30. The public has a right to demand what gain is it to the student community of Bengal to pay such a man Rs. 1000 per month. Dr. Ganesh Prasad is like an absentee landlord, and judging from his conduct his "Jaigir" in Bengal is evidently considered by himself to be quite safe.

It may be that Dr. Ganesh Prasad is constitutionally within his rights to behave in this fashion; but of what use is a constitution which makes an injurious thing technically harmless i. e. lawful. India is not so prosperous as to spend a thousand rupees per month on practically nothing. If Dr. Ganesh Prasad is rendering any meta-physical or unknown service to the cause of Learning it would be kind of him to clear up the mystery.

Calcutta Graduates in Public Service Examinations

The Calcutta University is congratulating itself on the fact that after a long time, one of its graduates topped the list in the all-India I.C.S. examination at Allahabad. But one swallow makes no summer and when the result is carefully scanned out, there will be little room left for jubilation. Besides this solitary figure, there is not a single Calcutta graduate within the first fifteen in order of merit. One may not care whether somebody gets into the I.C.S. or not, but the results should be taken very seriously from the educational point of view. They show that the equipment with which the Calcutta graduate presents himself in the examination is far less satisfactory than that of the graduates of other Universities. This is due to the lowering of the standard of education and neglect of teaching by the higher members

of the staff. "A research or pseudo-research paper always hides a multitude of sins", This is the motto probably on which many of the University teachers pin their faith. They forget that the first and highest duty of the University Professor is to teach and to teach properly

Dr. Tagore's European Tour

We have been informed by Mr. C. F. Andrews that the letter published some time ago in the press as originating from Dr. Rabindranath Tagore and addressed to Mr. Andrews is quite genuine. Dr. Tagore on leaving Italy discovered things about Mussolini and Fascism which forced him to make a declaration condemning his erstwhile friends and hosts. This in itself may be justified in spite of the fact that it gives an impression of lack of common courtesy and gratitude due from a guest to a host. For Dr. Tagore as well as Mussolini is a public man and from the point of view of human well-being, feeling and courtesy should not prevent such men from speaking out when it becomes a necessity. But it must be said that it was a mistake right from the start on Dr. Tagore's part to go to Italy as a State guest. It was the more so when Dr. Tagore had some previous experience of Fascism and himself declares to have felt that it would not be quite ideal for him to visit Italy in the capacity of a State guest. So that when, after all, he decided to go to Italy as a guest of the State, he did so with this idea in his mind that he was going, not as a *political person*, but as a cultural ambassador who wanted to establish cultural intimacy between India and Italy. His cable to Mussolini as quoted by Prof. Carlo Formichi in a letter to the Manchester Guardian also point to the same fact. In that Cable Dr. Tagore said,

I assure you that such an expression of sympathy from you as representative of the Italian people will open up a channel of communication for exchange of culture between your country and ours having every possibility of developing into an event of great historical significance.

Dr. Tagore also said once to Prof. Formichi that in his lectures in Italy he would avoid any subject connected with politics, because, he declared, "Politics always lead to controversy." It would have been a good thing if Dr. Tagore had been able to stick to this resolution throughout his

European Tour; for first of all, we are a nation of exceptionally clever slaves and as such should refrain from criticising the follies of free nations as far as possible, and, secondly as we are politically inexperienced and ill-informed it is not possible for us to be good judges of the political affairs of other nations. It is true that for some time we may succeed in gaining the favour of one nation by criticising another, e, g. that of England and Germany by criticising Italy or that of America by running down Japan: but such favours are not worth having as they must of necessity be ephemeral and demand a lot of insincerity from the receiver. But Dr. Tagore is not the man to indulge in any such "diplomacy" for petty advantages. When he criticises any nation or all nations he does so with the greatest sincerity. Hence diplomatic moves need not be discussed in his connection. The point is, is Dr. Tagore in a position to be a judge of European politics? He is not so evidently, for he is a man whose subjective richness stands in the way of his properly evaluating sordid externalities. He is deeply emotional and when he thinks he has seen injustice anywhere nothing in the world can prevent him from condemning the same. His conduct in connection with his knighthood is a good example of this. But is he in a position to see outside things right always. Probably not, for did not Mussolini show him only the good side of Fascism the other day and extract praise of the same from him? So that, now that he is seeing the bad side of it, could we be certain that somebody else is not deceiving him again? He is surrounded by some able and intelligent young men, who go with him wherever he goes. It is the duty of these youngmen to see that Dr. Tagore is not made to see things in particular ways by interested people. They are his "ministers" and if anything goes wrong, we in India shall blame them and not our grand old poet. For us Tagore is the king of intellectual India. "The king can do no wrong." It is the ministers, who share his glory in sunny days, who should suffer if rainy days come.

About this Italian affair we must say that we have not as yet been convinced of Mussolini's evil character and policy. Some still think he is a great man whom circumstances force into sordid things now and then. In broad outline Mussolini is thought to be great.

a man whom destiny has chosen to take a nation through a course of stern discipline, Italy atones for her sins in the past at the command of Mussolini the high priest. If he is relentless and cruel it is because he feels it to be his *Dharma*. In Mussolini, in so far as some Europeans and others sum him up, one sees the spirit of *Krishna* expounding the Philosophy of the *Gita* to *Arjuna* before the battle of *Kurukshetra*. He is reported to be dispassionate in his cruelty, when he chastises his fellows, it is because he sees duty and good in it. If this account is rather flattering to Benito Mussolini we cannot help it. People might be wrong in their impression, but it is so upto now.

It is not quite correct to go in for a criticism of any European nation because of its tyrannical nature. For practically all nations are tyrannical at the present moment. The Great Strike and Mr. Churchills management of the *British Gazette* does not prove the existence of democracy and freedom in England. American political corruption in "democratic" bodies, show that in that country also there exists a plutocratic tyranny. In Germany the Hohenzollerns retain their unearned wealth in the face of a decision to the contrary by a majority. Take any country in the world, and there will be tyranny. The only difference is that some are for the good of the many and others are for the advantage of the few. Judging by this standard will Italy be found inferior to, say, England, Germany or France?

There is freedom nowhere in the world. Not even in Soviet Russia. We are beginning to doubt, if freedom is not against the law of Nature. Sir Frederick Whyte, the other day declared in America that, though twenty years ago, at least the press was largely free in Great Britain, to-day there were only *two* papers in that country which he considered, respectable, honest, intelligent and independent. The change is due, said Sir Frederick, to *mass capitalistic* control of the press. So should we be justified in condemning Italy by singling her out as a land of tyranny.

Midnapur Floods

We draw the attention of our readers to the reports published in the daily papers of heavy floods in Tamluk and Contai subdivisions of the Midnapur District (Bengal.) In Tamluk an area of about 100 sq. miles and

in Contai an area more than 200 sq. miles are under water and about 40,000 people—men, women and children—are in acute distress.

The Ram Krishna Mission, the Sadharan Brahma Samaj, the Karmi Sangha and the Bengal Relief Committee workers are, in accordance with their best traditions, doing their utmost to give relief to the distressed. The district authorities too have done much to relieve the suffering of the flood-stricken people of Midnapur. Those of our countrymen who desire to help the distressed people at Midnapur in their sore trial should send contributions—in cash and in kind—for this purpose, to the Secretary Sadharan Brahma Samaj, 211 Cornwallis Street, Calcutta; or to Sir P. C. Ray, 92 Upper Circular Road, Calcutta.

The South African Delegation

As every day of our life we see and hear of people being entertained in India who are by no means our national friends we see nothing exceptional in that some South African grandees have been receiving great attention everywhere during their tour in India. In so far as it involves our hospitality we are justified in doing our best to entertain our guests from Africa. It would only be even better if we always showed such hospitality to all prominent foreigners visiting India and not merely to those who come here in official-political capacity. We have been told that these men have come to India to see how far Indians have been civilised and, as such, can claim equal rights with the "whites" of Africa in that continent. There is something insulting about exhibiting one's civilisation to foreign boon-givers, but as we are not certain that these people have come to India with the above object, we shall not say anything further on this point. Our idea is that the South African delegation have come to see how far Indians have been roused in connection with the maltreatment of Indians in Africa by the whites. Their recommendations, if any, to their white compatriots will be influenced by what they discover in India in the way of "feeling" for the Indians in Africa. If our conjecture is true, they should be also told how we feel about their unjust policy, along with treating them with demonstrations of our extra-ordinary ability to ape the English, our achievement in

science and our great brain power. They know that the upper-ten who are entertaining them are not those who will emigrate to Africa and they also know what class of Indians go to Africa. So that it is useless for us to attempt to charm the delegation by displaying upper class culture and virtues. It is only if the delegation is convinced that upper, middle or lower, all classes of Indians are determined to stand by their brethren in Africa, that they may realise that the African Indians too have a right to justice.

Bengalis and the Public Service Examination

It was stated in the papers sometime ago that after seeing the result of the I.C.S. examination in England and at Allahabad, the Government has decided to select only 3 candidates by competition, and fill up the remaining 4 posts by nomination. The fourth and the fifth men in the Allahabad list were N. B. Banerjee (Allahabad), and A. S. Roy (Patna), both members of the Bengalee community, so that the Government has drawn the line in a way which has led to introducing as few Bengalees as possible in the I.C.S.

The same thing is happening in the other all-India competitions. In the Indian Forest Service examination, all the candidates from Bengal (five Hindus from Calcutta, one Mahomedan from Dacca) who came to Allahabad for interview have been rejected. The men who have been selected for appearing in the examination include four Mahomedan graduates from Aligarh. The public may naturally think that this has something to do with the presence of Dr. Zia Uddin Ahmed of the Aligarh University in the Selection Committee.

The public may also ask what fun is there in holding the farce of a competitive examination, if the Government desires to fill up the services by members of particular communities or provinces.

Indo American Commerce

American trade with India is growing slowly but surely. During the month of May 1926 the United States supplied 8 per cent of India's total imports and took 12 per cent of its exports, as compared with

7.5 and 8.5 per cent. respectively during the same month of 1925. Increased imports of goods from the United States were noted in the following lines;—shoes, hosiery, hardware, electrical goods, leather, electrical machinery, agricultural machinery, galvanized sheets, paints, provisions and railway materials.

All-India Chamber of Commerce should adopt vigorous measures to augment Indo-American trade under Indian leadership.

T. D.

Anglo-American Economic Co-operation in Irak

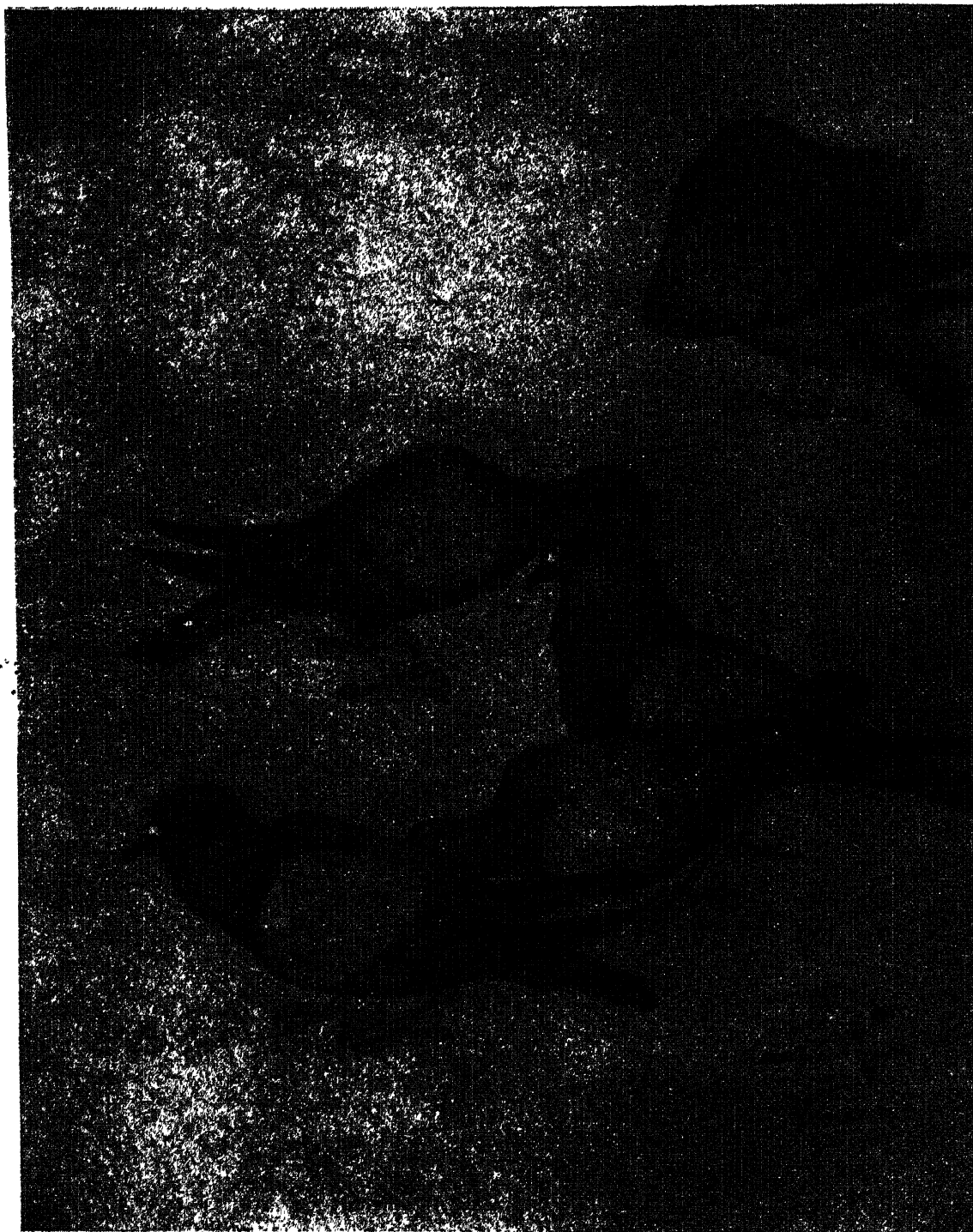
It has been reported in New York that five American Oil Companies, the Standard Oil Company of New Jersey, the Standard Oil Company of New York, the Pan-American Petroleum and Transport Company, the Atlantic Refining Company have a 25 per cent. interest in the Turkish Petroleum Company and will participate to that extent in the exploitation of the Mosul Oil Fields. Sir Adam Ritchie, Chairman of the Turkish Petroleum Company, Ltd., has been in Irak for some months and after careful observation has come to the conclusion that drilling of oil-wells will be soon started and expert American drillers will be employed; and during the next year the company expects to spend \$ 500,000 or more in salaries of officials and highly qualified American drillers. If the company finds oil in commercial quantities, as it expects to do, it will be necessary to build a pipe line to transmit the oil to the Mediterranean.

According to the settlement of Anglo-Turkish dispute on the Mosul Question, Turkey has given up her claims in Mosul and has acquired minor interests in the Anglo-Turkish Oil Company. Thus it seems that in the future Anglo-American-Turkish economic co-operation will have a distinct bearing in the politics of the Near East.

T. D.

Puja Holidays

We take our annual holiday from the 11th October to the 24th October both days inclusive. All correspondence received during the holidays will be attended to after the re-opening of our offices.



THE PIGEONS

By the Courtesy of the Artist Mr. Ardhenduprosad Banerjee

Prabasi Press, Calcutta

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THE VII ASSEMBLY OF THE LEAGUE OF NATIONS

BY RAMANANDA CHATTERJEE

ENTRY OF GERMANY INTO THE LEAGUE OF NATIONS

ON the entry of Germany into the League, the President of the Assembly observed that "it marks a new stage in the progress towards universality", and that he welcomed the representatives of Germany "as a new pledge of success for the pacific collaboration of peoples".

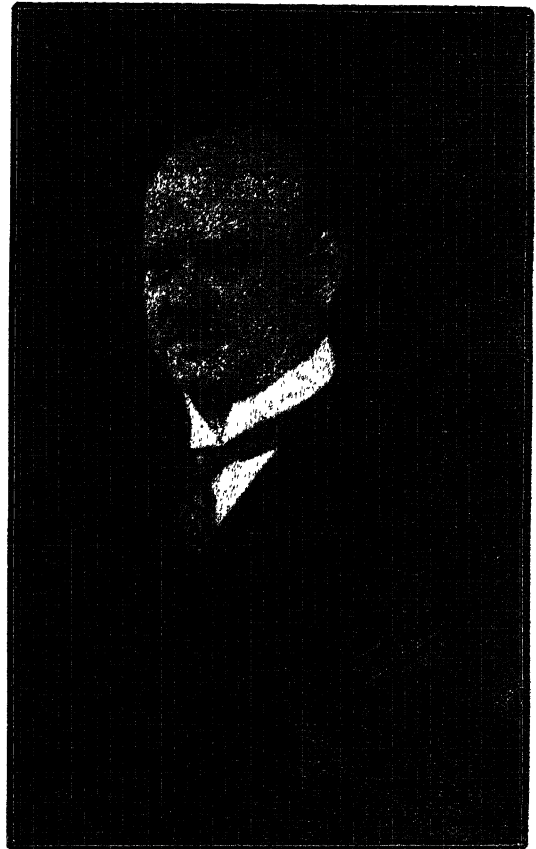
Asia contains the majority of mankind. So long as Asia is represented both in the League Council and the League Assembly by so few members, the League must be considered very far indeed from universality and the pacific collaboration of peoples.

In the course of his first speech in the Assembly, M. Stresemann, the leader of the German delegation, gave utterance to some excellent sentiments. On entering the Assembly Hall he and his colleagues received an ovation. Usually the speeches in the Assembly are made either in English or in French and then translated into French or English, as the case may be. M. Stresemann spoke in German, and though the League's translators are believed to be among the most efficient in the world, he brought his own interpreter to translate his speeches into English and French. Among his observations were the following:—

We see how economic life overleaps the old national boundaries, and seeks new forms of international co-operation. The old economic situation of the world had no rules and no programmes to guide its co-operation. This co-operation was based on the unwritten law of the traditional exchange of goods. The restoration of that exchange must be our task. If we really desire the undisturbed economic development of the world, that end will not be attained by erecting barriers between the countries but rather by bridging over the gulfs which hitherto have separated the different national economic systems.

But there is something which far transcends in importance all material considerations, and that is

the soul of the nations themselves. There is just now a mighty stirring of ideas among the nations of the world. We see some that adhere to the principle of self-contained national unity and who reject international understanding because they do not wish to see all that has been developed on the basis of nationality superseded by the more



M. Stresemann of Germany

general conception of humanity. Now I hold that no country which belongs to the League of Nations

thereby surrenders in any way her national individuality. The Divine Architect of the world has not created mankind as a homogeneous whole; He has made the nations of different races; He has given them their mother tongue as an expression of their spirit; He has given them countries with different characteristics as their homes. But it cannot be the purpose of the Divine world-order that men should direct their supreme national energies against one another, thus ever thrusting back the general progress of civilisation. He will serve humanity best who, firmly rooted in the faith of his own people, develops his moral and intellectual gifts to their highest significance, thus overstepping his own national boundaries and serving the whole of mankind, as has been done by those great men of all nations whose names are written in the history of mankind. Thus the ideals of nationality and of humanity may unite on the intellectual plane, and in the same way they may unite in the field of political aspiration, provided that there is a will to serve the common process of evolution in this spirit. The political outcome of these ideas is a moral obligation on the part of the different countries to devote their efforts to peaceful co-operation. This moral obligation exists also with regard to the great moral problems of humanity. No other law should be applied to their solution than that of justice. The co-operation of the peoples in the League of Nations must and will lead to just solutions being arrived at for the moral questions which arise in the conscience of the people.

For the most durable foundation of things is a policy inspired by mutual understanding and mutual respect between peoples.

He went on to add:—

The League of Nations has not yet attained its ideal, which is to include all the Powers of the world. Germany's entry into the League does, it is true, constitute an important step towards the universality of the League. But we desire at the same time to express our deep regret that Brazil has manifested her intention to withdraw from the League. These regrets are all the keener because Germany believes that the notion of the universality of the League is inseparable from the consideration that predominant influence in the League cannot be reserved for one continent alone.

Furthermore, we share, with the other nations members of the League, the firm hope that the valuable co-operation of Spain may be retained for the League. We are convinced that the appeal which has been addressed to Spain by all the Powers will convince that great country and will convince the Spanish people how detrimental it would be to the high ideals of which she has been so leading a champion if Spain were to be long absent from Geneva at this period. It is only its universality which can protect the League of Nations against the danger of using its political forces for other purposes than for the service of peace. Only on the basis of a community which includes all nations without distinction and on a footing of perfect equality, can the ideas of mutual assistance and justice become the true guiding-stars of the destiny of mankind. It is only upon this foundation that the principle of freedom can be based, for which each people, as well as each individual, constantly strives.

We have to repeat that the League does not yet include all nations, that it makes distinctions among those it includes and that its members are not on a footing of perfect equality.

M. Stresemann was followed by M. Briand of France, and received warm plaudits from the hall and the galleries alike. He is a famous orator and spoke with perfect self-possession and naturalness or with that art which cannot be distinguished from naturalness. Said he in part:—

Is it not a moving spectacle, and a specially ennobling and comforting one, when we think that only a few years after the most frightful war which has ever devastated the world, when the battle-fields have hardly ceased to reek with blood, the peoples of the world, the same peoples who were hurled in combat against each other, are meeting in this peaceful assembly and are expressing to each other their common will to collaborate in the work of world peace?

What a renewal of hope for the nations! And I know that after the events of to-day there are many mothers who will look down at their children without feeling their hearts contract with fear.

Peace for Germany and for France; that means that we have finished with all terrible and sanguinary conflicts which have stained the pages of history. No more shall we see our lands mourning for unappeasable sufferings. No more war! No more shall we resort to brutal and sanguinary methods of settling our disputes, even though differences between us still exist. Henceforth it will be for the judge to declare the law. Just as individual citizens take their difficulties to be settled by a magistrate, so shall we bring ours to be settled by pacific procedure. Away with rifles, machine-guns, cannon! Clear the way for conciliation, arbitration, peace!

Countries do not go down to history as great solely through the heroism of their sons on the battlefield or the victories that they gain there. It is a far greater tribute to their greatness if, faced with difficulties, in the midst of circumstances in which anger all but drowns the voice of reason, they can stand firm, be patient and appeal to right to safeguard their just interests.

These are very good sentiments, but not meant for Africa (Morocco) and Asia (Syria).

It is especially those peoples who have not always been in agreement who have most need of the League of Nations; for, if it is true that there may be some divine plan whereby the nations will be brought to cease from making war on one another, M. Stresemann will readily agree that, during the long years of the past, this plan has been singularly disregarded. I would desire that from to-day onwards it might begin to be applied, and I, you may be sure, shall prove no obstacle.

Why only "during the long years of the past"? The present also has its wars in Morocco, Syria, Arabia, Greece, China, in which, among others, European nations are engaged.

M. Briand added:—

I simply wish to say this: If you are here as a German and only as a German, and if I am here as a Frenchman and only as a Frenchman, agreement will not prove very easy. If we come here, not forgetting our respective countries, but as citizens sharing in the universal work of the League, all will be well, and we shall attain spiritual communion with our colleagues in that atmosphere peculiar to Geneva.

It would have been still better if M. Briand had capped his observation by saying: "If Germans, Frenchmen, Britishers, &c., come here only as Europeans, the ideal of a Parliament of Mankind will not be realised; we must feel that we are citizens of the world and work in that spirit". But the unconquerably and exclusively European outlook again came out in the following passage of M. Briand's speech:

When Europe has regained its economic and moral equilibrium, when the peoples realise their security, then they will be able to cast away the heavy burdens imposed by the dread of war, they will be able to work together to improve their respective positions. There will arise at last a European spirit which will not be born of war, and for that reason be nobler, loftier and more worthy of admiration.

Is the last sentence an (unconscious or conscious?) admission that the European spirit is still the spirit of war, and also that in modern times the spirit of war is mainly a European spirit?

CHINA AND ARBITRATION

One of the concluding passages in M. Briand's speech runs as follows:

Arbitration! This word is now at the height of its prestige and its power. Arbitration treaties are increasing; nation after nation is promising to abjure war and to accept intermediaries. Peace is making its way through all these undertakings. The spirit of the League is at the root of them; and for this reason all nations should devote themselves heart and soul to the League's defence. It should be sheltered from all attacks and placed above all other considerations.

With the League goes Peace! Without it, the menace of War and blood from which the peoples have suffered too long!

So long as in China there was only civil war, the League might have said that that was a domestic affair of China's in which the League could not intervene. But now as I write, there is war between China on the one hand and Great Britain and the United States of America on the other. In the continental edition of the *Daily Mail* of London, dated September 14, it is stated that the



M. Briand of France

Chinese casualties at Wan-Hsein on the 5th were in the neighborhood of 2000 (two thousand). A British naval force inflicted these casualties. As both China and Great Britain are members of the League, why has not arbitration been tried, which, according to M. Briand, "is now at the height of its prestige and power?" Will it be tried when China has been humbled and crushed? Or is arbitration meant only for Western peoples and force for the weak or unorganised oriental peoples?

It seems to us that in not intervening in the war between Great Britain and China, the League is not acting according to Article II of its Covenant, which runs as follows:—

"Any war or threat of war, whether immediate-

ly affecting any of the Members of the League or not, is hereby declared a matter of concern to the whole League, and the League shall take any action that may be deemed wise and effectual to safeguard the peace of nations. In case any such emergency should arise, the Secretary-General shall, on the request of any Member of the League, forthwith summon a meeting of the Council."

"It is also declared to be the friendly right of each Member of the League to bring to the attention of the Assembly or of the Council any circumstance whatever affecting international relations which threatens to disturb international peace or the good understanding between nations upon which peace depends."

SOME LEAGUE ACTIVITIES BENEFITING THE EAST

At the Fifth Plenary Meeting of the League Prince Arfa of Persia spoke as follows on some works the League which have benefited Persia:—

Prince ARFA (Persia) would first thank the League for the great services which it had rendered in the field of health. Persia was very grateful to its efforts in that direction. Malaria—a terrible and persistent scourge ravaged the East, and it was in reply to Persia's appeal that the League had sent a distinguished specialist, Dr. Gilmour, to enquire into conditions regarding that disease. His report had produced immediate results. He had proposed that certain marshes in Persia should be drained—a procedure which the Persian Government was about to follow—and that the Health Section should train Persian doctors, one of whom, Dr. Scheikh, had already arrived.

The East was also afflicted with the scourge of opium, and it was realised that the cultivation of the poppy had not sufficiently diminished. Persia, at the Opium Conference, had asked that the root of the evil should be attacked, and a committee of Enquiry had been sent to Persia, financed partly by the League and partly by the Rockefeller Foundation. The members of the Committee had been the guests of the Persian Government throughout their stay in the country. Its report would shortly reach the Assembly. If it were favourably received and if Persia were aided to replace the poppy by some other form of crop, many thousands of lives would be saved, not only in Persia but throughout the whole world. He warmly thanked the Assembly, the Council and the Secretariat for what had been done in these two fields.

INEQUALITY OF NATIONS IN THE LEAGUE

But Prince Arfa "could not be so optimistic regarding the political sides of the League's activities."

There was a great danger shown in the tendency to put aside the Assembly in favour of the Council and of its committees. The Council must not be transformed into a State within a State, and its Members should remember that they were not sitting on the Council to represent solely

their own interests but that they had been elected by the Assembly to further the superior interests of the community of nations. It was for this reason that the principle of geographical representation and rotation must be seriously applied. If from a Council composed of fourteen Members the world of Islam were excluded, there would exist in the East a feeling of disappointment.

Persia would proclaim the absolute equality of all races and peoples, whatever their colour, religion or numbers. The League would only do good work if it paid strict attention to this equality.

He would remind the Assembly of the attitude adopted by Persia with regard to Article 10. His country had always firmly opposed any change being made in the meaning of that essential Article. Now, however, with a more numerous Council, certain difficulties would be encountered by its Members in meeting urgently. Though the Protocol of 1923 had not found favour, one fact would greatly contribute to the rapid and effective action of the Council in cases of dispute, and that was if the aggressor were defined as the State which refused to arbitrate. Persia would be grateful and reassured if Members of the new enlarged Council would inform her that their attitude would be inspired by this definition in the event of a Member of the League finding itself threatened by one stronger than itself. Since the League had not yet been successful in achieving disarmament, it should at least try to further energetically the principle of arbitration and to secure the acceptance, in practice, of a definition which had met with the approval of the Assembly.

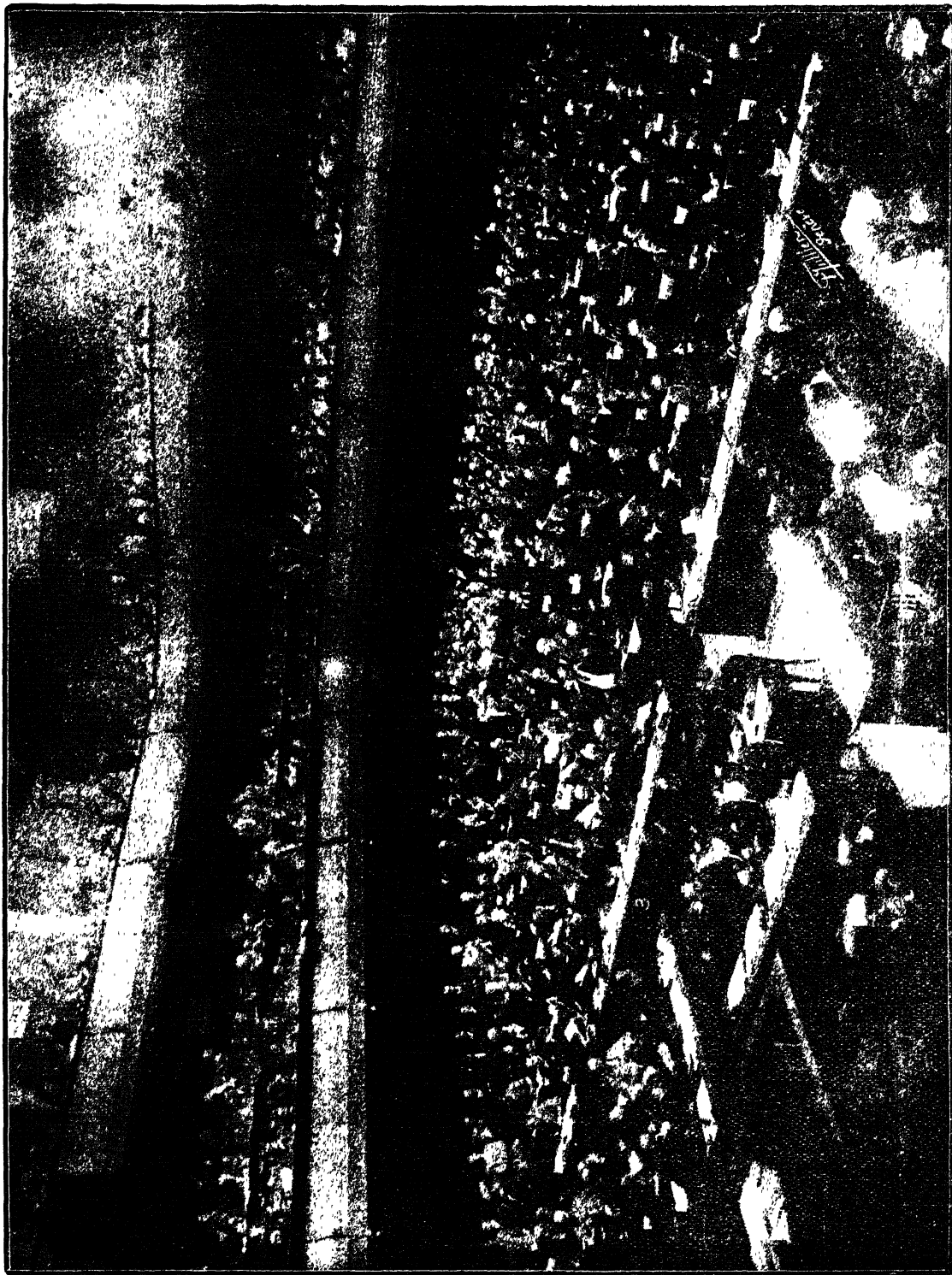
Article 10, referred to by the Persian delegate, runs as follows:—

"The Members of the League undertake to respect and preserve, as against external aggression, the territorial integrity and existing political independence of all Members of the League. In case of any such aggression or in case of any threat or danger of such aggression, the Council shall advise upon the means by which this obligation shall be fulfilled."

The Persian Delegate is not the only one who feels that all nations are not practically treated as equals by the League. Some others are also of that opinion. For example,

M. Franco Franco (Dominican Republic) said that as representative of one of the youngest States of the New World, he felt it his duty to express the thoughts and feelings of a Latin-American nation which had given proofs of its attachment to international institutions. The work accomplished during the first years of the existence of the League of Nations justified the hopes of those who really desired that an end should be put to the anarchy of national sovereignties, which was in fundamental contradiction with the principle of the equality of States.

For the development of the spirit of the League it was necessary to moderate as far as possible any tendency towards rivalry and competition for honours on the part of States or their representatives.



Meeting of the VII Assembly of the League of Nations | The editor of the *Modern Review* marked x

and it was in this spirit that he would consider the delicate and essential question of the composition of the Council of the League. The origin of the crisis through which the League had just passed lay in certain aspirations to a permanent place on the Council which would have involved an increase in this category of seats. He would point out in passing that the constitution of the Council under the Covenant was, from the point of view of international law and doctrine, contrary to the principle of the equality of States, which was the basis of the modern law of nations. The existence on the Council of permanent seats, which were the exclusive and individual property of particular Powers, was in frank opposition to the fundamental principles on which the Covenant was supposed to be founded.

The acceptance by the other States of this arrangement was not a tribute paid to force or an honour rendered to more powerful countries but was a sacrifice made in order that the evil notion of absolute sovereignty might disappear for ever and an era of ordered liberty be instituted which would more closely correspond with the present conditions necessary for the independent life of nations.

It was necessary energetically to oppose the creation of new privileges, because such a creation would be contrary to the international spirit and international law. The democratic principles which lay at the basis of American institutions required the acceptance of an arrangement which, while increasing the number of non-permanent seats within the Council, assured to all States, by means of a just system of rotation, the enjoyment of the same rights and aspirations.

The opinions of some other delegates require also to be quoted. The subject on which the opinions going to be quoted were pronounced was the method of election to the non-permanent seats on the League Council, some being elected for three years, some for two, and some being re-eligible, thus introducing inequality even among non-permanent members. Of course, the most glaring inequality is the fact that there are now five permanent members.

M. Vogt (Norway) said that his Government was entirely in favour of a system of rotation and would have liked to make it impossible to allow *re-eligibility*. If, however, re-eligibility were admitted, he would prefer the proposals adopted on March 17th, which better safeguarded the liberty of the Assembly, to the proposals of the Committee of Enquiry. He would add that the Norwegian Government would like the elections to the Council to be made in accordance with the system of proportional representation.

M. Polychroniadis (Greece) associated himself with the observations made by the representatives of Sweden and Norway.

M. Zahle (Denmark) said that his Government had considerable hesitation in accepting the principle of the increase in the number of non-permanent seats on the Council and the principle of re-eligibility. The latter principle in any case must not result in creating a class of privileged

States. He also thought that the proposals of the Committee of Enquiry should be revised from a technical point of view.

M. Limburg (Netherlands) finally proposed to determine by lot the periods of office of the non-permanent Members of the Council elected in 1926.

M. Chu (China) reminded the Committee that for many years the Chinese delegation had contemplated a geographical distribution of the seats. He hoped that the increase in the number of non-permanent Members would enable this geographical representation to be achieved. He hoped that, if a single non-permanent seat were accorded by the Assembly to Asia this seat would involve a period of office of three years.

RIGHTS OF ASIA AND AFRICA AT THE LEAGUE

At the Third Meeting of the First Committee

Prince Arfa (Persia) said that he had received instructions from his Government to ask that two non-permanent seats on the Council should be reserved for non-European and American Members of the League. If this were not possible, one seat at least should be granted permanently to Asia by means of a system of rotation.

At the Fourth Meeting of the same Committee Prince Arfa presented the following draft resolution :—

" Out of the nine non-permanent seats on the Council two shall be set aside for the States of Asia and Africa."

The Chairman doubted whether it would be opportune to bind the Assembly's action by forcing it to accept any definite number. He proposed that prince Arfa should be content with an explicit statement in the report of the Committee to the Assembly of its desire that account should be taken of the principle of geographical division.

M. Adatei (Japan) sympathised with the proposal of Prince Arfa. He asked the Chairman, when he fulfilled his duties as rapporteur, to lay before the Assembly the desires of Asia.

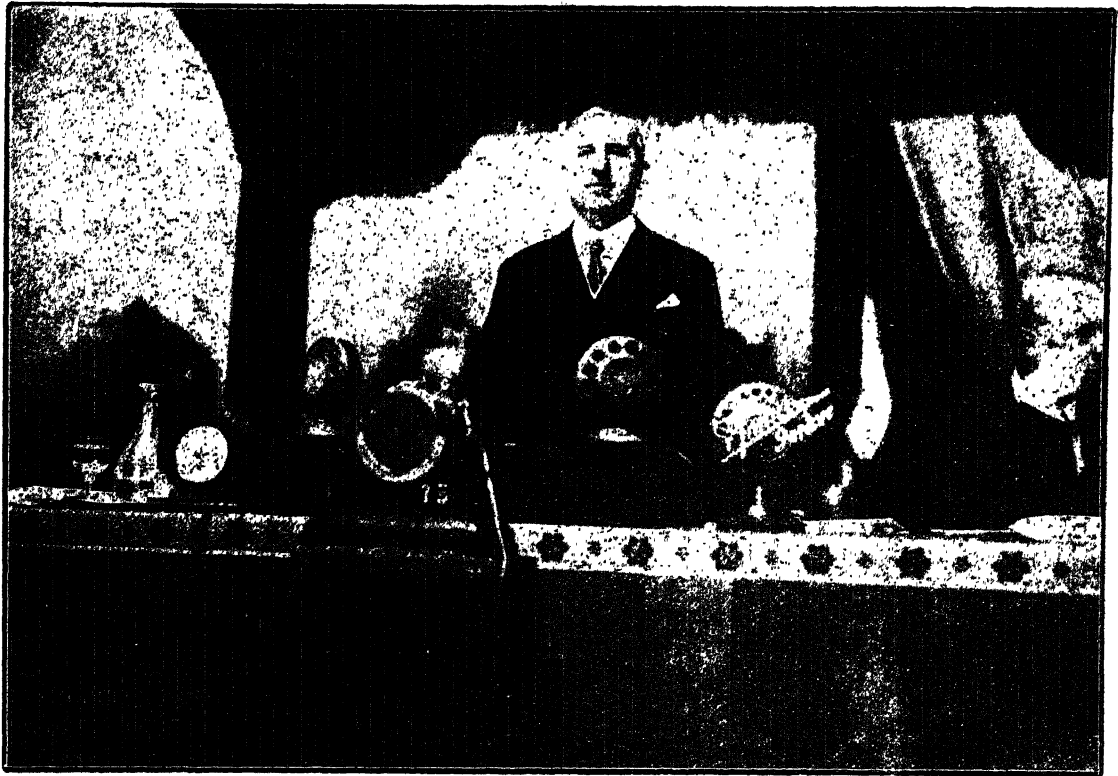
M. Chu (China) supported the proposal of the Persian delegate.

Prince (Arfa) said that, if the Committee were in agreement on the principle underlying his proposal, he would be content with an expression of the feeling of the Committee in the report to the Assembly.

Viscount Cecil (British Empire) and M. Polychroniadis (Greece) mentioned the difficulties which would be created by adopting the proposal of Prince Arfa, especially regarding the curtailment of the Assembly's freedom.

Prince Arfa having withdrawn his request for a vote on his proposal, it was decided that report of the Chairman to the Assembly should contain the statement made by M. Adatei in support of the proposal of the Persian delegate.

At present, the Council of the League contains five permanent members, namely, Great Britain, France, Italy, Japan and



M. Nintchitch, President of the VII Assembly of the League of Nations

Germany, and if Russia and the U. S. A. join the League they would also have permanent seats. Of course, the existing five permanent seats do *not* "bind the Assembly's action" and lead to "the curtailment of the Assembly's freedom!"

And undoubtedly, seeing that the Empire of Great Britain practically has at its disposal six votes, namely, those of itself, India, Canada, Australia, South Africa and New Zealand, if not of the Irish Free State also, and that Britain has also a permanent seat on the Council, the reference to "the curtailment of the Assembly's freedom" came with perfect good grace from Viscount Cecil of the British Empire!

The reader should bear in mind that it is the League Council which does the real work of the League.

INDIAN DELEGATION TO VII SESSION OF THE ASSEMBLY OF THE LEAGUE OF NATIONS

The Indian Delegation to the seventh session of the Assembly of the League of Nations is constituted as follows :—

Delegates—

Sir William Henry Hoare Vincent, G. C. I. E., K. C. S. I., Member of the Council of the Secretary of State for India, formerly Member of the Executive Council of the Governor-General of India; Colonel His Highness the Maharaja of Kapurthala, G. C. S. I., G. C. I. E.; Khan Bahadur Shaikh Abdul Qadir, formerly President of the Legislative Council of the Punjab;

Substitute Delegates—

Sir Chetpat Pattabherama Ramaswami Ayyar, K. C. I. E., Member of the Governor's Executive Council, Madras; Sir Edward Maynard Des Champs Chamier, K. C. I. E., Legal Adviser to the Secretary of State for India, formerly Chief Justice of the High Court of Patna; Sir Basanta Kumar Mullick, Puisne Judge of the High Court of Patna;

Secretary—

Mr. P. J. Patrick, India Office;

Assistant Secretary—

Mr. R. W. Wright, India Office;

Private Secretary to Sir William Vincent—

Mr. W. D. Croft, India Office ;

Private Secretary to His Highness the Maharaja of Kapurthala—

Sirdar Muhabbet Rai ;

Private Secretary to Khan Bahadur Shaik Abdul Qadir—

Mr. Sleem.

It will be seen from the above that excepting the Maharaja of Kapurthala and Khan Bahadur Shaik Abdul Qadir all the other persons are Government officials, and the Khan Bahadur was formerly an official though one elected by the Punjab Legislative Council. It is well-known that the ruling princes of India cannot in practice exercise their independent judgment in public affairs ; they have to conform to the wishes of the Government. So it comes to this that the Indian delegation represents, not the people of India but the Government of India, which is a foreign Government, not responsible to the people of India. It is true, the delegates of other countries to the League are also nominated by the Governments of their respective countries. But as they are fully self-governing States and have national governments, their delegates represent the people to a greater or less extent.

It has also to be noted that six persons in the above list are Englishmen. It cannot be asserted that Indians of equal or superior ability could not be found. Other members of the League are represented by their own nationals. As India is a member, whatever her political status, her delegation ought entirely to consist of Indians. We are not aware why Khan Bahadur Shaik Abdul Qadir could not have an Indian as his secretary as the Maharaja of Kapurthala has. It is to be borne in mind that we are not concerned here with the personal ability of Mr. Sleem—we are laying stress on the principle that the Indian delegation should consist entirely of Indians.

It is derogatory to India that India's delegation is headed by an Englishman. We do not understand why the Maharaja of Kapurthala could not be made the leader of the delegation. He is certainly a person of higher status than Sir William Vincent and can make speeches in both French and English. If the Government of India wants the head of the Indian delegation to be an official or ex-official, there were certainly

Indian official and ex-officials to choose from, possessed of at least as much experience and ability as Sir William. Some of these hold or held higher offices than Sir William.

METHOD OF MAKING INDIAN DELEGATION REPRESENTATIVE

As indirectly suggested above, the Indian delegation should consist entirely of Indians. That is the first step in making the delegation representative. The next step is for the Government of India to act according to a suggestion made by Professor Gilbert Murray, chairman of the executive committee, British League of Nations Union. His suggestion is :—

"It might be enacted as an amendment to the covenant that the nominees of the League shall be members of the Elective Legislature of the countries they represent and shall be elected to those posts by the bodies to which they belong."

The Indian Government has, of course, no power to amend the covenant, but it has undoubtedly the power to act according to the spirit of Professor Murray's suggestion. It is its clear duty to do so.

INADEQUACY OF INDIAN DELEGATION

As in previous years, this year's Indian delegation, too, is not sufficiently strong in numbers to cover all the ground necessary. Its numerical strength compares unfavourably with that of many other states of much smaller size and even of importance.

Keeping in mind only area and population, we find that many countries smaller than India in these respects have far larger delegations. France has sent 31 men. Italy has sent 19, Japan 21, and Poland 27.

Other countries have sent Assistant Delegates, Experts, special Advisers, Advisers, Legal Advisers, etc. ; India has not done so. As no delegate can be omniscient, experts, advisers, etc., should accompany delegates.

As it would be a waste of Indian money and would also injure India's political and other interests to create soft jobs for Britishers even temporarily, we do not advocate any increase in the numerical strength of the Indian delegation, unless all the men are Indians chosen by the Indian Legislature from its elected members.

COMMITTEE OF THE LEAGUE ASSEMBLY

The Committee on credentials of the League was an elected one, consisting of eight members, the Maharaja of Kapurthala being one of them.

Besides the General Committee, an Agenda Committee of seven members has been also appointed. India is not represented there, though Albania, Colombia, Haiti, Italy, Luxemburg and Siam are.

There are six other Committees :—First Committee : Legal and Constitutional questions. India is represented in it by Sir W. Vincent with Sir Edward Chamier and Sir Basanta Kumar Mallick as substitutes.

Second Committee: Technical organisations. India is represented by Khan Bahadur Shaikh Abdul Qadir with Sir C. P. Ramaswami Ayyar and Sir B. K. Mullick as substitutes.

Third Committee: Reduction of Armaments. India is represented by Sir W. Vincent with Maharaja of Kapurthala as substitute.

Fourth Committee: Budget and Financial Questions. India is represented by Khan Bahadur Shaikh Abdul Qadir with Sir C. P. Ramaswami Ayyar as substitute.

Fifth Committee: Social and General Questions. India is represented by the Maharaja of Kapurthala with Sir B. K. Mullick as substitute.

Sixth Committee: Political Questions. India is represented by Sir William Vincent with Sir Edward Chamier as substitute. It is only proper, of course accidentally, that the committee on political questions should not have any Indian on it even as a substitute member!

It will be noticed that every delegate and substitute delegate from India has to serve on more than one committee, and that without any adviser or expert to help him. Sir William Vincent is on three committees. What a superman!

Of the questions to be discussed by these six committees I may write hereafter.

OPENING OF THE SEVENTH SESSION OF THE ASSEMBLY OF THE LEAGUE OF NATIONS.

The League of Nations does not at present possess any building of its own for holding its Assembly meetings. They are held at the Salle de la Reformation, an edifice built like a theatre with a stage, a hall for the audience, and galleries on three sides. Concerts are held here. The acoustic properties of the building are not at all satisfactory. Though I occupied a seat in the centre of the second row of the premier gallery, I could not catch a complete sentence of any of the speeches made in English.

The first plenary meeting of the session

was notified to be held at 11 a. m. on Monday the 6th September. I arrived at the entrance of the building some minutes before the appointed hour, being conveyed there from a League office in a motor-car hired by it. The proceedings did not begin exactly at 11, but about a quarter of an hour past eleven. Of course, there was no gorgeous procession or any other kind of splendour. There was not much variety in the makes and colours of the garments worn by the delegates and the audience. With the exception of less than half a dozen Indian men and women all wore European costume of the usual black or other sober colours. Besides the Indian delegates and substitute delegates, the only prominent Indian public man present was Pandit Jawahirlal Nehru—as far as I could notice. His sister was also present. With them I had the pleasure of speaking in Hindi after the meeting was over.

Among the audience there was a considerable number of women; but the delegations from various countries contained only a very few women.

Dr. Eduard Benes of Czechoslovakia took the Chair as Acting President of the Council. He read out his speech in French, which is not his mother tongue. Perhaps for that reason the delivery was not good. I do not propose either to reproduce the whole speech or summarise it, as it will have appeared in the dailies long before these lines meet the eyes of my readers. When the reading was over, its English translation was read out by another person. The languages used in the proceedings of the League are French and English, French speeches being translated into English and English speeches into French. These translation exercises make the proceedings somewhat boring.

Without any desire to be censorious, it may be noted that the outlook of the League is essentially European. It cannot, for the present at any rate, but be so; for most of its members and *all* the important members except Japan are European. This essentially European outlook is reflected in the following paragraph from Dr. Benes's speech :—

Without indulging to excess the optimism which must inspire all those who work for the development of the League of Nations and who desire through it to contribute to the maintenance of work

peace, without, on the other hand, attempting to ignore the obstacles which daily beset our path, but without giving way to the misplaced pessimism and unjustified criticisms of the sceptics, who are rarely capable of any solid achievement in our distracted society or of bringing humanity a step forward in the path which leads to a better future. I merely desire, in accordance with our young tradition, to give a brief outline of what the League has done directly or indirectly during the last twelve months, and we shall all realise that, while it has not achieved a radical change in the present difficult conditions of political, social and economic life, the work accomplished by the League of Nations in the past year has nevertheless been very considerable, that it constitutes a step forward in the evolution of Europe and a proof that the path we have chosen leads, despite all, to a progressive and comparatively rapid improvement of the world of to-day.

I unhesitatingly admit that if "the evolution of Europe" means its advancement in spirituality and international morals, that would certainly lead "to a progressive and and comparatively rapid improvement of the world of to-day;" for at present and during several centuries past some European nations and their descendants abroad have been the principal international robbers and other kinds of international criminals of the world. But if there be peace only in Europe, without any improvement of European international morality in Europe's dealings with the world outside, "the maintenance of world peace" cannot be achieved. On the contrary, if the nations of Europe can agree among themselves as to the spoils of international robbery and maintain peace among themselves in order to be the better able to enslave and exploit those parts of Asia and Africa which yet remain to be so enslaved and exploited, then woe to all non-Europeans and non-Occidentals!

M. BRIAND ON THE LEAGUE OF NATIONS

In a statement made by M. Briand on the League of Nations some days before its opening meeting, he also tried to prove the usefulness of the League by what it has done to maintain peace in Europe.

But neither Dr. Benes nor M. Briand will, I think, claim that the war against the Riffs, the war against the Syrians, etc., are examples of the maintenance of world peace. And there is peace neither in Arabia nor in China.

DISPUTE BETWEEN GREECE AND BULGARIA.

Of course, by the above remarks I do not want to discount the achievement of the

League in the maintenance of peace between Greece and Bulgaria.

On that subject Dr. Benes said in his presidential address.

Another case, of a different kind but perhaps no less serious, came before the Council quite recently. That was the dispute which arose on the frontiers of two Members of the League, Greece and Bulgaria. I am quite convinced that unavoidable circumstances forced both Governments into that difficult situation, which found its solution in Paris before the Council of the League. This is proved by the readiness with which they acceded to the suggestions we made to them.

THE LEAGUE ON POLITICAL RELATIONS BETWEEN STATES

The third section of Dr. Benes's presidential address dealt with political relations between States. Said he:—

The second class of questions on which the League of Nations is permanently engaged—I refer to the regular work done by the League and the Council in the sphere of daily political relations between States, the settlement of the disputes which may suddenly arise between Members of the League, and, finally, the special questions like minorities and disarmament—has been marked this year, too, by substantial results.

One result was the settlement of the dispute between Greece and Bulgaria noted above. Another related to the Mosul Question.

DR. BENES ON THE MOSUL QUESTION

On the Mosul question Dr. Benes observed:—

In this connection I would remind you in the first place of the final settlement of the very delicate Mosul question. It was included in the agenda for 1925 when we were all gathered in this same hall. Several months of work were needed before the Council could arrive at a solution. That solution was adopted after lengthy reflection, after weighing the pros and cons and after carefully studying the Report by the Commission of Enquiry which was sent to the disputed territory. A valuable opinion by the International Court of Justice, that new tribunal of the nations, enlightened the Council on the legal aspect of the question. It finally gave an unanimous award, which seemed to it to be fair and which it surrounded with all possible precautions in the interests of the populations concerned.

It was certainly not without a deep sense of its responsibilities that the Council took its final decision. Its satisfaction was therefore great when it learned that the two parties in the case, animated by a spirit of conciliation which cannot be too highly praised, had concluded an agreement between themselves to apply the award given. At our last session we took note, with what pleasure you may imagine, of the arrangement concluded between Turkey and Great Britain. All that is now wanting is the logical conclusion, which I hope Turkey will shortly enable us to supply. We shall all be delighted if the opportunity is given to

us to welcome her among us as a Member of the League.

Though the government of Turkey concluded the agreement with Great Britain, it cannot be said that the people of Turkey are pleased with the Mosul decision. *Yeni Sessi*, a Turkish paper, says in its issue of the 1st September:—

The famous League of Nations which was founded for humanitarian needs has not yet succeeded in passing a single just sentence. It has always been a plaything in the hands of the Great Powers, which use it for their own ends under the mask of justice. The sentence which it pronounced on the question of Mosul will always remain a black page in the annals of the League.

It is well known that Turkey's survival after the last world war was due to French backing. It was similarly suspected that Abdel Krim was backed by Britain, though this is most probably false. However, it is said that Turkey felt obliged to accept the Mosul decision of the League, because France ceased to back her on the alleged understanding that England would remain a neutral spectator as regards the affairs of the Riffs in Morocco.

DR. BENES ON THE WORK OF THE TECHNICAL COMMITTEES

Dr. Benes could not be very complimentary or optimistic as regards the work of the Technical Committees. Said he:—

I think I am bound to say that, from the point of view of the conventions drafted by the technical committees: *by the Economic, Transit, Health and Opium Committees and by our Disarmament Committee, the situation is not very satisfactory. Indeed the further progress of our technical work would be a matter of some difficulty if this situation did not improve. The action of our experts and even of our Governments would run the risk*

of being thwarted if, owing to their non-ratification it were deprived of the groundwork provided by established conventions; and, knowing your desire to have these conventions put into force, I am convinced that you will convey my appeal to the proper quarter and *that it will be heard in all your capitals.*

ELECTION OF THE PRESIDENT

When Dr. Benes had delivered his address the election of the president of the seventh session took place after the transaction of some other formal business. The votes of the delegations were taken by a secret ballot, 48 States voted. M. Nintchitch of the kingdom of the Serbs, Croats and Slovenes obtained 42 votes, and was, consequently elected. On taking the chair M. Nintchitch made a short speech. Even in that short one, the almost exclusively European outlook became evident, as the following extract from it will show.

In order to believe in peace and to defend this sacred cause, it is essential for us to feel all the nations are animated with the same desire. Pessimists who sometimes take pleasures in the barren intellectual pastime of blackening the League of Nations and announcing its approaching ruin have little idea of the painful effects which such frivolous pronouncements may have in certain countries of Europe which, having had too much experience of war, can only with difficulty sometimes believe that there will be no more war in the future.

If we firmly desire to maintain peace, it is necessary to affirm very distinctly our conviction that peace is henceforth invincible. There are numerous statesmen in these annual Assemblies who come here for comfort and a renewal of faith which enable them to continue when they return to their countries the sometimes difficult task of conciliation, moderation and peace.

Peace may be invincible in Europe; but when and how would it be invincible in Asia and Africa?

Geneva, September 16, 1926.

SIND IN THE EIGHTIES

By NAGENDRANATH GUPTA

IV POLICE AMENITIES

ALTHOUGH it formed a part of the Presidency of Bombay, Sind was a Non-Regulation Province and several

military officers were in civil employ. The three district officers of Karachi, the district Collector, the District Judge and the District Superintendent of Police were military officers and all the three were Lieutenant-

Colonels. On one occasion there was a reference in the Bombay High Court to a decision of the District Judge of Karachi. Counsel who made the reference explained that a certain point of law had been judicially decided in that case by the learned Judge. "Yes, my Lord," promptly retorted counsel on the other side, "the Judge is a gallant officer in Her Majesty's staff corps." The District Superintendent of Police Karachi was Lieutenant-Colonel Simpson. Nowhere in India is the Police force noted for probity and efficiency, but in Sind where public opinion was almost non-existent the police was notoriously inefficient and irresponsible. Colonel Simpson had not a high reputation and the City Inspector of Police called the Foujdar, had no ability in the detection and suppression of crime. He was repeatedly and severely criticised in the "Sind Times." On one occasion I published some details of an undetected crime, one of my informants being a respectable Sindhi merchant. A few days afterwards I received a summons from the District Superintendent of Police to attend his office as it was believed I had some information about the offence reported in the paper. This was an unheard of thing, because no newspaper writer can have any personal knowledge of crimes reported in his paper. A police officer is authorised by law to summon any one who can give information likely to help a police inquiry. But in this case the police were not holding an inquiry and all the information I could give had already been published. The evident intention of Colonel Simpson was to brow-beat me. Before obeying the summons I asked my principal informant, the merchant, whether he was prepared to repeat to the police the information he had given me and he replied that he was quite prepared to do so. I found the Foujdar in the same room as the Superintendent of Police. Colonel Simpson was a podgy, thick-set man with the lines of hard living strongly marked on his coarse features. He had in reality no questions to ask me. I told him that he knew perfectly well that I had no other information beyond what I had published and the gentleman on whose information I mainly relied was willing to communicate what he knew to the police. Colonel Simpson said he would make inquiries from my informant. He then shifted his ground and declared that the attacks in my paper on the City Inspector of Police were libellous. I shortly

and emphatically refused to discuss that question with him. I was there in compliance with the summons which referred to a certain offence reported in my paper. If the Foujdar or any one else considered himself libelled he had his remedy. The Foujdar was sitting speechless during this brief interview; staring at me all the time. The attempt to bully me having been nipped in the bud Colonel Simpson said he had no other questions to ask me and I left at once. I wrote some strongly worded articles on the subject and the matter was taken up in the Press out of Sind. I believe it was pointed out to Colonel Simpson that he would have exercised a better discretion if he had written to me a polite letter of inquiry instead of issuing a summons against me. I never set my eyes upon Colonel Simpson again.

LORD REAY

During his term of office as Governor of Bombay Lord Reay visited Sind twice, in 1886 and 1887. On the first occasion, at the termination of a speech by Lord Reay Mr. (afterwards Sir Steyning) Edgerley Assistant Commissioner in Sind, came over to where I was sitting and told me that the Governor would be glad if I called on him at Government House. Lord Reay made it a point wherever he went to meet non-official Indians. On the afternoon of the same day there was a party at the house of Mr. Dayaram Jethmal, the leading lawyer of Karachi, in honour of Lord Reay. While I was strolling about in the grounds Mr. Dayaram Jethmal came up to me and informed me that Lord Reay wanted to meet me. I went up at once to the room where Lord Reay was standing and he greeted me by name and shook hands without ceremony, and invited me to a seat by his side on a sofa. There was a fairly long and frank conversation. I remember we had a talk about the public flogging of some men in Burma, the details of which appeared in the *London Times*, in consequence of which certain British officers were departmentally punished. I expressed a doubt whether action would have been taken if the exposure had been made by an Indian newspaper. Lord Reay insisted it would have made no difference. Finally, he said that if there happened to be any particular matter in which I wanted him to make an inquiry I should send him a marked copy of the paper. The second time he visited Karachi

Lord Reay, who was naturally very thin, was looking worried and anxious on account of the Crawford case, which had created a feeling of intense bitterness in European official circles against the Governor.

THE CRAWFORD CASE

Mr Arthur Travers Crawford was the father of the Bombay Civil Service at this time, being the most senior member of the service. He was the Commissioner of the Central Division with his head-quarters at Poona. He had been superseded by junior officers who were promoted over his head to the Executive Council of the Governor of Bombay. And this was due not to want of ability but to his shady reputation. So persistent were the rumours about his corrupt practices that many civilians refused to serve under him. He lived in a style of lavish extravagance and surrounded himself with luxuries of all kinds. Some of Lord Reay's predecessors in the office of Governor of Bombay had heard reports against Mr. Crawford, but they hesitated to take action. Lord Reay, however, was a man of unflinching courage, who placed the purity of the public service above everything else and was determined to deal with all offenders, however highly placed. Under his orders confidential inquiries were made by the Inspector General of Police, and other officers and on the strength of their reports, Mr. Crawford was placed under suspension. The dramatic events that followed are still vividly remembered by old people in Bombay. Mr. Crawford secretly left Poona in disguise wearing a false beard and came down and stayed in a second class hotel in Bombay. He booked a second class passage to Australia under an assumed name and would have made a clean get away had he not been arrested in the hotel on a warrant issued by the District Magistrate, Poona. He was taken back to Poona under an escort and was remanded by the Magistrate, bail being allowed. But it was never intended to prosecute Mr. Crawford under the criminal law. A Commission of inquiry, with Mr. Justice Wilson of the Calcutta High Court as President, was appointed and the inquiry opened at Poona. Mr. J. D. Inverarity, the celebrated lawyer of Bombay, defended Mr. Crawford and he displayed dazzling forensic ability throughout the trial. Some of the witnesses for the prosecution were so searchingly and severely cross-ex-

mined that they became ill and were humorously described to be suffering from "Inverarity fever." The case made a great sensation in Sind, specially because Colonel R. J. Crawford, a brother of Mr. Crawford, was Collector of Karachi. Colonel Crawford said that whatever else his brother might have done it was unthinkable that he could ever have accepted a bribe. If he had taken so much as a rupee it would have burned through his palm. In the Civil Service Mr. Crawford was intensely disliked but a violent reaction set in as soon as he was brought to trial. All officials were furiously indignant against Lord Reay and hardly a man in the Civil Service stood by him or supported him in the action he had taken. Lord Reay had an anxious and trying time, but he was never dismayed and never faltered in his duty for a moment. The explanation of the attitude of the officials was that they would have preferred that Mr. Crawford should have been permitted quietly to resign the Civil Service. The exposure and scandal of the public trial of so high an officer was looked upon as a disgrace to the Civil Service itself. At the end of the trial Mr. Crawford was found guilty of nothing more serious than borrowing money in his own jurisdiction as a Civil Servant. This was a breach of the covenant of the Indian Civil Service, but compared with the numerous charges of bribery and corruption against him, it was a technical and paltry offence. The wonder is that Mr. Crawford should have been so unnerved when he was suspended from office that he attempted to flee from the country in disguise. He might have been panic-stricken but his behaviour was certainly that of a man guilty of some serious offence. Mr. Crawford was dismissed from the Civil Service but was given a compassionate allowance. Afterwards, Mr. Crawford became the London correspondent of the *Times of India* and visited Bombay before his death. Hanmant Rao, reputed to be Mr. Crawford's agent, was placed before a magistrate and sentenced to imprisonment for two years. The Mamlatdars, who, under an assurance of immunity, had stated before the Commission that they had offered bribes, were retired on pension.

MONMOHAN GHOSH IN SIND

Sometime after the Crawford case Rao Bahadur Parumal Khubchand, senior Deputy

Collector in Sind, was charged with having accepted bribes as a public servant and it was arranged that the trial should take place in the court of the sub-divisional magistrate of Larkana. Mr. Parumal Khubchand came to me for advice in selecting a lawyer to defend him. There was no lack of able lawyers in Bombay, but Mr. Parumal thought it would be better if he could get a lawyer from elsewhere. I suggested the name of Mr. Monmohan Ghose, the well-known barrister of Calcutta, who had a high reputation in criminal cases. At Mr. Parumal's suggestion I telegraphed to Mr. M. Ghosh in Calcutta, and after some telegraphic correspondence Mr. Ghosh agreed to appear for Mr. Parumal, the fee being settled at eight thousand rupees and all expenses. Mr. Ghose was to appear in the magistrate's court only. Asutosh (afterwards Sir) Chaudhuri, who had recently joined the Calcutta Bar and was an old friend, wrote to me to get him engaged as Mr. Ghose's junior, but Mr. Parumal would not have two lawyers from Calcutta. Mr. Ghose came to Larkana accompanied by his brother Murari Mohan Ghose. I also went to Larkana to take notes of the proceedings and I met Monmohan Ghosh and his brother, neither of whom I had personally met before. After the hearing of the case Mr. M. Ghose and his brother came down to Karachi and stayed for a few days. We used to go out together and I invited the two brothers to breakfast, a meal which they appreciated as it was partly Bengali and partly Sindhi. From that time to the end of his life, Monmohan Ghose was a warm friend and frequently corresponded with me. When I next went to Calcutta Mrs. Monmohan Ghose, who, is still living, invited me to dinner and I saw Albert Dutt, a son of the poet Michael Madhu Sudan Dutt. The boy was staying in the house and was being brought up as a member of the family. Mr. Parumal Khubchand was sentenced to simple imprisonment for three months and a fine of one thousand rupees. On appeal he was acquitted by Mr. Shripad Babaji Thakur, District and Session's Judge of Shikarpur, but the judgment was so unconvincing that it read very much like "Not guilty, but don't do it again". The Government appealed against the order of acquittal and the appeal was heard before the dreaded tribunal of Mr. Macpherson, who found Mr. Purumal guilty but, for a wonder let him off with a fine of Rs. 5,000 without

a sentence of imprisonment. Mr. Purumal died very soon after the termination of the case.

SRIPAD BABAJI THAKUR

Shripad Babaji Thakur, a Deccani Brahmin, passed the Indian Civil Service Examination in the same year as R. C. Dutt, B. L. Gupta and Surendranath Banerjea. At the time I was arranging to bring out the "Phoenix" Mr. Thakur was District and Sessions Judge of Shikarpur. As I had heard a good deal about his independence and patriotic spirit I called on him at Shikarpur while I was on tour. He came out at once as soon as I sent in my card, hastily pulling on a coat over the jersey he was wearing. He was wearing the usual home washed Deccani *dhoti* with a broad red border and Marathi slippers. I had been told, that in court he wore a long coat and a white turban. He was a tall stalwart man with a fine head slightly bald, and eyes and features beaming with intelligence. I have always felt very strongly on the subject of the adoption of the English dress and the partaking of English food by Indians who have to spend two or three years in England for their education, or for qualifying for some profession, or who have never been out of India at all. The phrase "England returned" is not very elegant and is merely a literal translation of a Bengali phrase, but it is very expressive. All these young Indians are duly returned by England to India, but they proudly wear the badge of British serfdom all their lives. For certain offices and certain professions English clothes may have some use, but why should English ways be permitted to invade an Indian home? When I see an Indian in a dressing gown and pyjamas lolling in an easy chair smoking cigarettes, when I find Indian parents calling their children by English names, when I hear an Indian and his wife addressed as *saheb* and *memsaheb* by their servants, I feel deeply humiliated. I know of an Indian Civilian who had lived on English food ever since his return from England, and who in his old age and before his death had a pitiful craving for Indian dishes and sweets. I know of another who lost his health and passed through months of suffering, and was only restored to health by Indian remedies and the plainest and strictest Indian diet. We all claim as our birthright an ancient civilisation and an ancient religion before which the culture and civilisation of modern

England and Europe are mere upstarts of yesterday, and yet we incontinently surrender our very homelife to the artificial glamour of the West. How many of our "England-returned" countrymen pause to think that Englishmen who spend thirty and forty years in India never dream of putting on Indian clothes and eating Indian food? In my eyes the sturdy manhood of Maharashtra was typified by Shripad Babaji Thakur and his vigorous conversation sustained that notion. We talked for three hours, and for a first meeting the talk was astonishingly outspoken. I remember clearly even at this distance of time that Mr. Thakur spoke strongly on the lack of independence among leading lawyers in the mofussil. "Landholders and others," he said, "have to be in the good graces of district officers and so they wait upon them, but lawyers who have an assured and established practice are not dependent upon district officers and it is immaterial to them who happens to be the Collector or Judge of the district. Why should these men care to visit the Collector or the Judge where their visits are never returned?" Mr. Thakur afterwards wrote newsletters for the "Phoenix". I may recall one incident which

showed the fearlessness of his nature. He was very fond of playing chess and used to invite all sorts of people, including humble shopkeepers from the town, to come and play chess at his bungalow. Sometimes when out riding on a camel through the town of Shikarpur these men would meet him and beg him to honour them by resting for a few minutes in their shops. If he was not pressed for time he would good-naturedly comply with their request. The Collector of Shikarpur who resided at Sukkur, was a military man, one Colonel Mayhew, with very little intelligence but with a very big notion of his own importance. He reported to Government that the District Judge of Shikarpur was in the habit of mixing with common people on terms of familiarity and thereby lowering the prestige of district officers and the Government. A copy of the report was sent to Mr. Thakur, who promptly applied for sanction to prosecute Colonel Mayhew for libel. The upshot was that the gallant and indignant Colonel had to apologise to Mr. Thakur and to withdraw his offensive remarks. The facts were not published but they became matter of common knowledge. Mr. Shripad Babaji Thakur died in 1889 at Shikarpur of apoplexy.

A PREFACE TO THE HINDU CATEGORIES OF INTERNATIONAL LAW

By BENOY KUMAR SIRKAR

SECTION I.

THE SAPTANGA AS INTERNATIONAL PERSON,

(a) *Foreign Policy in Niti Philosophy.*

THE concept of the state as a seven-limbed organism involves, as we have seen, its character as an economic person, as a matter of course. The *rastra* or *janapada* (*i. e.*, territory and people) and the *kosa* (finance) constitute the two limbs with economic significance (1,121-124).

Another important aspect of the state was visualized by the Sukra as well as the other theorists whose ideas are recorded, say, in the *Mahabharat* XII, 69, 64, *Kamandakinitī* (I, 16, IV, 1, VIII, 4, 5), *Arthasastra* and other texts. This aspect has bearing on the

"international" or more simply, "external" functions of the *rajya* (body-politic).

These foreign relations of the state are responsible for three categories. The authors describe them as (1) *shurit* or *mitra* (*i. e.*, friend or ally), (2) *vala* or *danda* (*i. e.*, force or army), and (3) *durga* or *pura* (fort or fortified city).

The order in which the seven limbs are enumerated is not uniform with the different authorities. Nor do we find the two economic categories or the three international categories grouped as separate, unified complexes in any of these treatises. It will, however, help us in understanding the conventional Hindu analysis of the state if we introduce this classification.

We have already seen (ch. I, sec. 3 c) that the theorists had conceived some sort of a functional and organismic relation as governing these different elements of the state. On these subject the Kautilyan authors developed more elaborate thoughts than did the Sukra cycle.

It is not necessary here to discuss the larger aspects of the organismic theory of the state. But a curious statement of the *Sukraniti* (I, 123-124) will serve to give a peep into the mentality of the authors. The fanciful analogy of the state with the human organism brings it out that the ally is as valuable as the ear, the army as the mind, and the fort as the arms.

Hindu authors are, as a rule, happy in similes and metaphors. Now Formachi in his *Salus Populi** holds the view that the political teachings of Kamandaka, Machiavelli and Hobbes are identical, the only difference lying in methodology. And according to him the characteristic mark of the Indian theorist consists in his being a poet or artist. The evidences of this artistic method in the *Kamandakinitī* are to be found in this Italian scholar's estimation, in the abundant use of expressive analogies.

One might say the same thing about the Sukra authors as well. But in the present instance, one will have to admit that the equation, army-mind, is too poor and queer. It may not, of course, be difficult to conceive that the ally can in a far-fetched manner function as the ear. In regard to the fort as arms one is however, on more solid ground.

(b) *Avapa and Tantra*

The foreign, external or international relations of a *rajya* were comprehended in ancient or medieval Hindu thought by special term. It was known as *avapa*, for instance, in *Sisupalavadvā* (II, 88) and in *Dasakumara-charita* (VIII). In the first instance the commentator explains the term as *para-chintane* or thoughts on foreign affairs. The idea is more precise in the commentary of the second text, for there the word has been taken to be equivalent to *ari-chintanam* or thoughts on the enemy's affairs.

The concept of *avapa* as the doctrine of foreign relations was but relative to the concept of home affairs. And for this the term *tantra* was used. The lexicographers Hemchandra and Mahendra define *tantra* as

as *rastra* or *rastra-chinta*, die Sorge um das Reich, um die inneren, Angelegenheiten, i. e., preoccupations with the state affairs or internal policy, as Zachariæ* points out in his *Beitrag zur indischen Lexikographie* (1883).

The word *tantra* was known to the author of *Mudra-raksasa*. Tarkavachspati's comment (53, 6) makes it equivalent to *prakriti-mandalam* or the people in the state. Kamandaka's use of *tantra* (VIII, 61) is similar. The commentator of *Sisupalavadvā* (II, 88), while employing it as contrast to *avapa* says *tantraḥ svarastra-chintayam* (*tantra* denotes thoughts on one's own state, i. e., home affairs or internal policy).

It is strange, however, that the words *avapa* and *tantra* should not have been more commonly employed in treatises on politics. But in any case it is clear that the *belles lettres* as well as the commentaries on them were familiar with the technical terms by which foreign relations used to be distinguished from the domestic affairs of the state. The character of the *saptamga* as a unit possessing intercourse with other units of a like nature, i. e., of the state as an "international person," to use an expression without its ultra-modern significance, was well established in philosophical circles.

A peculiar feature of the theory of the state deserves emphasis in the present connection. It consists in the fact that a foreign power, the ally, has been taken to be one of the seven constituents. One might challenge the logic of the authors for having introduced an "extra-territorial" element in the very definition of the state. But they want evidently to invite our attention to the supreme importance of the foreign force in the internal affairs of *rajya*. The idea that no state is

* Alfred Hillebrandt's "Über das Kautilyastra und Verwandtes" in the *Jahresbericht der Schlesischen Gesellschaft für Vaterländische Kultur* (Breslau, 1908).

The paper, as is well known, established the authenticity of Kautilya and opened the way to further research. But there are two more essays published along with this paper, which, valuable as they are in the studies in Hindu politics, have hardly won the recognition they deserve.

One of these deals with the *Mudraraksasa* in its relations to *miti* thought. The Zachariæ references on *avapa* and *tantra* are derived from this contribution, a good specimen of them to a certain extent political interpretation of a Hindu drama. The essay should rendered available for Indian scholars.

The other paper deals with Visakhadatta, the author of *Mudraraksasa*, and his date.

* See *Hindu Politics in Italian* for a notice of *Salus Populi*.

complete without an ally is but an index to the conception that internationalism constitutes the very essence of Hindu political theory.

SECTION 2

INTERNATIONAL RELATIONS AND INTERNATIONAL LAW IN ANCIENT EUROPE

The question of the foreign or external element as an essential factor of the state, as conceived in the Hindu theory, raises automatically certain questions of a technical juridical character. The problem may be thus stated: "Does the concept of foreign policy or international relations involve, as a matter of course, the phenomena of what is known as international law?" In regard to the Sukra authors we have to ask:—"Are they discussing the problems of international law while they devote themselves to the elaboration of the three categories of the *saptamga*, namely, the ally, the army, and the fort? To what extent may the concepts of international law be attributed to these theorising in politics?"

(a) *Jus Gentium*

Some light can be thrown on the solution of this problem from the precedent set by Eur-American scholars in the handling of similar questions bearing on the ancient and medieval West. To begin with, it is necessary to remember that the term "international law" was first used by Bentham in his *Principles of Morals and Legislation* (1780) and that its French equivalent, *droit international*, or *droit des gens*, and the German equivalent, *Völkerrecht*, have become current since then. The terminology is thus barely a century and a half old.

A term corresponding to "international law" is not to be found in the dictionary of Roman jurisprudence. One will be tempted perhaps to point out *jus gentium* (law of nations). But this *jus* had absolutely nothing to do with the law of nations (*droit des gens*) or international law as understood to-day.

The *jus gentium* of the Romans was a collection of the institutions of "private law" common to the greater part of the civilized peoples of the world. It regulated the affairs of "citizens" and did not touch the "relations between states." It was by this law that the *peregrins* or foreign residents in Rome were governed in regard to person and

property. To a certain extent the *jus gentium* may therefore be regarded as equivalent to "private international law" of modern times.

But that the Romans themselves did not mean anything like the "public international law" of to-day when they used the words *jus gentium* is clear from the distinction they made between this *jus* and the *jus civile*. As Foignet explains in his manual on *Droit International public* (Paris, 1923), the *jus civile* was the private law meant exclusively for the Roman people as contrasted with the *peregrins* for whom only the *jus gentium* obtained.

(b) *Prejudice against Pre-Westphalian Europe*

Is it then possible to assert that international law was unknown in ancient and medieval Europe? It is the tendency in all text-books, German, French and English, to date the beginnings of international law definitely with the Peace of Westphalia (1648) which closed the Thirty Years' War.* According to Friedrich in *Grundzüge des Völkerrechts* (Leipzig, 1915), the meaning of international law was unknown in ancient times. The world-citizenship (*Welthuergerium* of those days possessed *keine rechtliche Bindung* (no legal authority). Foignet remarks that in Greece and Rome there was "no place for an international law *proprement dit* (properly so called)."

Lawrence's *Principles of International Law* (London, 1923) is equally clear on this question. In Greece, as we read, "states as such possessed no rights, and were subject to no regulations. They were often guilty of acts of ferocious cruelty in their warfare with one another." "Among the Romans of the Republic there is perhaps less trace of a true international law than among the Greeks." In regard to the Roman Empire we have the following: "It must not be supposed that the emperor issued among their laws anything like an international code. There was no room for any such body of rules, because the subordinate states could have little foreign policy." The leading principles of international law are "little more than three hundred years old."

In order to be precise, it is important to note that the existence of international rela-

* Foignet, Pp. 14-16; Friedrich, Pp. 9-10; Lawrence, Pp. 14, 16, 18.

tions in the ancient and medieval world is not denied by these authors. What they do deny, fully or partially is the existence of an international law in pre-Westphalian Europe.

This attitude, eminently sceptical as it is, has come down from the end of the eighteenth century. It is well known that Grotius, the father of international law, as understood today, was quite liberal in his thinking. In his celebrated work *De Jure Belli ac Pacis* or Law of War and Peace (Paris, 1625) this Dutch statesman-jurist-philosopher did not hesitate to make ample references to the Greeks, Romans and Church Fathers, and, in any case, to fortify his principles by quoting examples from ancient history.*

Grotius's method has been condemned as unreasonable, at least to this extent. For instance, Rousseau charged him in *Contrat Social* (I, i, iv) and *Emile* (I, v) with being unscientific enough to cite even poets as authorities on international problems.

In 1795 was published Ward's *History of the Law of Nations in Europe* (London). The author devoted about thirty pages to the Greeks and the Romans in a book of two volumes dealing with the subject down to Grotius. This work is responsible for the impression that outside the limits of Christendom a thing like international law did not exist.

This is really the first book on the history of international law. Ward's ideas were floating in the atmosphere of the age. The great German jurist Martens (1756-1831) gave currency to the notion in academic circles that it was only the law of might that prevailed throughout the ancient world, and that international law was therefore out of the question.†

* See the French summary and review of Grotius's work in *Les Fondateurs du Droit International*. (Paris 1904) by various authors (Ten authors have contributed, each a paper, on ten different founders of international law from Vitoria to Martens). Pp. 182-184 etc., 219-220.

† M. Mueller-Jochmus's *Geschichte des Voelkerrechts im Alterthum* (Leipzig, 1848), pp. ii, viii, etc. S. Cybichowsky's *Das antike Voelkerrecht* (Breslau, 1907), pp. 6-9. W. Rohland's *Grundriss des Voelkerrechts* (Freiburg, 1913), pp. 6, 8-9. It has not been possible to get hold of French historical writings on international law.

(c) *What is International Law?*

But neither historically nor philosophically is it possible to justify this attitude in regard to the ancients.

In the first place, it is unreasonable to argue that until there were nations there could be no international law. The European states-system of to-day, that is, the political boundaries of some of the contemporary states in Europe, can, historically indeed, be traced to Westphalia (1648). But the term "nation" is hardly applicable to the states manufactured by that treaty. For, the concept of "nationality" as a juristic principle in state-making is not older than 1851. It came into being with the lecture of Professor Manchinì at Turin on January 22 of that year. The treaty of Vienna (1815) knows nothing of this principle. And the first state to be born out of a nationality-war is Greece (1824).

If, therefore, jurists are prepared to admit the existence of international law as far back as 1648, there is hardly any ground for refusing to push it further into remoter period.

All that is really implied when one speaks of international law is but *inter-statal* rules. The "subject" of international law remains until to-day with its so-called *societe des nations* (league of nations) not the nation but the state. Now, who is there to deny that there were "states in" primitive times?

Secondly, there is no force in the argument that in ancient and medieval times the peoples or nations followed the right of might in international intercourse or that the Greeks, Romans and Orientals used to treat all foreigners as "barbarians" and "natural enemies." By positive historic evidence,—especially in regard to that bearing on war-times and undeveloped races, it is difficult to prove that custom, morality, sentiment or even law in the post-Westphalian world is essentially distinct from that in the pre-Westphalian.

Thirdly, there are theorists like Triepel who in his *Voelkerrecht und Landesrecht* (Leipzig, 1899) have announced that it is not possible by treaties to institute the law known as international law. The very concept of law, again, has been denied to international law by authors such as Lassen. For in his *Princip und Zukunft des Voelkerrechts* (Berlin, 1871) we find the now

familiar argument that the absence of "sanction" such as can be exercised by a sovereign authority (in the sense of *majestas* in Bodin's *Les six livres de la république* or as explained by Hegel and Austin) robs all rules and regulations established for intercourse among the different peoples of a legitimate legal significance.

Then there is another aspect of the question in the light of which international law can only be but a contradiction in terms. Nothing can be, philosophically speaking, at once a law as well as international. For something can be law only when it has been accepted as such by a state as binding on all or some of its foreign transactions, public or private. In that case it obtains its authority from the sanction of the state itself and really becomes, as Zorn maintains in *Grundzüge des Völkerrechts* (Leipzig, 1913), a branch of *Staatsrecht* i.e. law of the land. In other words it ceases to be international, becoming part and parcel of the ordinary public and private law of the people. On the other hand, if the so-called international regulations have to remain international, they can do so only by being deprived of their character as "law." For, as we have already noticed, there is no sovereign to enforce sanction in the international world.

In spite of these theoretical and almost metaphysical objections, the learned professors of to-day are not disinclined to employ the term "international law" to the post-Westphalian phenomena. Why should it not be equally possible to extend it in the understanding of the relations obtaining in the pre-Westphalian epochs?

Finally, one cannot demonstrate objectively that the respect for law or custom or treaty is greater to-day than in the ancient or medieval world. Jellinek's thesis that every act of the state postulates the principle, *rebus sic stantibus* (as long as the circumstances remain the same),* is valid not only for the treaties of the modern world but also for those obtaining among the Greeks, Romans and medievals. The demands for violation or violence cannot be proved to have been greater and oftener in the past than in the present.

* *Die rechtliche Natur der Staatenverträge* (Vienna, 1880), p. 40. For the clause *rebus sic stantibus* see Foignet's *Droit International Public* (Paris, 1923), p. 384. A special book on the subject is Kaufmann's *Das Wesen des Völkerrechts und die clausula rebus sic stantibus* (Tuebingen, 1911).

(d) *Studies in the International Law of Ancient Europe.*

However great may be the progress achieved by mankind in modern times since 1648, there is no justification for denying the developments of international law such as they were in pre-Westphalian times. Slowly, but, surely, it has been indeed getting recognized that many of the modern institutions of war and peace, the immunity of ambassadors, respect for treaties, observation of certain rules in regard to the declaration of war, etc.—were in vogue even in Greece and Rome. And the contemporary text-book writers, while declaring as we have seen, that 1648 is the year I of international law, do make it a point to give a brief historic survey of the Greek, Roman and medieval epochs.

The prejudice against the ancients may be said to have encountered the first serious attack when in 1844 Heffter made use of the Greek and Roman *Gebrauche* (custom) of peace and war in his *Das europäische Völkerrecht*. Schoemann's *Staatsrecht der Griechen* dealt with the Greek institutions of public law (internal and international) while archaeological research in Roman antiquities furnished Osenbrueggen with materials for the war and peace laws of Rome. The same epoch witnessed the results of investigations in medieval international law as embodied in Puetter's *Beiträge zur Völkerrechts-geschichte und wissenschaft* (Leipzig, 1843).

It was at this stage that the first comprehensive work on nearly the entire ancient world made its appearance in Mueller-Jochmus's *Geschichte des Völkerrechts in Alterthum* (Leipzig, 1848). The author's survey comprises China, Judæa, India* Persia, Greece, Rome and the Mohammedan state. In regard to almost each of these peoples the following items are discussed: (1) general constitutional and legal development, (2) law regarding foreigners (what may be described as private international law), (3) law of embassy, (4) law of war, (5) law of conquest, (6) alliance, intervention and neutrality. Rome has special chapters on colony and treaty. The appendix

* The chapter on India is based on *Manu Samhitā* (for which Pauthier's French translation is used), mainly ch. VII. Mueller-Jochmus's general ideas on India are derived from Bohlen's *Das alte Indien* (Koenigsburg, 1830). He is, besides, a student of Hegel's *philosophie der Geschichte* in regard to Indian culture.

deals with the international marine law such as was developed in Cyprus, Greek states, Asia Minor, Carthage, Rhodes and Rome.

The topics as discussed by the author would be equivalent mostly to what is called *Staatsrecht* or *Landesrecht*, i. e. law of the land, and not to international law such as is observed and respected by more than one land. And so far as India is concerned, it may be remarked *en passant* that *Manu Samhita*, the sole authority of the writer, cannot be cited in a history of actual institutions and customs, for it is more a record of ideas, ideals and pious wishes than one of positive objective facts.

The next great work in the line is Laurent's *Histoire du droit des gens et des relations internationales* (1851-1880). The treatise is more a contribution to the history of civilisation than to that of international law. Indeed the book has finally been renamed as *Etudes sur l'histoire de l'humanité*.*

In Pierantoni's *Trattato di diritto internazionale* (Rome, 1881) the epochs down to 1400 A. C. have been dealt with at length and comprise 700 pages. There is a chapter on the Phoenicians. The treatment, although in general relevant to the topics of international law, often goes beyond it and includes such subjects as communication and social intercourse.

Scala's *Staatsvertrage des Altertums* (1893) Nys's *Les origines du droit international* (1899) and Walker's *History of the Law of nations* (1899) belong to the end of the last century. They were followed by Taylor's *Origin and Growth of International Public Law* (London, 1901).

The subject of ancient international law has been continuing to demand the attention of scholars. In 1901 was published at Bonn a specializéd study, *Antikes Völkerrecht*, with special reference to the age of Polybius by Bender. Three books came out in 1907, namely, Raeder's *L'Arbitrage international chez les Hellènes* (Leipzig), Hitzig's *Allgriechische Staatsverträge ueber Rechtshilfe*

(Zurich); and Cybichowsky's *Das Antike Völkerrecht*.

This last brochure deals with the Egyptians, the Israelites, the Babylonians and Assyrians, the Greeks and the Romans. The author's material is derived from two sources: (1) treaty and (2) custom. He has thus been able to keep to the strictly positive side of law.

Cybichowsky's judgment on the ancient world is worth quoting in view of the prevalent sceptical attitudes. "Fragmentary is the information," says he, "about ancient international law that has come down to us, but it does not fail to convince us that the wealth of international legal forms even in those remote times was astonishingly great." He mentions the fact that 1500 years before the Christian era a diplomatic world-language was in use in the sphere of civilized states. This was the Babylonian. He points out also that in the third-sixth century B. C. political conflicts between states were submitted to trial and decision by international arbitration courts, e.g. in Greece.

Bex's *Essai sur l'évolution du droit des gens* (1910) is like Nys's a contribution to the general aspects. Philippson's *International Law and custom of Ancient Greece and Rome* (1911) is, perhaps, the only comprehensive work in English.

Two specialized treatises have come out in 1913. One is Lehmann's *Zum altgriechischen Kriegs- und Beuterecht* (Heidelberg) dealing with the war and booty laws of Greece. The other book deals with the treaties between states in Rome and is called *Imperium Romanum*, Vol. I. *Staatsverträge und Verträge verhältnisse* (Leipzig).

In the light of these recent researches* it will have to be admitted that the general text-books on international law such as are in use in universities have not yet undergone the reconstruction that is due. And in any case the prejudices of scholars and laymen rest on unhistorical foundations

* This historical survey of modern studies in the international law of ancient Europe is based on Friedrich, Rohland, Mueller-Jochmus and Cybichowsky.

* Laurent represents the traditional view when he declares that there was no international law in the ancient world. As the world-monarchy is said to have been the ideal of those days, and might, not right, regulated international relations, an international law, it is alleged, could not possibly grow. Cybichowsky strongly repudiates this judgment of Laurent's (pp. 102-103).

A French author (Belgian?) who has taken special interest in the history of the theory and practice of international law is Nys. *Le Droit de Guerre et les précurseurs de Grotius* (1882) and *Les Origines du droit international* (1899) are some of his well known publications (Paris and Brussels). But these works are out of print.

PANDIT JAGANNATH TARKA-PANCHANAN AND THE DIGEST OF HINDU LAW

BY BRAJENDRANATH BANERJI

THE second half of the Eighteenth Century saw a revolution in India's history. The country changed her masters. But a careful historian can see and clearly distinguish for us the different stages by which this great transition was effected; it was not one simple and single event.

Under Clive there was for Bengal the period of conquest, pure and simple, with just the minimum amount of financial supervision by the English necessary for providing the sinews of war. But the battle of Buxar removed the last threat of foreign invasion, and thereafter began the period of pacification and experiment in administration, to which Clive's second governorship and the tenure of Warren Hastings were devoted. But Hastings did his work so thoroughly that, at the end of his career in India, the British Government was prepared to embark on the planting of laws and institutions in our midst. When Cornwallis appeared on the scene, the age of conquest had passed away and that of legislation had begun. The aim of our British rulers to make their rule durable and beneficent is clearly seen—for the first time—in the activities of Sir William Jones to be described in this paper: the British occupation of India was not meant to be a passing blast.

Sir William Jones, the founder of the Asiatic Society of Bengal, is honoured throughout the scholarly world as the father of Oriental studies. As a judge of the Supreme Court and President of the Asiatic Society of Bengal in one person, he cherished the lofty ambition of becoming the Indian Justinian. He wrote to a friend in 1786:

"My great object, at which I have long been labouring, is to give our country a complete digest of Hindu and Musalman law. I have enabled myself by excessive care to read the oldest Sanskrit law books with the help of a loose Persian paraphrase; and I have begun a translation of Manu into English; the best Arabian law-tract, I translated last year. What I can possibly perform alone, I will by God's blessing perform; and I would write on the subject to the Minister,

Chancellor, the Board of Control, and the Directors, if I were not apprehensive that they who know the world, but do not fully know me, would think that I expected some advantage either of fame or patronage, by purposing to be made the Justinian of India; whereas I am conscious of desiring no advantage, but the pleasure of doing general good."

By his mastery of Sanskrit and Arabic, added to his legal training in England, he was eminently fitted for this work. He therefore took his great task in hand without delay and addressed the following letter to the Governor-General, Lord Cornwallis, in the beginning of 1788, fully describing the nature of the undertaking:

"It has long been my wish to address the Government of the British dominions in India on the administration of justice among the natives of Bengal and Bihar, a subject of equal importance to the appellate jurisdiction of the Supreme Court at Calcutta, where the judges are required by the legislature to decide controversies between Hindu and Muhammadan parties, according to their respective laws of contracts, and of succession to property...Nothing indeed could be more obviously just, than to determine private contests according to those laws, which the parties themselves had ever considered as the rules of their conduct and engagements in civil life; nor could anything be wiser, than, by a legislative act, to assure the Hindu and Musalman subjects of Great Britain, that the private laws which they severally held sacred, and a violation of which they would have thought the most grievous oppression, should not be superseded by a new system of which they could have no knowledge, and which they must have considered as imposed on them by a spirit of rigour and intolerance...The Hindu and Musalman laws are locked up for the most part in two very difficult languages, Sanskrit and Arabic, which few Europeans will ever learn, because neither of them leads to any advantage in worldly pursuits: and if we give judgment only from the opinions of the native lawyers and scholars, we can never be sure, that we have not been deceived by them..."

"If we had a complete digest of Hindu and Muhammadan laws, after the model of Justinian's inestimable pandects, compiled by the most learned of the native lawyers, with an accurate verbal translation of it into English: and if copies of the work were deposited in the proper offices of the Sadar Diwani Adalat, and of the Supreme Court, that they might occasionally be consulted as a standard of justice, we should rarely be at a loss

for principles at least, and rules of law applicable to the cases before us, and should never perhaps be led astray by the pandits or maulavis, who would hardly venture to impose on us, when their imposition might so easily be detected...Our compilation might be completed in a short time, since it would be confined to the laws of contracts and inheritances, which are of the most extensive use in private life, and to which the legislature has limited the decisions of the Supreme Court in causes between native parties: the labour of the work would also be greatly diminished by two compilations already made in Sanskrit and Arabic, which approach nearly in merit and in method, to the digest of Justinian; the first was composed a few centuries ago by a Brahman of this province, named *Raghunandan*;...the second, which the Arabs called the *Indian decisions*, is known here by the title of *Fatawah Alamgiri*, and was compiled by the order of Aurangzib...they will greatly facilitate the compilation of a digest on the laws of inheritance and contracts; and the code, as it is called, of Hindu law, which was compiled at the request of Mr. Hastings, will be useful for the same purpose...Although Mr. Halhed performed his part with fidelity, yet the Persian interpreter had supplied him only with a loose injudicious epitome of the original Sanskrit, in which abstract many essential passages are omitted: though several notes of little consequence are interpolated, from a vain idea of elucidating or improving the text...Since two provinces are immediately under this government, in each of which there are many *customary laws*, it would be proper to employ one pandit of Bengal and another from Bihar; and since there are two Muhammadan sects, who differ in regard to many traditions from their Prophet, and to some decisions of their respective doctors, it might be thought equally proper to engage one maulavi of each sect...

"If the work be thought expedient, the charges of it should be defrayed by the Government, and the salaries paid by their officers...I should then request your Lordship to nominate the pandits and maulavis, to whom I would severally give a plan conformable to the best analysis that I could make: and I should be able, if my health continued firm, to translate every morning, before any other business is begun, as much as they could compile, and the writers copy in the preceding day"...(19 march 1788).*

Lord Cornwallis realized the need of a digest of Hindu and Muhammadan laws for the proper administration of justice to the Indians subject to British rule, and therefore he welcomed the proposal. He replied by telling Sir William Jones that the country was singularly fortunate that a person so eminently qualified for the task as he should, from principles of general benevolence and

public spirit, be engaged in an undertaking, as arduous as it was beneficial.*

On the receipt of this encouraging reply, Sir William communicated to the Government the names of the Hindu and Muhammadan lawyers whom he recommended for employment in compiling a digest of their respective laws, and in making copies of these in the Sanskrit and Persian languages:

"I have made very diligent enquiries for persons eminently qualified to engage in the work and I beg leave to recommend four whom, partly from my own personal knowledge of them, and partly from the information of those, in whose judgement I have perfect confidence, I believe to be men of integrity and learning. Permit me to name, as the pandit for the province, Radhakanta Sharma, a Brahman of distinguished abilities and highly revered by the Hindus in Bengal for his erudition and virtue, (2) as the pandit for Bihar, Sabbur Tewari [another reading, Sarvoru=Sarvar] who formerly attended the Council at Patna, and is universally esteemed in that province as a lawyer of accurate and extensive knowledge, (3) as the Maulavi for the doctrines of the Sunnis Muhammad Kasim, who has applied himself from his earliest youth to the study of jurisprudence, and has acquired very just fame for his proficiency in it, (4) for the doctrines of the Shiah, where the two sects differ (and, where they agree both Maulavis will unite in compiling approved texts) Siraj-ul-haq, who is an excellent scholar, well versed in law and in many branches of philosophy. As writers of Sanskrit and Arabic I cannot recommend (because I do not believe that all Asia could produce) two men better qualified than Mahtab Rai and Haji Abdullah; the first, a native of the Deccan, and the second, born at Medina, but educated at Mecca; both write beautifully and distinctly, and both are competently skilled in the several languages which they undertake to copy." (13 April 1788).†

The Board readily confirmed the selection made by Sir William.** An establishment of pandits and maulavis was immediately appointed by the Government, and Jones got the work started under his superintendence and direction.

Shortly afterwards, Sir William was fortunate enough to come across a Hindu scholar who proved a most valuable acquisition for the prosecution of the undertaking. It was Pandit Jagannath Tarka-panchuan, a native of the village of Tribeni in the Hughli district. A minute of the Governor-General thus describes him:

"The Governor General informs the Board that he has lately conversed with Sir William Jones

* *Public Procdgs.* 19 March 1788, No. 16. This letter has been partly printed in the *Memoirs of the Life, Writings and Correspondence of Sir William Jones* by Lord Teignmouth (1806), ii. 163-178.

* *Public Con.* 19 March 1788, No. 17; *Memoirs of the Life, Writings and Correspondence of Sir William Jones*, ii. 179.

† *Public Proceedings* 14 April 1788, No. 15.

** Letter to Sir William Jones, dated 14th April 1788.—*Public Procdgs.* 14 April 1788, No. 16.

upon the subject of the work which he has undertaken of superintending the compilation of the Digest of Hindu and Muhammadan Law, in the course of which Sir William recommended to him in the strongest manner, the addition of a person named Jagannath Tarka-panchanan to those already employed. This man is much advanced in years, but his opinions learning and abilities are held in the highest veneration and respect by all ranks of people, and the work will derive infinite credit and authority both from the annexation of his name as a compiler, and from his assistance.

The Governor General further informs the Board that Sir William Jones recommended a salary of Rs. 300 per month, to be allowed to Jagannath Tarka-panchanan, and Rs. 100 to his assistants.

Agreed to, and ordered accordingly.

By the end of 1792 Sir William placed before the Board the first fruits of his enquiries in India concerning the Hindu and Muhammadan laws, in the following letter :

"I shall be much obliged if you will present in my name to the Governor General the first fruits of my enquiries in India concerning the laws of the Musalmans and Hindus ; the Arabic original having been printed before the Digest was undertaken, I have printed also the translation and comment at my own expense. † Next summer vacation will, I trust, give me leisure to finish my transcript of the *Dharma-shastra* which I will have the pleasure of transmitting to you. The whole Digest is completed by the pandits very much to my satisfaction and they are all discharged except Sarvari** and Radhakanta, whose assistance I still find necessary in collecting and explaining six large volumes in folio." (6th November, 1792).††

True to his expectations, Sir William submitted to the Government on 9th June 1793*** his manuscript translation of the *Manava Dharma-shastra*, or the Institutes of Hindu Law compiled by Manu, (which was published by the Government in February next). It was his hope that two more vacations would enable him to complete the Digest with an Introductory Discourse.

But it was ordained otherwise. Sir William Jones died on 27th April 1794. By his death the public lost a translation, from his pen, of the Digest which he had gratuitously undertaken as a work of national honour and utility,

and the introductory discourse for which he had prepared curious and ample materials. But his benevolent intentions were not to remain unfulfilled. Actuated by a laudable public spirit and hope of distinction, Mr. H. T. Colebrooke, Judge of the Zila Court of Mirzapur, at the instance of Sir John Shore immediately undertook to complete the English translation of the Digest of Hindu Law on Contracts and Succession, and was able to perform the task in little more than two years (Dec. 1796), for which he was given an honorarium of Rs 15,000 by Government.*

The following translation of the Preface written by the Hindu compilers of the Digest will be of interest to the modern reader :

"Having saluted the Ruler of Gods, the Lord of Beings, and the King of Dangers, Lord of Divine Classes, the Daughter of the King of Mountains, the venerable Sages, and the reverend Authors of Books, I, JAGANNATHA, Son of Rudra, by command of the Protectors of the land, compile this book, intitled, *The Sea of controversial Wares*, perspicuous, diffusive, with its islands and gems, pleasing to the princes and the learned.

"What is my intellect, a crazy boat, compared with the sacred code, that perilous ocean? The favour of the Supreme Ruler is my sole refuge, in traversing that ocean with this crazy vessel.

"The learned, Radhakanta Ganeshprasad, of firm and spotless mind, Rammohan Ramnidhi Ghana-shyama, and Gangadhar, a league of assiduous pupils, must effect the completion of this work, which shall gratify the minds of princes :—of this I have unquestioned certainty.

"Embarking on ships, often do men undaunted traverse the perilous deep, aided by long cables, and impelled by propitious gales.

"Having viewed the title of loans, and the rest as promulged by wise legislators, in codes of laws, and as expounded by former intelligent authors :

"And having meditated their obscure passages with the lessons of venerable teachers, the whole is now delivered by me."†

* *Public Con.* 6 Feby. 1797, No. 19.

† *Memoirs of the Life, Writings and Correspondence of Sir William Jones*, by Lord Teignmouth (1806), ii. 371-72.

"From various digests, and from commentaries on the institutes of law, the present Digest has been compiled: and the venerable author, Jagannatha has added a copious commentary, sometimes indeed pursuing frivolous disquisitions, but always fully explaining the various interpretations of which the text is susceptible.....Among modern digests the most remarkable are the *Vivadarnava-setu*, compiled by order of Mr. Hastings; the *Vivada-sararnava*, compiled at the request of Sir William Jones, by Sarvoru-trivedi, a lawyer of Mithila; and the *Vivada-bhangarnava*, by Jagannatha, which is now translated."—H. T. Colebrooke's Preface to the Digest of Hindu Law on Contracts and Successions.

* *Public Consultation* 22 August 1788, No. 28.

† This was an English version of the Arabic text of the *Sirajiyah*, or Muhammadan Law of Inheritance.

** Sabbur Tewari's salary was fixed at Rs 200 a month.

†† *Public Procdgs.* 9 November 1792, No. 30.

** *Public Procdgs.* 11 June 1793, No. 9.

Hitherto we have said nothing about the great Pandit Jagannath Tarka-panchanan, who did the real work of compiling the Digest of Hindu Law. He was born at Tribeni in 1695, when his father Rudradeb Tarkabagish was aged 66. Jagannath gave promise of genius at an early age and, while yet a lad in his teens, became a remarkable logician. For his unrivalled knowledge of Hindu law he was often consulted by men like Warren Hastings, Shore, and Harington (Second Judge of the Sadar Diwani and Nizamat Adalats). He was held in respect by the highest Hindu nobles of the time, who granted him rent-free lands for his support. His memory was wonderful and many stories are still told of his unfailing accuracy in remembering what he had once heard. He was the author of several books among which *Ramcharit*, a Sanskrit drama, deserves mention. Jagannath adorned the *Sabha* court of Pandits maintained by Maharajah Navakrishna, the Political Banyan of the English East India Company and the founder of the Sovabazar Raj family in Calcutta, whose home was the favourite resort of men of learning. Navakrishna gave a "taluk yielding a decent income and also the cost of erecting his house. The Maharajah had made to the pandita very rich offer, namely, [that] of a zamindari yielding a lakh of Rupees a year, but the pandit declined it on the ground that riches were demoralizing and his descendants, if they were wealthy, would not care for learning and would give themselves up to luxury. A smaller gift he accepted. It was through the Maharajah's influence that he was appointed by Government as the Court Pandit and Compiler of Hindu Law."*

I shall conclude this paper by quoting a petition of Pandit Jagannath Tarka-panchanan to Governor-General Shore which I have found among the Home Department Records of the Government of India. The letter is interesting reading and gives us an idea of the extent to which he shared in the compilation of the Digest of Hindu Law :—

"... That when Mr. Hastings desired your petitioner by Maharajah Rajballabh to digest the Hindu Law, your petitioner was not agreed to do it. Then Mr. Hastings desired Ramgopal Nyayalankar, etc. eleven pandits of Nadia to do it which they completed in three years, and transmitted to England but the Gentlemen thereof on perusing it disapproved because which were not explicitly compiled, since which Mr. Shore infor-

med your petitioner the said disapproving of this digest of the Hindu Law which the said eleven pandits had after great pains completed, also desired your petitioner to do and deliver it to Sir William Jones, Kt. From your petitioner's observation on the continuance of the said eleven pandits' salary after the book is already finished, hoping that your Lordship will also be so favourable to your petitioner as to permit his salary to be continued to him for ever accordingly, on these consideration your petitioner was agreed to do it, and, compiled the book in 800 leaves which costed him an abundance of labour in completing it, which would be duly perceived to your Lordship's wisdom if the book is properly translated. Your petitioner finished and delivered the book to Sir William Jones, Kt. in the month of February last since which the salary, which was allowed by your Lordship to your petitioner is discontinued. In consequence of which your petitioner most submissively begs leave to represent that formerly your petitioner was capable of subsisting himself, family and pupils, etc. and has now no such ability as to find food for himself and a numerous family and likewise on the 22nd August 1788 your Lordship was pleased to honour your petitioner with a beetle meaning to be continued in the Hon'ble Company's service, which induced your petitioner to implore the humanity of your Lordship to be so gracious as to order the salary to be continued to him, that through which he may be enabled to subsist himself and a numerous family in this his old age..."*

The Government of Bengal considered his case favourably and he was granted a pension of Rs. 300 per month to the time of his death, as can be seen from the following :—

"On our Proceedings of the annexed date [11th Jan'y.] a petition is recorded from Jagannath Sharma, the oldest Pandit in Bengal, and a man of great learning and of most respectable character. He represented that although he singly completed the Digest of the Hindu Law, and delivered it to Sir William Jones, his salary was discontinued from the period of the completion of the work, yet the pandits (eleven in number) who, in Mr. Hastings's Government, prepared the first Digest, were still in the enjoyment of the pensions, granted them on that occasion and he solicited a continuance of his allowance for the support of himself and his family.

"In consideration of the very favourable testimonies, we have received, of the petitioner, his great age, and numerous family, we have granted him a pension of Rs. 300 per mensem, but it is not to be continued after his death to his family or descendants."†

Jagannath's unrivalled intellectual powers remained unimpaired to the last day of his life. He passed away in 1806 at the patriarchal age of 111, leaving three sons, Kalidas, Krishnachandra and Ramnidhi. His grandson Ghanashyama kept up the family tradition of Sanskrit learning.

* Public Consultation 11 Jan'y. 1795, No. 11.

† Bengal Public Letter to the Court of Directors, dated Fort William 29th January, 1793, paras 56-57.

* N. N. Ghose's *Memoirs of Maharaja Nubhissen Bahadur*, p. 185.

THE EDUCATION OF INDIA

By POL

THE author has arrived at five conclusions regarding Indian education which may be summarised thus: (1) English education has done far less for Indian culture than for the material and political progress of India. (2) the sympathetic application of critical and scientific methods to Indian life and thought, and the adoption of a "Western" attitude of mind, must precede the fusion of East and West that India's wisest minds desire. (3) Indian personality and religion as a whole will not intimately be affected by any education which is not animated by religion, but if that education is to be progressive, the religion must be more vital than those on which they depend for sanction. (4) Higher education in India depends for warmth and colour, vitality and response to communal aspirations, on the measure of its freedom from the control and direction of any form of Government, whether Indian or alien. But for the better education of the masses, a vigorous initiative must be taken, and a financial policy prescribed, by the Government. (5) English educational work in India will be more deeply appreciated and more fruitful, when it is not associated officially with an alien Government.

The above summary is taken from the introduction, which contains an interesting confession. "I saw an educational bureaucracy at its best. But I was convinced, on my return, that English schools and universities, with all their anomalies and lack of arrangement, possessed the vital spark so sadly lacking in the precise systems of Germany and India. And I felt surprised and sorry that in an official atmosphere, I had grown so very un-English."

This is further elucidated in the chapter on the State Control of Education. The English official in India gradually forgot "how very un-English, and for an Englishman, dangerous and misleading a state controlled system of education can be." The Government Control involves centralisation, uniformity, a rigid insistence on rules and regulations. The ideal Hindu teacher, the guru, is subject to no external control. It is a lofty and inspiring ideal, but an educational official can never be converted into an ideal form. "One has only to try to imagine an English public school or Oxford University completely bureaucratised to realise the withering influence of state control and initiative....The master enmeshed in the net work of our Indian system works with code in hand. For him, there is no unwritten law or tradition. There are 'returns' to be submitted periodically, regulations to be followed, examinations in which a percentage of passes is to be obtained, and an inspector, more

regular in his visitations than famine or plague who, in the course of a few minutes, must be convinced that no rule has been broken and that something practical has been done. It is hard to imagine a Thring, Arnold, or Sanderson thrown up by such a system. It will not produce a Sankara, Kabir or Tagore in India....The man who is noticed is the "window-dresser" well versed in the rules and the personal idiosyncrasies of the inspector, and regarding his pupils as units in a percentage scheme rather than as living personalities". Thus "the system affords no chance of personality coming into play as an educational factor. It is terribly rare to see a real live man at work in an Indian schoolroom." The man who is still in a living ember has to remember that controversial subjects, particularly religion, politics, and social affairs, are debarred. What constitutes the real self must remain outside the school. "The student meanwhile, thinking outside school of little else but politics or religion, is inclined to resent references to such subjects in school, as encroaching on time required for examination subjects, and suspects the teacher who ventures to defend a government measure as a hypocrite and the man who ventures to criticise it as a spy. He is as unconscious as his master of any direct personal contact." The authorities have failed to understand that in education the teacher's personality is the supremely important factor and that system must be subordinated to personality, not vice versa, and secondly, that education is not compartmental, but a living whole. "To any life that is quite clearly based on renunciation and influenced by strong personal feeling, India, and particularly the Indian student, pays real and effective homage." State Control must be restricted to educational defects, but it must not restrict the scope and aim of institutions, and recognition and state aid must depend on the consistency of the institution's aims and methods with the welfare of the State and of the pupils, not on compliance with any code or adoption of any course.

The author, with his long experience of Indian education, has delivered some 'home-truths' which are not usually admitted by the bureaucracy. Here are a few of them: "That our higher schools and colleges prepare for an obviously limited number of 'vocations'.....is due to no fault of the educational authorities, but to the absence of other 'vocations' providing a living for a large number of trained men". ".....the predominance of examinations to which so much attention has been drawn, often by English critics who owe their success in such examinations and to the assiduity with which they have been prepared for them. There is no country which has so far discovered a harmless substitute for this necessary 'evil'." "There had been times not long before

* THE EDUCATION OF INDIA : by Arthur Mylne, C. I. E., Late Director of Public Instruction, Central Provinces, India. Faber & Gwyer, London. 1926. Pp. 306. Price 10-6d.

when inspectors and directors had been warned by police officials or harassed heads of districts of "sinister" organisations for physical training and drill, more zealously and effectively carried out than the sanctioned departmental exercises, and "worth watching" as having perhaps a "political" or "quasi-military" significance...what was more justly assailable was the system which brought higher education into unhealthy contact with the official world and converted school-masters into secret (and remarkably ineffective) agents of the police...the atmosphere was such that any reference to the potential military greatness of India or any insistence on the training of Indians with a view to ensuring the military or naval self-sufficiency of their country would have been regarded with real suspicion."

Regarding the vexed question of students and politics, the author seems to favour the right view that students should not be kept in glass cases but should for their own good be interested practically in political questions. Education must be vital and practical, in touch with all sides of life not least the political side. Racial hatred and morbid chauvinism should at the same time be avoided. "Activity in some form or other a sense of reality, work to which the whole personality can respond, is essential to his, to the students ultimate salvation...when there is no vision the people perish. And the vision inspired by our schools and colleges is not yet so apocalyptic and enthralling as the dream world of politicians."

The political effect of moderate politicians "is now but slight and likely to become slighter." The patriots "appreciate only the materialistic results of science and have never been taught its methods or their significance." The moderates "are without the characteristics that India asks of political leaders to-day, boldness that fears not even ridicule, hatred of caution and compromise a blunt directness that can pass for saintliness and a blind belief in the greatness of Indian life and character. Study independence is not a common product of our colleges. No one is more sensitive to opinion and more ready to follow the majority than the student. This timidity is overcome when love of country passes into hatred of foreigner as when religion approaches fanaticism."

In the author's opinion the political education of the educated classes, as apart from the masses is fairly complete. "Politics have had a long start and in response to a very real demand our institutions have proved not merely capable administrators but men capable of creating, understanding and handling a political situation. A type of leader has emerged competent to mould and use public opinion." "India once left free to its own devices may yet work out politically its own salvation. Some form of enlightened autocracy suited to the needs and circumstances of India may be cogitated." "It would not be safe to predict a death of architects and masons for reconstruction of the citadel [of British rule] when captured. The swarm of bees now roused to aggression by the smoke and din of the intruding West may yet increase the world's supply of sweetness and light. The situation as interpreted by the Indian politician does not as yet call for an exhibition of these qualities. But the methods and aims pursued in our schools and colleges are, calculated, if carried far enough, to produce them."

A really democratic form of Government in the Western sense is impossible without mass education. "The masses of India will become, in the Western sense, politically minded only when a real and pervasive kind of education has completely altered their mental attitude and given them a new outlook on life." "Preoccupied with the difficulties of physical existence, passionately attached to their holdings, they are resentful of interference or oppression but indifferent to any larger issues save religion." "Till the problem of India's illiteracy has been more practically faced it is useless to expect in the masses any widespread substantial change of industrial outlook." "The political training of the masses has hardly begun. In times of economic distress they are clay in the hands of astute politicians, and at other times they are stubborn rock. A population that is mainly, and as regards its women almost wholly illiterate cannot provide an electorate in the Western sense. No politician has as yet faced resolutely the financial sacrifice that the establishment of literacy would involve. But possibly the change in outlook and attitude that education alone can bring may not be an essential condition of the polity that India left to herself will devise."

India's potential wealth is immeasurable, but the masses of the population, left in abysmal ignorance and living in a world centuries behind the modern rationalistic and materialistic economic world, have been an obstacle to every stage of advance. "India, as a whole, is not organised for the production of material wealth. National characteristics and the social system encourage the preservation of traditional ideas rather than the concentration of energy on raising the material standard of living. But the fact that in India the twentieth and first centuries are jostling one another must not blind us to the probability that the twentieth century, in so far as it links up a very small but energetic section of India with a very large and pushing world outside India, will eventually triumph over the first century, represented as it is by masses that are by nature apathetic and waiting to be pushed rather than truculently determined to oppose." That much of the Indian unrest is due to lack of remunerative employment for the educated middle classes and to the pressure on the land of the uneducated masses is a truth so widely recognised that a mere reference to it is sufficient. Nevertheless, there has been some economic progress. "Not only has industrial life been quickened and expanded, there is a substantial increase in the number of Indian directors, directing managers, and business concerns small and great financed by Indians." "It is in the end preoccupation in the political and social questions that prevents educated India from making her full contribution to the economic advance of India...the primrose path of political agitation [is] not only more pleasant but apparently more political than the steep and thorny way of industrial progress."

The whole case for mass education has been well put in the following passage: "...the political, economic, and cultural advance of India depends largely and a type of elementary education that will ensure, within a measurable period of time, a standard of literacy in the industrial and agricultural population similar to that which prevails in the most advanced parts of Europe, and that

will so alter their outlook on life as to enable them to co-operate intelligently with the Government, to assist in the organisation of India for the production of wealth, to derive a higher and more rational kind of enjoyment from their indigenous culture and to connect their culture more closely with ideals of morality and social service. Even those who move uneasily in so rarefied an atmosphere of aims and aspirations are forced to admit that increase in literacy increases the comfort and convenience of the proletariat and makes them easier to control and govern. If it merely protects them from the extortionate subordinates of the Government railway official world and from the wiles of the moneylender it is so much to the good. If it only instils the most rudimentary ideas of hygiene and ensures a larger and more intelligent reading public for the pamphlets of the agricultural and co-operative credit departments it is adding to material happiness. If it exposes the villager to the dishonesty of an unscrupulous press, it gives him also the ability to read both sides of a case and makes him less dependent on and susceptible to the oratory of peripatetic agitators. If it tends to make him discontented with his lot and anxious for clerical and sedentary occupation in towns, such discontent is not so obstructive or unmanageable as the restlessness of illiterate frontier tribes or the fury born of superstitious ignorance that may at any time in any part of India transform a town or village into pandemonium. It is pleasanter and cheaper to mould a literate population by appropriate and intelligent methods of education than to suppress an illiterate mob by machine guns."

In the very able account of the history of mass education in India, the author begins by pointing out the futility of "the fundamentally wrong theory of 'Filtration,' the belief in the gradual awakening of a demand among the illiterate after the literate castes had received higher education" and his conclusions will appear from the following extracts. "No substantial advance will be possible until funds on a very large scale have definitely been secured and earmarked for the purpose, and until responsibility for raising these funds has finally been attached either to the provincial government or to the local bodies or in a fixed proportion to each of these two classes of authority. ...The need for a definite financial policy on which to base steady and determined progress towards universal compulsion cannot be urged too strongly. India is too poor to afford any further extension based solely or mainly on the present wasteful voluntary system. ...The first step towards a financial policy for compulsion must be the acceptance by each provincial government of financial responsibility for a certain minimum of education within each local board area. ...Our general conclusion as regards mass education is that it has reached a stage where wastefulness and sterility can be avoided only by a resolute policy directed towards the steady extension of compulsory education. ...The financial problem is not being squarely faced, and provincial Governments have not assumed the responsibility which few local bodies are prepared to assume."

The chapter dealing with "Education and the Home" is equally full of useful information and equally depressing to platform enthusiasts who are guided more by sentiment than by facts and figures. It is only in the more restricted sphere

of secondary and collegiate education that substantial advance is to be found. In secondary female education, the numbers, though small, represent an increase of 30 percent., the corresponding increase in collegiate female education being 50 per cent. But when we come to primary Education and work in the smaller towns and rural parts we find "apathy in the public, and something like despair in the workers." First among the reasons for the almost desperate condition of mass female education is the difficulty of staff. "The General conditions of Mofussil life and the Indian attitude towards professional unmarried women are such that life for such unmarried women as are available is usually intolerable and often gives rise to scandal, if nothing worse". Then "the Indian parent, if he is to put up with all the inconvenience that women's education after puberty involves, requires very good value for his money.Women's education too must be vocational.It [India] demands accordingly for women everything that men require for their professional life and very much more than men want for a bright and happy home life. And it must be imparted in such a way as to give a woman no taste for anything outside her home and no interest in any man except her husband." What gives cause for alarm is "the excessive physical strain imposed on girls by requiring of them the same number of subjects and the same standard in those subjects as is required of boys. This is particularly disastrous under the climatic and physiological condition that obtain in India". Owing to variety of reasons connected with the habits and customs prevailing in Indian society, the cost of upkeep of elementary girl's schools is excessively heavy, and the results of the present large expenditure are terribly small. The removal of almost all the difficulties that female education has to contend against depends, in the author's opinion, "on a complete change in the attitude of India as a whole towards women. For the complete apathy of all but the educated classes towards women's education the structure of the Hindu and Mahomedan social system is responsible, and it is this structure which makes the educated classes, despite their growing conviction of the need for educated women, such weak and unintelligent supporters of the cause. Marriage customs must be radically reformed as a first condition of advance. ...Progress is impossible, so long as motherhood is accepted before the real fruits of education have begun to ripen. The Hindu and Mahomedan would must have also to adopt a more tolerant and helpful attitude towards the professional women. Widows must no longer be regarded as domestic drudges, and the possibility of useful work outside the house for such widows, or for those who wish to postpone marriage, must be admitted.The additional expense imposed, and embarrassment caused, by the seclusion of girls who have reached puberty is obvious enough." The author is emphatically of opinion that all expenditure of public funds in elementary girl's schools is a sheer waste of money, "and these miserably ineffective schools give constant scope for scandal and bring the cause of education into disrepute. ...Every girl who leaves school at 10, after irregular attendance in badly taught classes, is using money sorely needed elsewhere and giving education a bad name."

Before passing on to the last topic with which

we have to deal, the following passage seems to us to be worth quoting and we hope to draw the attention of our university professors, "without wishing to deprecate the recent substantial increase in emoluments, which has relieved, or should have relieved, academic workers of sordid and distracting worry, one must not over estimate the effect of salaries on university recruitment. In no part of the world, and least of all in India, is it possible or desirable that the material prizes of academic life should rival those of commercial, industrial or bureaucratic life. So long as academic work was regarded mainly as "official", and Government bestowed status and prospects on lecturers and professors, the public reputation of such "officials" suffered from the inferiority of their salary and position to those of revenue or judicial officials. It was unfair and degrading competition. The formation of separate University bodies of academic, not official, status is gradually leading the public to appreciate a lecturer for reasons not connected with salary. Forces have been released that may, in time, restore the ancient sanctity and repute of the guru. And men who hitherto have been driven into politics, business or law, by a wholesome desire to be independent of a too pervasive Government, are now free to devote their energies to University service and an academic life that acknowledges but a small and ever decreasing measure of official control. If this new academic status brings into University life men with the vigour, independence and intellect that characterise the most leading politicians, industrialists and lawyers of India, the cultural future of Indian Universities is secure."

We come now to the cultural aspect of Education, on which the author has dwelt at considerable length in some of the chapters, and they contain some very sound observations, showing wherein the system of Indian education is at fault, and where lies the essential weakness of the Indian character and intelligence. In the chapter on "Resisting Forces in India", the author tries to sum up the forces which give Hinduism and Mahomedanism the strength they possess in influencing and moulding the lives of their votaries. "Just because of its amorphous and protean condition and its absence of any assailable doctrines Hinduism was a dangerous and elusive enemy "as the air was invulnerable." A man who will "believe" anything, but will continue in spite of any such belief to do only what custom and the pressure of family or community require him to do, must be attacked for more warily and persistently than the man whose life and actions defend essentially on belief capable of accurate definition and are, therefore, open to concentrated assault, or than the man who is prepared to believe nothing. Hinduism in fact has defied summary treatment with the elusive mysteriousness of the Cheshire cat...Hinduism, unlike the barbarian religions, had learned by the experience of ages how to deal with disruptive forces and the attacks of enemies from without and reformers from within. It had survived a Buddha within its fold, an Aurangzebe without. Its survival was due to its amazing capacity for adaptation to circumstances, its power of absorbing what was life-giving, of modifying what was non-essential, and of rejecting everything that would

have weakened the foundations of its social system. Such a living organism was quite capable of absorbing western ideas and information without surrendering its essential characteristics. To the radical nothing is more baffling than a plastic conservatism. The Brahmin of 1800 was as different from the Brahmin of Asoka's time as he is from the Brahmin of today. In spite of, or perhaps because of, this, he remains a Brahmin. The East, and particularly the Hindu portion of it, is not "unchanging." For it is still alive and owes its life to its capacity for change...[caste] is conservative but plastic, stiffened by any opposition from without, but constantly being modified by pressure within. New castes are constantly being formed and caste rules are constantly being adapted."

"The strength of Islam lies in its combination of a short and simple creed that makes little demand on the intellect with a definite ritual that constantly manifests the creed in the outward life of the believer and becomes inextricably inter-woven with the routine of his daily life. Its strength further lies in the fact that it is definitely and explicitly a proselytising faith, not merely, within geographical limits, absorbent and catholic like Hinduism, but professedly aggressive like Buddhism and Christianity. The conversion of unbelievers is raised to the rank of a sacred duty. In accordance with the Koran, Islam has always relied on peaceful penetration as well as on the sword. Eastern Bengal and South India, where the temporal power of the Mahomedans has been weakest, are full of converts from Hinduism, and such conversion is by no means a thing of the past. And its attitude towards mission schools has naturally been more suspicious than that of the Hindus. Secure in his family life the Hindu was able not only to tolerate but even enjoy instruction in a creed in no way antagonistic to his intellectual outlook and sentiments. The personality of Christ gave him much that enriched and sweetened his life without destroying its foundations. The Mahomedan found in this creed a direct challenge to the teaching that underlay his life and grasped the full and militant significance of the mission school's aim."

The Hindu religion centres in the home, and the entire social system is bound up with it. No force works more strongly against western culture and civilization than that of the uneducated women of India. A junior member may be an expert in English literature and possessed of scientific or philosophic lore that demonstrates the futility of every religious rite and ceremony of the home. But he must take his orders in the home from his grandfather who can or will read nothing but the Ramayana and from a grandmother whose chief happiness consists in the daily investiture of Ganesh with a dab of vermillion. The rights of an individual member as apart from those of the household are not recognised. The ideas which dominate the occupational life of the clerk or government servant have no validity in the home." The importance of family life was underrated when only boys were begun to be educated in western learning, and it was established beyond doubt that there was no justification for the belief that education outside family and on lines completely different from those of the home training would affect the character and whole life of the Hindu.

This brings us to the possibility of the co-existence of two worlds, the real world of absolute values in which the communal life proceeds undisturbed, and the occupational world where ideas possessed of only relative value move indeed over the face of the waters, but ripple its surface without penetrating its depth. Educated India will make the best of both worlds, that from which it draws its means of livelihood and that from which it draws what really makes life worth living. The political functions of a self-governing dominion, India can gradually learn, but "it is when we take stock of India's moral and spiritual capital her scheme of absolute values, her social and ethical traditions and ideas, with which her 'well-being' in its truest sense is associated, that we realise how essentially different it is from the corresponding world of absolute values which comprehends in a living unity the Self-governing Dominions and the Mother Country."

We are dealing here with absolute values, with what is worth doing for its own sake as opposed to what is done for some ulterior object. Education aims not only at enabling men to live but at helping them to live well, that is, happily. "If we follow the clerk home from his office and watch his employment of his leisure, his search after happiness in his family or communal life, we shall find the Oriental, not the Occidental. It is not merely a change from professional attire into the loin-cloth of domestic life. Practically every thing is shed that has been acquired at such cost from school and college and contact with the West. Western methods may be employed for intensifying or facilitating the pleasures of the East. But oriental methods are never employed for the attainment of happiness according to western ideas. "Our general contention has been that, educationally, we have not yet made any substantial contribution to India's scheme of real values. When the educated Indian is most himself, and in the domestic or communal enjoyment of his leisure, he shows the least trace of what our schools and colleges have given him. Economically, professionally and politically he is to a large extent what we, not altogether consciously, have made him. [But] we have not had time, for the most part we have not had the desire, to make him at ease or at home in the western world. We have sent him back, dissatisfied, to his own world, which he enjoys the more keenly because of its contrast with the unassimilated West, but which he is unable to rationalise, or bring into healthy contact with his economic or professional life, and with the outside world to which he is economically and politically bound." "Government education has not captured the out works of Islam. Hinduism has no dogmas to be disturbed and can afford to laugh at 'infidelity.' Its social system and caste life with all its obligations stand unshaken. The Indian student is no reckless individualist, — in thought and fancy he may be free. In conduct he remains socially and domestically tied. He is the slave of public opinion in his college, caste and family and follows the most cogent crowd We have conveyed ideas and ideals and which there is in the mass a sentimental reaction. But we have not given the individual the driving power to apply these ideas in the face of opposition, or to force a channel for his emotions through the mudheaps of prejudice and ignorance with which the social system

surrounds the intelligentsia Meanwhile we find an acceptance of insincerity which, morally quite as much as intellectually, is disastrous. The most eloquent at social reform conferences have allowed their infant daughters to be married, refused marriage to childwidows, and voted against proposals for raising the age of consent. Those who have thundered against class and race distinctions have supported locally the exclusion of outcasts from village school and well. In all this there is no wilful hypocrisy. On the platform they enunciate in all sincerity sentiments that are a real part of their educational apparatus and professional life. But in their conduct they are obeying forces that lie outside their professional life and sway their whole personality."

The writer's opinion of the recent religious reform movements in Hinduism deserves mention in this connection. "...It would be a mistake to suppose that the recent reform movements which have been associated with Indian religions have resulted from, or been accompanied by, a critical study of those religions, or that they ensure the moral and spiritual progress of India on traditional and evolutionary lines. It would not be unfair to say that they have arisen out of a desire to emulate the work of Christian missions and are inspired, partly by something of the spirit of Christ, and partly by a purely emotional and uncritical love of what is Indian and hatred of all that savours of the West. On their higher side they represent a practical mysticism, fruitful of good works, which is found in the saints of all religions and is specially characteristic of Christianity. On the lower side they represent a reactionary movement towards the popular cults of India, and a desire to use these cults for the expulsion of a too aggressive West rather than to establish any positive scheme of social service....The result is that strange admixture of lofty mysticism and high ideals with demoralising subservience to popular prejudice which puzzle so many observers of these religious reform movements."

It is recognised now that the personality of India can find complete and joyful expression only in a life consistent with her spiritual and social traditions and heritage. "What India wants is standardization of what gives real value to life, right conceptions of the good, the true, and the beautiful, to sweeten and vitalise the atmosphere of public life. This can be achieved only if Universities help India to establish rational, not merely emotional contact with her past, and to create standards, of truth and beauty from intelligent and sympathetic study of her past and present, illuminated by western methods, and stimulated by Western ideas." The Hindu character is deficient in conative force, almost abnormally developed on the emotional side and intellectually alert to follow a line of thought to its logical conclusion, but strangely unable to criticise the product of its thought or to bring it into line with facts. A reluctance to identify God with morality, and a catholicity that fails to distinguish what is socially useful from what is socially obstructive, or what is intellectually true from what is false, is another characteristic of the Hindu mind.

What then is the remedy? In the author's opinion, it lies in the simultaneous development of critical spirit and conative force, and the rooting of Indian culture on the study of the Indian classics, so that our schools and colleges may no

longer remain grey and colourless, leading to a livelihood, but not to joy or happiness. The intelligent study and reformation of his own culture, the constructive combination of eastern aims with western methods, to make himself not only culturally felt, but also culturally progressive and useful,—these are the ways in which improvement must be wrought. And with all this it must be remembered that a nation's attitude towards whatever makes for happiness and enjoyment of domestic and social life depends largely on the attitude of its woman towards those things. What India requires from England is men able to give it not only the results but the methods of western science and to stimulate to apply those methods and the evolutionary principle to its own culture. "An understanding of the way in which their civilization had grown would have induced respect for its antiquity as well as the critical power to see its defects and the will to remove them. Instead of an emotional impulse towards the West followed by an equally emotional reaction eastwards, we should have had from the start a critical but reverent attitude towards the East."

This brings us to the last point suggested by the author's choice of remedies. "Between the Islamic and Hindu worlds is a deep gulf. Will not devotion to oriental studies deepen this gulf and intensify the antagonism?" To this the author's reply is "Theoretically, the educated Indian of to-day knows something of the growth of religious toleration in England, and its fundamental connection with the political development of that country. But theory will never pass into practice, until the applicability of these western ideas to Eastern life has been emphasised by a more pervasive and intelligent study of Oriental ideas and institutions. So long as rational inquiry is confined to western subjects and the spiritual life of India is veiled by an emotional haze, a narrow and intolerant sectarianism will continue to devastate India. The recent establishment of the Benares and Aligarh Universities, in so far as they aim at critical investigation of the spiritual and social foundations of the Hindu and Islamic world is a crusade against sectarianism, not a proof or intensification of it. The world of learning recognises no barriers of race or religion. It was high time for the inclusion of Hindu and Islamic culture in that comprehensive world, and for the first stage in the conversion of fanatics into scholars. It is essentially the uneducated masses that are lashed into destructive fury by cowkilling and temple-processions. Those who have never tried to apply to

the world from which this fanaticism grows the ideas that western education has given them have failed, in spite of conscientious endeavours, to devise any means for checking its growth. It is time for those who have realised, by study, the best and the worst elements in Hinduism and Islam, and the process of their growth, to enter on the task of healing and reconciliation. It would be a bad day for India if Hinduism and Islam ever became culturally indistinguishable. Many of the distinctive features of each system are indispensable to India. History reminds us that national and political unity is consistent with the retention and even intensification of several distinctive forms of culture [e.g., to summarise the author's illustrations, the catholic south of Germany, Belgium, Irish Free State, Canada, Transvaal... There will be room within a politically united India for seekers after happiness along very diverse paths, when mosque and temple are illuminated by the torch of learning.]

We now bring our review to a close. We have tried to point out that the author has very rightly and consistently emphasised the need for sympathetic and determined study and development of Indian forms of culture in order that the Indian mind, by a rational and harmonious synthesis of eastern and western cultures, and by the application of western critical and evolutionary methods to Eastern cultures, may get rid of the dualism and unreality that devastates their mental and moral life and get back their joy in life, and evolve a rational basis for progressive self-realization, such a rational synthesis was on the point of being evolved in the reign of Akbar, when Abul Fazal, who was steeped in the spirit of Hindu and Moslem cultures, could write in the following beautiful strain his Hymn to God:

"O God, in every temple I see those who see thee, and in every tongue that is spoken, thou art praised.

Polytheism and Islam grope after thee.

Every religion says, 'Thou art one, without equal!'

Be it mosque, men murmur holy prayer; or church, the bell's ring, for love of thee; A while I frequent the Christian cloister, anon the mosque;

But the only I seek from fane to fane.

Thine elect know naught of heresy or orthodoxy, whereof neither stands behind the screen of thy truth.

Heresy to the heretic, dogma to the orthodox, But thee dust of the rosepetal belongs to the heart of the perfume-seller"

"DISCOVERY OF NERVOUS REFLEX-ARC IN PLANTS

TWO REVIEWS OF SIR J. C. BOSE'S RESEARCHES

I

The Nervous Mechanism of Plants just published by Longmans, marks a further stage in the development of the author's physiological researches. He here brings together the main results of his previous investigations on the irritability of plants,

as set forth in his earlier works, such as *Plant Response* (1906), *Comparative Electro-Physiology*, (1907), *Researches on the Irritability of Plants* (1913) and more particularly in the four volumes of the *Transactions of the Bose Research Institute* (Calcutta 1918-21), and adds to them a number of new observations.

The present work * opens with a discussion of the fundamental and much debated question as to the nature of the transmission of impulse in the "sensitive" plants, more especially *Mimosa Pudica*. In Chaps. II & III, the author marshals his evidence against the validity of the prevalent mechanical or physical theories, and in favour of the view that the transmission is a physiological process, and that the impulse transmitted is not a hydraulic disturbance but is a protoplasmic excitation. The theories which he controverts are the hydro-mechanical theory of Pfeffer and Haberlandt, and the more recent transpiration-current theory of Ricca.

The hydro-mechanical theory is based on the observation that injury to the stem of *Mimosa* is only followed by fall of the leaf when there has been made a cut sufficiently deep to penetrate the vascular tissue, causing the escape of a drop of liquid. This escape of water is supposed to produce a hydraulic disturbance transmitted to the sensitive pulvinus, the mechanical disturbance thus produced causing the fall of the leaf. The author points out that the employment of violent stimulus caused by wound introduces numerous errors, and that stimulation can be effected without making any wound or causing an escape of sap, so that no hydraulic disturbance is induced.

The transpiration-current theory is based on the observation that an impulse can travel from one piece of stem of *Mimosa* to another piece with which it is connected by a tube filled with water. The theory is that some stimulating substance is produced in the wood when it is injured, and entering the transpiration current, is conveyed to the leaf which it stimulates to movement. In contradiction to Ricca's experiments, the Japanese plant physiologist Koketsu found no transmission across the water gap. The author has carried out numerous and carefully conducted experiments on the subject, which prove that there is no such transmission. He then takes up the question of the velocity of transmission, and points out that on this theory, the velocity of transmission of excitation must be the same as that of the transpiration-current; but this is not found to be the case; for while the velocity of the transpiration-current is about 18.5 cm per minute, the velocity of transmission of excitation may be as high as 2,400 cm. Again, the direction of the transpiration-current is normally upwards, whereas impulse travels both upwards and downwards.

In Chapt. IV, is given the positive evidence on which the author has arrived at the conclusion that transmission in plant is excitatory: it is briefly that he has found it to be affected in the same manner as is the transmission in animal nerve, by various forms of experimental treatment. It is shown that the polar action of a constant electric current elicits the same response in both plant and animal: when the current is feeble, stimulation occurs only on Kathode-make: with a stronger current, it occurs on Kathode-make and on Anode-break. The matter is further developed in Chap. VII, where experiments are described, showing that the velocity of transmission, in both *Mimosa* and animal nerve, is increased within limits, by a rise of temperature and diminished by

a fall. Further that, in both alike, transmission may be temporarily or permanently arrested by some "physiological block": for instance, by local cooling of a part of the structure through which the impulse has to travel, or by passing through it a constant electric current (electrotonic block) or by treating it with some poisonous solution. Again, it is shown in Chap. V that over-stimulation of a highly excitable specimen of *Mimosa* induces depression in the velocity of transmission, that is, "fatigue"; and conversely, that a strong stimulus applied to a sluggish specimen raises the velocity, that is "facilitation" or "Bahnung." All these phenomena prove the identity of the physiological reactions of animal nerve and of the corresponding conducting tissue in the plant.

This identity is strikingly shown in Chapter XII, by the author's discovery of the effect of homodromous and heterodromous currents on the velocity of transmission; when the direction of the constant current in the conducting tissue of the plant coincides with that in which the impulse is travelling (homodromous) the velocity of the impulse is diminished; when the direction of the constant current is opposed to that in which the impulse is travelling (heterodromous) then the velocity of the impulse is increased. He discovers similar effects in the nerve of the frog.

The question as to what is the conducting tissue in the plant is dealt with in Chaps. IV and X. By means of the Electric Probe, originally devised by the author in 1919 for the detection of the geoperceptive layer in stems, he localises transmission, not in the wood as Pfeffer and others have held, but in the bast (phloem) as Haberlandt suggested; not in the sieve tubes but in the tubular cells of the phloem. When the Probe, penetrating the external tissues of the petiole of *Mimosa*, reached the bast-tissue, the connected galvanometer indicated the electric variation characteristic of the passage of impulse: and not only did the external bast give this reaction, but also a strand of tissue, consisting of the same tubular cells, on the inner side of the wood of the vascular bundle, which the author terms "internal phloem." In Chap. V, the author draws attention in connection with experiments on "fatigue" and "Bahnung" and on irreciprocal and preferential conduction, i.e., the share in these phenomena taken by the synaptic membranes in animal nerve, and attributes a similar share in the case of plants to the transverse septa of the conducting cells of the bast, which he terms "synapsoidal membranes."

Having thus established on a broad basis the fundamental propositions that, in *Mimosa*, the impulse generated by stimulation is excitatory, as in animal nerve, and that it travels in certain definite cells in the bast of the vascular bundle, the author proceeds to remind the reader that, as he showed long ago in his book "*Response in the Living and Non-Living*" (1902), irritability is not limited to "sensitive" plants but is also manifested by ordinary plants, and by all parts of them. They give the same electrical response to stimulation as do the sensitives, and the response varies in the same way under various experimental treatment. He strikingly illustrates this by recalling in chap. XI his experiments with the "nerves" of Ferns (1907). He had been able to isolate from the petioles of Ferns, sufficiently long lengths of vascular tissue for the purpose. Comparative experiments with these and with the nerves of the Frog, showed that

* *The Nervous Mechanism of Plants*: by Sir J. C. Bose, F. R. S.

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the reactions to tetanisation and to the action of chemical stimulants were identical. It is, therefore, justifiable to apply the term "nerve" to the tissue conducting excitation in the body of the plant, and the term "nervous impulse" to the excitation as it travels.

In Chapters VIII, IX, and X, an analysis of the response to stimulation is effected; the analysis, that is, of the electric response common to all plants, and of the mechanical response peculiar to "sensitives." It is demonstrated that when the stimulus is strong and direct, the only perceptible response is the electric negative variation and the fall of the leaf in *Mimosa*; the response is, then, negative and monophasic. When, however, the stimulus is weaker and is indirect, that is, applied at a distance from the responding region, there is first a positive electric variation followed by a more marked negative, and in *Mimosa* the leaf first moves upwards and then falls; the response is now diphasic, positive followed by negative. The nature of the response is largely dependent upon the tonicity or irritability of the tissue: when it is in a sub-tonic condition, the response may be only positive.

The final Chapters are devoted to the special investigation of the nervous properties of the leaf of *Mimosa*. In Chap. XIV, the author restates his views of the physiological complexity of the pulvinus of the leaf of *Mimosa*, originally prepared in *Trans. Bose Research Institute* (Vol. III, 1920) and in *Physiology of the Ascent of Sap*, 1923. He regards the pulvinus as consisting of four quadrants, each containing a vascular bundle, each of which is in such relation to one of the four sub-petioles bearing the leaflets that stimulation of that sub-petiole, by light for instance, causes the corresponding quadrant to initiate a movement of the leaf as a whole, up or down or torsional; the sub-petiole with its leaflets is the receptor, the associated quadrant of the pulvinus is the effector. The uppermost quadrant effects the upward movement of the leaf, the lowermost the downward movement, the two lateral quadrants effect the anticlockwise or clockwise torsional movements. It is in this way as explained in Chap. XIV, that the diheliotropic adjustment of the leaf is maintained.

A very important advance is made in the demonstration that moderately strong stimulation of one of the sub-petioles causes an afferent or sensory impulse which reaching the centre is reflected along a new path outwards as an effluent or motor impulse, thus constituting a reflex arc. It is further shown that the external phloem is the sensory and the internal phloem is the motor nerve. The velocity of the motor impulse is about 7 times greater than that of the sensory.

The study of the time relation of these reflexes showed that there was a definite interval of several seconds between the arrival of the sensory impulse at the pulvinus and the departure from it of the motor impulse. This is the "lost time" in the reflex; that is, the time occupied by the transition of the impulse from the afferent to the effluent nerve in the pulvinus, which indicates that there is a resistance to be overcome. These conditions are known to exist in the nerve centres of animals, as also the fact that the resistance can be reduced by the action of strychnine. It was found that strychnine has the same effect upon the pulvinus of *Mimosa*; on

treatment with a dilute solution of the drug, the "lost time" was shortened and finally abolished, showing that the resistance had been gradually overcome. Too long or too strong an application gives rise eventually to an increase of the "lost time", and finally to abolition of all reaction. This completes the demonstration of the reflex mechanism of the leaf of *Mimosa*.

S. H. Vines.

II.

Among the distinguished hosts of Geneva who participated in the conferences of the international Congress for Intellectual Co-operation, Botany, that most captivating of sciences, was represented by Sir Jagadis Bose, the learned physicist and physiologist of Calcutta.

About a quarter of a century ago having been invited by Vines, the great Oxford plant-physiologist, to attend one of the lectures of the London Linnean Society, I was privileged to hear that evening a young Hindu speak on a fascinating subject, i. e., the analogy which he had discovered between the response of plants and animals to excitation. He even showed that metals themselves were capable of stimulation. What made that conference particularly sensational was the marvellous methods of experimentation and the automatic records which the plants were made to give of their reactions. At that time, the sensitiveness of plants and the transmission of excitation was little known. But since those demonstrations, the physiology of plant functions has progressed enormously. Simple explanations like that of hydrostatic variation in the method of transmission of excitation have had to be abandoned. Gradually we have come to realise that the excitations of plants are at least as active as those of animals; these, our inferior dumb brothers, though seemingly deaf to outside sounds, receive without telling us so, a number of impressions from their surroundings. These they register unperceived by us, retaining within themselves memories like their superior brothers, the animals, who appear to be the only really sensitive beings because of their more obvious motility.

It is to this mysterious problem of plant reflexes that Bose, with a perseverance rare in scientific history, has consecrated an entire lifetime of patient research, inventing every time a new apparatus, capable of manifesting the secret reactions of the sensitive protoplasm. The active Director of the Scientific Institute at Calcutta, Bose Research Institute, he has succeeded in gathering round him disciples who are also collaborators, in inspiring them with a passion to seek and discover Truth. There are no secrets so well hidden that science sooner or later cannot discover them. All science is occultism; we discuss atoms and electrons which we have not seen, yet their objective reality is more certain than that of many more obvious things. In his recent book on the *Nervous Mechanism of Plants*, Bose shows that the plant-reflex does not differ from that of the animal, and that by use of electrical methods, this analogy can be demonstrated even down to the minutest detail. It is because of this that Bose is able to talk about "nerves" of plants. By a series of critical experiments, he disproves Pfeffer's theory in connection with hydrostatic variation; he proves it

to be physiological and gives it a more biological significance than that of the nervous influx. No one has been able to elucidate the question of interior excitation more than he. To do this, the ingenuity and precision of the physicist had to find embodiment in the physiologist. Whatever advances may be in store for the future, his discovery of the nature of the transmitting apparatus, and his experimental demonstration of the nature of the sensitive layer and its response to excitation will remain. The technique which at first seems so complicated, but which like all good methods, is really extremely simple, has conquered a new field of investigation for science. These methods have recently enabled him to solve in a novel way the problem of the circulation of sap in plants, a problem which ever since the memorable researches of Hales in the 18th century,

has thwarted the ingenuity of all men of science. Bose has discovered that around what we call the conducting system, there is a layer of active living cells, of which he has succeeded in recording the rhythmical pulsations, and which he compares with the beat of our own heart. It is due to the rhythmic contractions of these particular cells that we must attribute the essential role in the circulation of sap.

The "nerves" and the "heart" in plants may appear to some Western man of science as distant analogies, but the penetrating mind of the Indian savant, ridding itself of non-essentials, is able to see beneath deceptive appearances, the unity of the phenomenon of life and the brotherhood of all living beings.

R. CHODAT.

THE LANGUAGES OF THE WORLD

(A REVIEW)

By DR. SUNITI KUMAR CHATTERJEE, M.A., D. LITT. (LONDON)

A book like this has been a desideratum for quite a long time, and it is a matter for congratulation that the most eminent philologists of France should have collaborated to supply the much needed work, under the direction of two of her most distinguished linguistic scholars and through the auspices of the *Société de Linguistique* of Paris. The best that the intellect of France can give us in this matter is now before us in one parcel, as it were, in this volume: and we could hardly wish for any thing better in this line. There was no book in any European language which could be said to have taken in at such a broad sweep the survey of the languages of the world, and indicated the present-day state of our knowledge about the more important problems which form the subject matter of Linguistics in its various branches—particularly structural and comparative aspects of the study.

The Germans were the founders of the modern science of Linguistics and comparative philology, and something like an attempt at describing the languages of the world (with specimens in the shape of versions of the Lord's Prayer) was made early in the last century by J.C. Adelung, J.S. Vater and W. von Humboldt in the *Mithridates* (4 vols., Berlin, 1806-1807). After that, Friedrich Muller's *Grundriss der Sprachwissenschaft* (4 vols., Vienna

1876-1888 formed the only great work conceived on an encyclopaedic plan giving descriptions of the various language families of the world with abstract grammars and specimen texts of languages representing these various families. Muller's work forks quite a store house of descriptive information about the languages of the world. But the work is now out of print, and the classification followed in it is antiquated, and not acceptable to modern science. Muller classified the languages according to the races speaking them—as Languages of the Caucasian races, Languages of the Mongolian races etc.—a principle which is in itself faulty, as race and language are distinct things and Muller's plan consequently led him to treat the Aryan speech of Ceylon—Sinhalese—under the languages of the Dravidian peoples, and not under Indo.—European or Aryan. F. N. Finck published in 1909 (in B. C. Teubner's well-known series *Aus Natur und Geisteswelt*) a little manual, *Die Sprachstämme des Erdkreises*, in which a detailed resume and list of the current languages is given, group by group, more or less on the lines of Muller. This is a useful little book, but it does not proceed to describe the languages, nor attempt to indicate the characteristics of the various families, nor to discuss the question of their mutual affinities or connexions. For an ensemble view of the whole field of the language, students had to be content with the necessarily meagre information given in the more popular handbooks on Philology, or to go to volumes dealing in detail with special families of languages, and prepare their notes therefrom.

The study of language has now become such a vast and detailed field of investigation that ordinarily

* *Les Langues du Monde*, par un Groupe de Linguistes, sous la direction de A. Meillet et Marcel Cohen : 811 pages, avec 18 cartes linguistiques : Collection Linguistique publiée par la Société de Linguistique de Paris, No. XVI : Paris : Librairie ancienne Honore Champion, 5 Quai Malaquais (VI), 1924 : 95 frs.

it is exceedingly difficult for the same scholar to specialise in more than one family of speech, although it is not uncommon to find men of remarkable powers who are equally at home in the languages and linguistics of two or more families—like Indo-European (Sanskrit and Greek), Semitic (Arabic or Hebrew) and Tibeto-Chinese (Tibetan and Chinese). The students of linguistics at the present day, however, who will specialise in one language family only, must know something of the others—their extent, their character, their past history,—in order to make his intensive study have that wide background of knowledge of the broad facts of linguistics which is indispensable to set off everything in its proper perspective. And for such students the work under review is a real boon.

The collaboration among the scholars of France in producing this book, each perfectly at home in his own terrain, has been a most happy one. Prof. Meillet writes the General Introduction in his usual clear and illuminating style. For their treatment, the languages have been classified into families. This genealogical classification (and not the obsolete 'morphological' one into isolating, agglutinative and flexional groups, or the classification by the race or physical characteristics by the speakers) is the only one which has any value, founded as it is on the history of the languages. Prof. Meillet discusses the principle underlying the conception of *families of languages* based on their relationship through derivation from a common source, and leading to the supposition of hypothetical source speeches which exist no longer. The difficulties of arriving at precise results while discussing the history of languages, through lack of evidence and through our not knowing the forces which have determined the transformation of a given speech in the course of generations, are then touched upon. The great fact of cultural influence altering the 'face' of a language (if such a term could be used) by altering its vocabulary with new words is then discussed. But it is in the morphological structure of the language (including its syntax), which, in spite of innovations, always retains (especially in its obsolete or archaic forms) the original condition of the source language, that its relationship is to be sought.

Prof. Meillet then speaks of the spread of one great language over a wide area. This is an easily comprehensible fact. But the mixture of peoples leading to a mix-up of their languages, in vocabulary and in morphemes, bring in other complications which, in the absence of full and precise historical data, refuse to disentangle themselves and to allow us to see the true connexion among the speeches of particular area (as for instance in the case of the languages of Asia Minor in ancient times). Further, insufficiency of material, especially with regard to detailed structural study, prevents us from forming a clear perception of the affinities of the little dialects of many backward races, e. g. of Africa, America and Australia. In this way, we can say nothing, or next to nothing, regarding the classification or antecedents of a great many of these savage languages, and of some ancient forms of speech. A few great families of speech, however, have been established—the Indo-European, the Semitic, the Ural, the Austro-Asiatic, the Bantu, and the rest. It is a matter for mere speculation whether these great linguistic

families 'are in their base connected with each other, or with the ancient languages like Lycian, Carian etc., which have died out leaving no descendant. Grammatical continuity is an essential thing in the development of language, and attempts to prove a connexion between such widely divergent families of speech, differing in a most striking manner in their sound system as well as their morphology and syntax, e.g. the Indo-European and the Hamito-Semitic or the Caucasian, are bound to remain futile. And with stronger reason, says Prof. Meillet, it is convenient to leave untouched the question of the unity of the origin of human speech, and still more the question of origin of language itself.

Speech is a fundamental human characteristic; and side by side with this fact, another noteworthy thing is that the number of families to which languages could be relegated are comparatively few. The number of different, original languages which later developed into various families of speech, was a very limited one at an early epoch in human history. Thus in the place of the living Indo-European languages extending from Assam to Iceland, numbering several score, there was one single Primitive Indo-European speech; and similarly one Primitive Dravidian instead of the score of Dravidian languages and dialects. But there may have been other families, or rather, distinct speeches, in very early times, which died out without leaving any modern representative. We have the evidence of speeches like the Elamite and Etruscan, which are not represented by any modern form to-day: we are enabled to know that some of these once existed only through the fortunate circumstance of a few inscriptions. Undoubtedly there were many more languages, now irrevocably lost, the very memory of which does not exist because they were not recorded howsoever scantily, even by the mention of their names. And living languages which are now isolated, refusing to be included in a particular family, may be the sole representatives of a bigger family, which have been preserved for us by chance while their congeners are extinct.

After some general observations like the above which is a frank acknowledgement on behalf of Linguistics of the present state of its *ignorance*. Prof. Meillet defines some of the terms used in Linguistics, like *language*, *dialect*, *speech*, *patois*, *special language*, *slang*. Prof. Meillet finishes his very suggestive Introduction by once more reminding us of our lack of materials for the past age, preventing us from forming a perfect classification of languages and a perfect study of their history embracing all details. The method of research in establishing the comparative Grammar of the Indo-European languages remains the model for enquiries in other group. A great deal remains to be done, in fact much more than what has actually been achieved; and the present work, Prof. Meillet says, is more a programme of researches to be undertaken than a summing up of results arrived at.

With this note of scholarly modesty drawing our attention more to the vastness of the field unexplored rather than confining it to portion brought under the control of the science, the admirable Introduction of Prof. Meillet closes.

Accounts of the various language families and information about the languages now or formerly current then follow.

First of all, Prof. J. Vendryes of the University of Paris, well known as the author of the work on *Language* in the French series of monographs of culture and history *L'Evolution de l'Humanité*, besides of more technical work on Celtic (old Irish) and other branches of Indo-European, describes the Indo-European languages, which form the most important language group of the world (pp. 19-79). Short accounts of the various branches of the Indo-European family follow some general observations on the characteristics of Indo-European. Sixty pages are hardly adequate to do full justice to this great family of speech, and the author has been forced to compress his treatment to the merest outline. This has also had to be the case of most of the other families. The great Modern Indo-Aryan languages, and these of the Romanic or Germanic groups, for instance, had to be dismissed by mere mention of name: there is no scope for dilating on well-known facts in a work of this nature. But considering the extent of the subject, this section on Indo-European is a model of brevity and lucidity. An apparent oversight has come to our notice; the date of the Gimir Inscription of Rudradaman should be 150 A.D. instead of B. C.

Semitic has been the great rival of Indo-European, and Prof. Marcel Cohen's sketch of the Hamito-Semitic Family, including Semitic, Egyptian Lybico-Berber and the Kushite speeches, comes next. A comparative grammar of Semitic and the other groups which are in the habit of being lumped together as *Hamitic* speeches, has not yet been done, although in comparative grammars of the Semitic speeches, an Egyptian or a Berber form may be found to be given here and there for comparison. In spite of many difference however a relationship among these groups can be very well assumed from great resemblances in their sound-systems as well as from some morphological agreements. Professor Cohen then notices briefly some of these common traits of the Semitic and the Hamitic groups (pp. 84-91). The languages of the Semitic group and of the groups of Hamitic are then enumerated and commented upon as to their history and importance. The gradual encroachment of Arabic into the domain of its sister Semitic speeches, most of which have given place to it in Asia, and into the domains of Hamitic in Africa, already making it extinct in Egypt and Libya and hemming it in more and more in Central North-Africa and to some extent also in Western North-Africa, and thus rendering the final replacement of the Hamitic Berber by itself, only a matter of time, is a noteworthy fact in the recent history of this family.

This is followed by M. A. Sauvageot's paper on the languages of the Finno-Ugrian and Samoyed groups, which are members of one Ural family, and by M. J. Deny's account of the Turki, Mongol and Tungus languages. M. Deny is the author of the most recent and biggest grammar of Turki, and his survey of the Turki and allied languages gives us a number of facts not easily obtainable in a convenient form. The Turki, Mongol and Tungus tongues are generally regarded as members of one family, the Altaic. But the difficulties in supposing a unity in origin for these three groups, in spite of certain points of agreement, are sufficiently indicated by Mr. Deny. The importance of the Turki group, apart from one of its members being the national language of the most progressive and

most powerful Mohammedan people, is due also to its numbers: from figures given by M. Deny, we see that over 30 millions of people are of Turki speech. But they are scattered over a wide area from Siberia through Central Asia and North Persia to Asia Minor and the Caucasus and through Russia in Europe and Bessarabia to the Balkans, parcelled out among a number of separate administrations, and never forming a continuous block. Yet this number and this extent were among the factors inspiring the ultra-national *Yeni-Turan* or New Turanian movement among the Osmanli intelligentsia of Constantinople, and in loosening the grip of the faith of the Arab prophet on this fine people.

The Mongol dialects are current among barely 3 to 3½ millions of people. The once terrible conquerors of the world under Chingiz Khan and Hulaku are a declining, perhaps a dying race. The same is the case with the Manchus, the conquerors of China. Manchuria is practically a Chinese land, some few people in North Manchuria remaining faithful to their ancient speech. In China the Manchus have become Chinese in speech and culture, as is well-known.

Short notes on Japanese (which is spoken by over 56 millions), on Ainu only 20,000 speakers and on the Hyperborean languages, i.e. the languages of Eastern and Northern Siberia other than those of the Altai and Ural families (Yukagir, Chukchi, Koryak, Kamchadal, Gilyak) are contributed by M. Serge Elisseev.

An important section is on the ancient languages of the near East and the Levant, by M. C. Autran, the well-known author on "Asianic" topics. Languages like Sumerian, Mitannian, Kassite, Elamite, Vannic, the Heteo-Cappadocian dialects including the so-called Hittite, and the speeches of the Asia Minor peninsula like Cilician, Carian, Lycian, Lydian and the rest, are briefly described; also Etruscan of Ancient Italy, and the languages of the Eastern Mediterranean islands (Crete, Cyprus etc.) The proper relationship of these languages, spoken by ancient civilised peoples from Mesopotamia to Greece, has remained a tangle which may be partially solved when we can read the Cretan inscriptions.

Basque, a relic of pre-Indo-Aryan Europe, now confined to the West Pyrenean area of France and Spain, comes in for a brief treatment from M. Georges Lacombe. It is one of the dying languages yielding little by little before the pressure of Indo-European. The Caucasian languages are treated next. The term 'Caucasian' indicates merely a geographical and not a genealogical grouping. It includes two groups of speech, a northern (described by Prince N. Troubetzkoy) and a Southern (including the Georgian speech, touched upon briefly by Dr. Meillet) which are neither Indo-European, or Semitic, nor again Altaic.

After this we come back once again to India, in Prof. Jules Bloch's brief and eminently clear article on the Dravidian languages. His analysis of the structure of the Dravidian speeches (pp. 351-358) is given without any theorising.

Prof. J. Przyluski is the author of the article on the Sino-Tibetan Family—(Tibetan and Burmese and allied languages, the Tai group including Siamese and Chinese). The character of the source-dialect of the family is briefly touched upon—how to start with, it was not a monosyllabic speech, neither an isolating one, but was on the contrary a

language of words composed of roots and affixes of which in some cases the roots have been preserved and in others the affixes only.

The German linguist Pater Schmidt conceived of a vast group of speeches extending from Central Asia to the isles of the extreme Eastern Pacific, but excluding Australia and New Guinea, which he called the Austric family. He divided this Austric Family into 2 branches—(I) Austro-Asiatic, including the Kol or (Munda) speeches of India, Khasi, Mon, and Khmer, Nicolaresse, and certain dialects of Indo-China and Malay peninsula; (II) Austronesian, consisting of (a) Indo-nesian, or Malayan language, (b) Melanesian and (c) Polynesian. M. Przyluski who writes on the Austro-Asiatic languages, does not admit unreservedly such a vast family. He only takes up the first branch as actually demonstrating a kinship among its members to which he adds Annamite, which was excluded by Pater Schmidt. We are glad to see that Mr. Przyluski admits the term *Kol* as a name for the group of Indian speeches usually termed *Munda*, as the former name is in every way more suitable than the latter. M. Przyluski's little monograph on the Austro-Asiatic languages is specially valuable. His knowledge of these, coupled with a knowledge of Sanskrit and Pali, as well as of Chinese and Tibetan, has enabled him to open up a new line of philological investigation—the identification of Kol words in Indo-Aryan—Sanskrit included—which promises to be a fruitful field of research throwing sure light on the influence exerted by these non-Aryan speakers on Indo-Aryan culture and vocabulary.

M. Gabriel Ferrand, a former Governor of Madagascar, and a well-known authority on the geography, history and commerce of the Indian

and eastern and southern seas, has written the articles on the Indo-nesian, Melanesian, Micronesian and Polynesian languages, besides on Papuan.

We need not dilate over the treatment of the languages of Africa and America, as naturally enough they are not of the same interest or importance for us as those of Asia and Europe. In this work, however, we have the most recent pronouncement on the proper classification of the hundreds of the speeches—in Central Africa, in Mexico, in South America, for instance,—which present themselves in a bewildering variety, affording scope for all sorts. These languages in their number and in their belonging apparently to numerous distinct families form a dense tropical forest, and it is no easy matter to make a proper survey of it, and to find out order and connexion in this dense jungle.

There are bibliographies of important publications on the speeches and families of speeches attached to the relevant sections.

A special value of the work is the Atlas of 18 maps which form a collection of language maps of the utmost utility, more so when such a linguistic atlas was not available.

A work like this is an indispensable necessity for a philological library, and we hope its value will be properly recognised. A second edition will possibly be soon necessary: and when it is made ready, may we suggest that a list of all the languages by families, together with the number of people speaking them, and rough indication of area, may be added, as a sort of appendix? This will considerably add to the bulk of an already big work, no doubt, but in that case the work may be split up in two volumes. The convenience in having such a handy list will surely outweigh the disadvantage of increased size.

SIR FREDRICK WHYTE'S MISSION IN AMERICA

By DR. TARAKNATH DAS, M. A., PH. D.

AT the outset I shall quote a passage from a recent communication entitled "Memoranda of the Establishment of a Permanent Committee on Indian Affairs in America" prepared and signed by a group of representative Indians in America and presented to the All-India National Congress Committee for its consideration. This quotation will afford a clear back ground and significance of the subject under discussion.

"It is America, and American opinion that will be the leading factor in future world politics. Since the Great War the leadership of the world is shifted from Europe to the United States of America. Not only as financiers and creditors of the world but also as an irresistibly growing military and naval power, America stands first.

The balance of power is in her hands. British statesmen have realized this new rising rival to their Empire. They know that this powerful rival of the British Empire must be placated, because she cannot be beaten. No wonder that Britishers should outwardly talk so much of the unity of the Anglo-Saxon race of America and England, and even British clergymen should help British politicians by preaching from the pulpit in America the gospel of union and goodwill between these powers as the basis of world peace and prosperity.

"Accordingly, British propagandists have shifted their centre of activity from Europe to America. It will be interesting to note all their activities, but space does not permit it. It is enough to say that from religion to rotary clubs and from senators to school teachers, all are equally embraced in their ever-widening work of converting American opinion. It is not uncommon

to see such prominent Britishers as Lord Brienhead, Lloyd George, Lord Robert Cecil, Sir Philip Gibbs, Phillip Kerr, Sir Valentine Chirol, Lionel Curtis, the Rt. Hon. Sir Robert Borden, the ex-Prime Minister of Canada, the Rt. Hon. Hughes of Australia and many others are coming to this country for British propaganda. From these names, one can see how British opinion is trying to over-run America from one end to the other. Over and above this, our own men like Rustam Rustami, are employed to support the British stand, to our humiliation."

This is an age when the influence of international public opinion is of great value in carrying out certain diplomatic understanding. Thus the persons who can influence public opinion of a foreign country in favour of his own, does a distinct service to his own nation. He really performs a valuable diplomatic mission in an un-official capacity. We find that Sir Fredrick Whyte is in America, on an un-official diplomatic mission, and his field of activity is among American educational institutions and those who can transform American public opinion.

It is well to emphasise the fact that Sir Fredrick Whyte's educational mission has not been undertaken through his own initiative. He is an invited guest of the American public and educational institutions, just as Prof. Van Tyne of the University of Michigan was once the guest of the Government of India through the invitation of Sir Fredrick Whyte. A few months ago, when Sir Fredrick Whyte was in New Zealand, he received a very generous invitation from Dr. Nicholas Murray Butler, the President of Columbia University, New York City, to deliver a course of lectures on current international problems, before the summer session of the University. He was also invited by president Garfield, of the Institute of Politics, Williamstown, Mass, to deliver a course of lectures and to participate in Round Table Conferences. As an invited guest of the American educational institutions, Sir Fredrick Whyte, who is undoubtedly a distinguished scholar, a statesman of vast experience and ability, has come to America to perform a distinct unofficial diplomatic mission.

During the course of lectures delivered during the summer session of Columbia University, the great British statesman discussed what he thought to be the most important problems of the present time—the League of Nations, the problems of Asian countries with their awakening, and India.

In his lecture on the League of Nations

and European problems, he discussed, among other things, the problem of self-determination and the rights of minorities, and on one occasion he made the following interesting remark:—

"A common speech is one of the necessities for the successful application of self-determination to a particular area, but this is by no means an absolute necessity. In the Swiss Republic each canton enjoys wide liberty of culture, religion and political rights, yet German, French and Italian are spoken. *That is because they find perfect satisfaction in their form of Government. There is ample freedom for each individual, and canton.*

It is true that the Swiss people, having different racial origin, linguistic affiliation and religious convictions live in peace under a republican form of Government. This is possible *because they are not divided against themselves by "Communal Representations", according to religious creeds, racial groups and economic interests, as it has been devised by British statesmen, for India.*

In the same lecture Sir Fredrick Whyte said—

"Nationalism and patriotism is not characteristic of Asia or Africa. It is a European political phenomena..."

I am afraid, students of world history will disagree with Sir Fredrick, if he meant to give the impression that the people of Asia lack the impulse of glorifying their national existence and greatness, and they lack the spirit of devotion and sacrifice for their own people. However, I am inclined to think that Sir Fredrick, like most Western scholars and statesmen, feel that the people of Asia and Africa are inherently inferior to those of Europe and America, and hence is the double standard of international morality even to the extent of fostering "communalism" in the administration of India.

II

In his discussion on the awakening of Asia, Sir Fredrick emphasises the benevolent outcome from the contact of the East and West through such commercial agencies as the East India Company and others. He amplifies his conception of New Asia in the following way:—

"Political change in Asia since the middle of the nineteenth century is very great. *The significance of that change lies in the fact that throughout history the form of Asiatic Government has been that of autocracy.* It (the political change in Asia) is almost universal today, due to the overthrow of traditional forms of personal rule and the

knowledge of western political institutions, based more or less upon a democratic foundation. Here then we may say there is a new Asia. We shall see in how many ways *it is a novelty* and see how far it has actually taken root."

New Asia is certainly a "novelty" to those who think that Asia under the European domination, is the real and permanent character of Asia, and forget the fact that the so-called Representative form of Government in principle and in action, existed in Asia even under the absolute monarchs, long before Great Britain had any conception of it. When we read such books as "The Chief Ministers of England" from 920 to 1721, The Prime Ministers of Britain from 1721-1921, by Hon. Clive Bigham, and writings of such historians as Lecky and others, we find that the idea and practice of autocratic rule was not uncommon in Europe. By this, we do not mean to say that, the East has nothing to learn from the West in the field of Government; on the contrary we think that the people of the Orient will have to give up their isolation and accept all that is best from the West. It will not be out of place to mention that a very large portion of Asia is under the most irresponsible autocratic rule; but it is the autocratic rule of the Western nations, particularly Great Britain; and the people, subjected to this autocracy, are clamoring for a change, but the benevolent despots of the West are most reluctant to make any change for the better, unless they are forced to do so.

Regarding the New Turkey, Sir Fredrick opines:—

"It would appear that the Republic of Turkey has set out upon the road of a Republic. Nevertheless the new system may not be able to maintain itself upon the basis of a republic."

He further comments that the Indian Moslems are not in sympathy with the idea of doing away with the Khalifat, and says:—

"They (Turks) sent deputations all over and in due course five or six arrived in India in 1925 who made a plan for the journey. Within a fortnight they came back reporting that the Moham-medans had closed their doors because they had abolished their God of Islam."

Sir Fredrick's estimate of New Persia and Riza Khan is that "before the war (World War) Persia was the plaything of two imperial powers, Russia and Great Britain; but now Persia is moving towards progress. However Riza Khan "is today as much a dictator of Persia as the old Shah was

before." After characterising Afghanistan as the most backward of the Asiatic countries, the great British statesman pays tribute to the influence of Western civilization in this most backward of the civilized states of Asia. He says:—

"They (Afghans) had been jealous of all outside peoples; afraid of Russia and India. They endeavoured to prevent Europe from entering Afghanistan. Sufficient evidence of change came about when the Amir of Afghanistan sent representatives all over the world and invited European consulates into Afghanistan in order to provide development of the resources of his country.

The constitution provides for a legislature, prescribes compulsory education and in other ways offers evidence that they have the intention of organizing their country. The resources are few, however. The remarkable thing to notice is that even in that the most backward of the civilized states of Asia, western influence has influenced them."

Sir Fredrick discussed the changes in China and Siam and came to the conclusion that "the sudden adoption of western institutions, the attempt to convert Asia's nations to western principles has not so far been successful". Of course, what is known to be the western institutions of today is the product of evolution of government in the western countries. For instance, France is a European nation and all of Europe is indebted to France for the destruction of Feudalism and the introduction of republican ideals through the French Revolution. However, from the days of the Revolution and the Third Republic, France had to pass through turmoil to have some stability. We have no doubt that the awakening of Asia will result in the assertion of the people of Asia in such a way as will demonstrate that there is nothing like innate superiority of the "Western" mind. But this assertion is only possible, through the supreme effort of the people in revaluing their own national heritages, and adapting them to the modern world conditions, through the abolition of all forms of isolation and by accepting all that is best in the world and thus to aid in the progress of humanity at large.

III

Both in Columbia University and in the Institute of Politics at Williamstown, the first President of the Indian Legislative Assembly, discussed Indian problems, with great authority. He made it a great point that political life in India came into being

with the existence of the Indian National Congress, which was aided by such British liberals as Hume and others. Until the inauguration of the present Government of India Act of 1919, the people of India had been in the stage of "political infancy". Now they are passing through the stage of "political adolescence" and none should expect a rapid change leading to full responsible Government. Sir Fredrick agreed that the Indian people were not satisfied with Diarchy, as the condition of self-government. When the Indian Ministers of Education were not able to carry on schemes of Educational reform, it was not due to the inherent defects of Diarchy but because of the financial conditions in India. He said :—

"The system of Diarchy was lost when every Government in the world was in financial straits. There was a Minister in charge of Public Health and Education, but he could do nothing without money, and there was no money to spare. For that reason the Minister in charge of Education in particular, found himself without the means whereby to carry out that which he had decided to effect. This lack of money prevented them from embarking on those plans which they wished to."

The Indian statesmen and public are quite familiar with the conditions leading to the overthrow of 'Diarchy and the recent inquiry instituted by the Government of India, tells a very interesting story, and thus it is needless for me to go into it.

In his Columbia University speech, Sir Fredrick emphasised the oft-repeated and already exploded theory that the Indian people are only interested in the religious life and have no interest and aptitude for things political and material. He went to the extent of characterising the political trend of India by telling a story which will be of interest to all Indian statesmen. He said :—

"I propose to introduce the subject of politics in India with a story which illustrates not so much any aspect of the Indian mind, as turning toward politics, but one which shows the theoretical and spiritual side to which the Indian mind grows. I recently read a story by Rudyard Kipling which relates the experience of a Prime Minister of an Indian State. There came a moment in his career when at the very height of his power, filled with autocratic authority, and loaded with honors by the Government, he suddenly arose early one morning, threw off all official responsibilities of his position, and went out of the gates of the town, in the guise of a beggar, proceeded up to the Himalayan Mountains and devoted himself to the rites of a holy man, cutting himself off from all the surroundings out of which his greatness had grown, and seeking the

welfare of his soul...The Indian trend was told in this story. The invisible world is more important than the material progress of this world."

From the days of Vyasa, Viswamitra, Vasistha and Rajarshi Janaka, through the days of Asoka, Samudra Gupta, Virkramaditya; Sivajee, Guru Govinda and to the days of Raja Ram Mohan Roy, Swami Dayanada, Swami Vivekananda, Mahatma Gandhi, Swami Sradhananda, Pandit Madan Mohan Malavya and Rishi Rabindranath of Santiniketan, the Hindu religious ideal has not been worshipping the invisible and ignoring the progress of humanity in general. It is *Dharma, Artha, Kama and Moksha* i. e., (the righteous life, economic life, the life of desire and salvation) on one hand, and Bramhacharya, Garhastha, Vanprastha. and Sannyas, (i. e., the life of a student as a celibate, familyman, retired familyman, and religious devotee) on the other, were the regular paths of life. The so-called idea of absolute renunciation has never been presecrbed as the universal rule of Hindu life. If that had been the case there could never have arisen the Great Hindu Empires of Asoka and others, and Alexander would never have been defeated by Hindus. Then again it may be said that Swami Dayananda was the founder of the Arya Samaj, the organization which is heartily hated by the British official world, because of its political aspirations for the people of India. Raja Ram Mohan Roy, the founder of the Bramho Samaj was not only a saint, but he was the first Indian Ambassador to England. British officials in the past hounded Rishi Rabindranath Tagore and the late Swami Vivekananda for their zeal and desires that Indian people might be truly great in the field of all human activities. It is rather interesting that the very time Sir Fredrick was bending his energies to convince the American students of Columbia University, that the Indian people are not interested in earthly things, Dr. Jagadis Chandra Bose was refuting Sir Fredrick and others of his kind, by giving the astounding demonstration of his marvellous achievements in the field of scientific research. Sir Fredrick thinks that it will take a long time for the people of India to attain the state of political maturity, when they will be entrusted with a full Responsible Government.

IV

In his speeches before the Institute of Politics, Sir Fredrick discussed his convictions

and policies on International relations affecting India, the Philippine Islands and the rest of Asia. Sir Fredrick, like Lord Sydenham, Lord Chelmsford and others advised the Americans that it is not desirable that the people of the Philippines be accorded independence, but they should, like the people of India, be gradually granted responsible government of their own. Sir Fredrick and others think that America has a responsibility towards the people of the Philippines and should keep them under the protecting wings of the American Eagle, as India is being protected by the British lion from the clutches of other designing powers.

Sir Fredrick's view on Anglo-American co-operation for the sake of world peace and preservation of White Supremacy in Asia has been well-summed up in the following despatch from Williamstown, published in the New York Times of recent date :

"Sir Fredrick Whyte, former president of the Indian Legislative Assembly and an authority on political and economic problems of the Orient, delivered the convocation address today on 'India and Eastern Asia'. Sir Fredrick maintained that there was no reason to fear an invasion of the West by the combined Eastern nations. He said :

"Does any one imagine that the English-speaking democracies will sit idle while any Asiatic power seizes the control of those warm seas which wash the shores of Asia and Australasia? *Moreover, if the gauntlet of challenge were thrown at our feet, the fleets of Britain and America would see to it that the issue was decided in one way and one way alone.*

"And if we think of this conflict as an invasion by land, there arises before us the gigantic physical obstacles which make the transport of great armies almost impossible. Even without the impediment of distance by mountain, desert and plain, *it is very doubtful whether the united armies of Asia could ever be set in motion. Such an enterprise implies a unity of purpose of which there is no sign, and therefore, to add up the millions of China and India and then multiply by the power of Japan is the arithmetic of bedlam.*

"In a limited and temporary sense it is true to say, that Asiatics are united in their desire to protect their civilization from Western interference. Whatever unity there is, springs from a source outside Asia, for it is anti-European, but in proportion as this feeling is replaced by a conscious national patriotism, *it will divide and not unite the people of Asia.*"*

The above really reflects the international policy of Great Britain ; and Sir Fredrick's mission is to promote it, by inculcating the idea among the intelligent American public who directly and indirectly formulate and control American foreign policy. It is

remarkable that a responsible statesman like Sir Fredrick makes a definite assertion that the British and the American fleets will co-operate to protect their interests in Asia and Australasia. Secondly, Sir Fredrick not only feels sure that the combined forces of Asia will never be able to invade Europe, but the peoples of the East will remain divided and this disunity of the Eastern peoples will be a sure guarantee against removing European or Western domination and control of Asia. We cannot play the role of a prophet in the field of international politics : however, it is clear to us that there are elements of common interest of the Eastern nations to combine to proclaim and maintain an Asiatic Monroe Doctrine, to check further Western aggression in Asia and for the ultimate liberation of Asia from outside control. An issue of asserting "Racial Equality" in the field of Immigration and human rights should unite all Asia, particularly India, China and Japan. It is true that the West is ruling over the people of Asia and Africa, primarily due to disunity among the Asiatic nations and the support the Western nations received in the past, and are receiving in the present from the people of the Orient. To be concrete, it is safe to say that the present domination of various parts of Asia and Africa is primarily due to the use of Indian man power, raw materials and strategic position by Great Britain, and in the future she cannot hold her own in Asia without the support of the Indian people.

Lest I be misunderstood, I wish to make it perfectly clear that I am, opposed to all schemes or designs of any nation of the Orient to invade Europe. However, I must say, that as Sir Fredrick does not want the imposition of Oriental rule in any part of the West, in a similar way, every patriotic Asian will work in such a way that the people of Asia will regain their freedom and assert themselves as equals of other peoples of the world. Sir Fredrick has already given out in an unmistakable term, which may lead others to think that, there is already an understanding between the statesmen of Great Britain and America to the effect that their fleets will co-operate in Asia against their common foe. (Who is that foe?) It is well for Indian statesmen to think, if it will be to the best interest of India to support Britain against Asian nations particularly China and Japan.

* The New York Times, July 30, 1926.

Sir Fredrick Whyte and others are promoting Britian's international policy in America and other parts of the world. But where are the Indian statesmen who will formulate an international policy for India, which will not only be for the best interest of India, and all the peoples of Asia,

but also promote international amity between the East and the West?

Note. The quotations purported to be extracts from Sir Fredrick Whyte's speeches before Columbia University are taken from a stenographic report of an American student who attended the lectures.

PROSPECTS OF OIL INDUSTRY IN INDIA.

BY BANESVAR DASS, B.S.C.H.E. (*Illinois, U.S.A.*)

INDIA produces a much greater variety of oil seeds in commercial quantities than any other Country in the world and is thus the most important of the world's sources of supply of oil-seeds. These oil-seeds constitute an immense source of wealth to the country being about five million tons in quantity and about fifty million Sterling in value per year. The exports including oil-seeds, oils and oil-cakes total about 18 million Sterling and these figures are likely to rise in future. But it is very unfortunate that India receives only a small fraction of the huge profits made in the trade of oil-seeds.

The bulk of oil-seeds of commerce is used for the recovery of oil or fat which is consumed as food or for several industrial purposes. With the increase in population and the growth of modern civilisation the demand for oils and fats is steadily increasing.

For edible purposes oils and fats are used in several forms such as raw oil, filtered oil, refined oil, hydrogenated oil, stearine, oleomargarines, butter-substitutes, artificial ghee, etc. Besides edible use, the oils and fats are used in large quantities in a number of industries some of which are mentioned below. One important use of oils and fats is in the manufacture of soaps and candles in which a valuable by-product glycerine is obtained. Large quantities of oils and fats are consumed as lubricants and greases and in this connection it is important to mention that castor oil as such and hydrogenated is the base for the manufacture of superior grades of lubricators used in the Aeroplanes, automobiles, etc. In the manufacture of paints, varnishes, printing inks, oil-cloth,

artificial rubber, artificial leather and allied products, oils particularly the drying oils such as linseed oil, Chinese wood oil, poppy seed oil, are consumed in very large quantities.

Finally the cakes or residues which constitute the valuable by-products of the industries recovering oils from oil-seeds either by the process of expression or extraction are employed as cattle feed as well as fertiliser and are in great demand the world over. In an agricultural country such as India, the importance of so rich and at the same time cheap a fertiliser as the oil-cakes need not be over-emphasised.

Among the great variety of oil-seeds produced in India, the following are important—

Copra, Mowha seeds, cotton seed, rape seed, mustard seed, sesame seed, castor seed, linseed, poppy seed, groundnuts, etc.

The most unfortunate feature of the oil industry in India is that a large portion of oil-seeds produced in India is used in the country almost always most uneconomically. For example, in certain parts of the country oil-seeds are fed directly to the cattle where only the cakes obtained after the recovery of oils should have been used for such purposes. Then the methods used in India for the recovery of oils are in general very primitive and wasteful. Added to the above, India exports more oil-seeds than any other single country in the world. The principal buyers of India's oil-seeds are Great Britain, Germany, Austria, France, Italy, Belgium and the U.S.A. In these countries, the oils are recovered from the seeds and converted into various manufactured products, some of

which are shipped back into India for consumption, and the oil-cakes are utilised in feeding the cattle and manuring the soil. The export of oils as compared with that of oil-seeds from India is extremely small. This system obviously entails an economic drainage of one of India's potential resources of

wealth. It also deprives India of the valuable oil-cakes which she need badly to improve her cattle and agricultural yield. The following tables will illustrate clearly India's place as an oil-seed producing country and the part she plays in supplying world's need of oil-seeds:--

Table 1.

Name of seed	World's exported surplus 1913 (estimated)	India's exported surplus 1913-14.	Proportion of India's to the world's exported surplus---per cent.
	Tons.	Tons.	
Copra	537,000	38,000	7
Mowha seed	Not available	33,000	100
Cotton seed	900,000	284,000	31
Sesame seed	264,000	112,000	42
Castor seed	137,000	135,000	98
Rape seed	285,000	249,000	85
Ground Nuts	780,000	383,500	45
Linseed	2,150,000	414,000	20
Poppy seed	25,000	19,000	76
Niger seed	Not available	4,000	100

Table 2.

Indian production and export of oil-seeds and oil-seed products, 1913.

Article	Estimated Production	Export
Ground nuts (tons)	749,000	383,000
Ground Nut Cakes (tons)	Not available	62,000
Ground Nut oil (gallons)	-do-	288,200
Linseed (tons)	386,000	414,000
Linseed oil (gallons)	Not available	102,400
Rape seed & Mustard seed	1,087,000	254,000
Rape & Mustard oil (gallon)	- -	407,000
Sesame seed (tons)	403,000	112,000
Sesame Oil (gallons)	- -	208,000
Cotton seed (tons)	2,110,000	284,000
Cotton cake (tons)	- -	10,400
Cotton oil (gallon)	- -	2,500
Castor seed (tons)	- -	135,000
Castor cake (tons)	- -	4,900
Castor Oil (gallons)	- -	1,007,000
Copra (tons)	- -	38,000
Copra cake (tons)	- -	4,200
Cocoanut oil (gallons)	- -	1,091,500
Mowha seed (tons)	- -	33,000
Poppy seed (tons)	30,000	19,000
Niger seed (tons)	- -	4,000
Other oil seeds (tons)	- -	900
Other cakes (tons)	- -	4,200
Other oils (gallons)	- -	135,000

Partly derived from the crop of previous year.

Statistics of production and export of Indian oil-seeds in tons and value of exports in Pound Sterling from 1914-15 to 1916-17.

Name of seed		1914-15	1915-16	1916-17
Linseed	Production	397,000	476,000	520,000
	Export	321,576	192,987	394,103
	£ for export	3,502,411	1,982,782	4,759,906
Rape & Mustard	Production	1,219,200	1,102,100	1,181,200
	Export	99,463	91,391	127,822
	£ for export	1,124,119	994,354	1,947,085
Sesame	Production	551,000	482,000	493,000
	Export	46,705	13,776	83,665
	£ for export	711,885	164,170	1,083,723
Ground Nut	Production	947,000	1,058,000	1,147,000
	Export	138,322	175,443	143,794
	£ for export	1,515,608	1,668,957	1,670,076
Cotton	Production	2,170,400	1,557,300	1,708,400
	Export	207,788	95,663	39,630
	£ for export	1,004,524	445,077	203,940
Castor	Production	-	-	-
	Export	82,814	87,948	92,447
	£ for export	773,289	802,155	957,201
Mowha	Production	-	-	-
	Export	7,437	4,215	4,239
	£ for export	50,674	24,327	26,480
Copra	Production	-	-	-
	Export	31,845	15,677	26,556
	£ for export	821,923	381,859	665,058
Poppy	Production	-	-	-
	Export	6,992	6,871	5,524
	£ for export	95,610	82,012	63,085
Niger	Production	-	-	-
	Export	2,330	589	-
	£ for export	22,154	4,823	-
Tea seed	Production	-	-	-
	Export	219	137	137
	£ for export	36,442	28,660	28,376
Other sort	Production	-	-	-
	Export	1,231	280	1,931
	£ for export	11,258	2,811	17,686
Total	Production	-	-	-
	Export	946,727	691,983	920,143
	£ for export	9,669,897	6,582,017	10,772,616

No returns are available for the production of castor, mowha, poppy, copra, niger and tea seeds.

So far as quality is concerned, generally speaking Indian oil-seeds are not inferior to those produced in other countries. In quantity and variety, India's place as an oil-producing country is specially high. Hence, the best way to prevent the economic loss suffered by India in this trade will be to encourage seed-crushing and oil-recovering in India. In so doing India will benefit by retaining the profits to herself. Indian

cattle and Agriculture will benefit immensely by utilising the oil-cakes, which will be retained in India. Indian oil recovering industry should not have any danger of competition with the foreign oil recovering industries due to her cheap labour and the possibility of consumption of all the products within the country. By recovering oils from oil-seeds in India, oils of superior quality to what is obtained from abroad can

be safely assured by avoiding the unnecessary shipment of oil-seeds and oils across the seas and oceans during the course of which both the seeds and oils deteriorate.

The existing methods for the recovery of oils from the seeds in India are primitive and wasteful. Only recently modern machineries have been introduced for this purpose in some places in India. The *ghanies* are still in use all over the country. The oil-cakes obtained from *ghanies* contain from 10 percent to as high as 30 percent oils. Analyses show that mustard seed cakes contain from 10 percent to 16 percent oil, mowha cakes contain from 15 percent to 20 percent oil and the castor cakes contain from 20 percent to 30 percent oil. It is needless to elaborate that this means a tremendous loss. As stated before, the cakes rich in oils are neither good for feeding nor for manuring.

Now-a-days there are several new types of oil crushing machineries in use in Europe and America which are perfectly suitable for application in India, as such or with slight modifications. Such machineries are capable of reducing the losses to a minimum. The Government and particularly the Departments of Industries should take pains to introduce these up-to-date machineries in India in order to put a stop to this tremendous loss of oils caused by the use of *ghanies*. A careful calculation of the costs of these modern machineries as compared with those of *ghanies* will show that they are suitable for this country not only from the standpoint of efficiency but also from the standpoint of initial and running costs.

There are two principal processes for the recovery of oils from their seeds, namely, by expression and by extraction. The modern machineries employed in the process of expression are hydraulic presses and the expellers, several types of which are in operation. By suitable adjustment and careful manipulation of the expellers, the oil content of the cakes obtained from the seeds treated in them can be reduced to less than 7%. In the extraction process, the oils contained in the seeds are extracted by means of chemical solvents such as petroleum ether, benzol, petrol, carbon-disulphide, carbon-tetrachloride, etc. Then the solvents are separated from the oils by distillation and used over again for extraction of oils from fresh seeds. The extraction processes are now-a-days so well perfected that practically

all the oils present in the seeds can be gotten out leaving in the cake hardly 1% oil. Then the oil as well as the cake can be made completely free from the solvents thus making the oil suitable for human consumption and the cake suitable for feeding the cattle. The cakes obtained in this process being practically free from oils are of superior grade as manure as well as cattle feed. Another interesting point is that both the expellers and the extraction plants are capable of recovering oils not only from the seeds but also from the oil cakes.

REFINING OF OILS

All vegetable oils and fats obtained either by expression or extraction contain free fatty acids, albuminoids, mucilage and volatile fatty acids which contribute odor and taste to the oils. The free fatty acids injure the flavor of oils, develop rancidity and thus cause rapid deterioration. The refining of oils is a chemical process by which the free fatty acids are removed and the bad colour of oils is eliminated. So refining improves the quality and appearance of oils and thus increases their keeping qualities. The removal of volatile fatty acids is effected by a process known as deodorisation of oils in which super-heated steam is passed through the oils under vacuum. This process eliminates bad odor and taste from oils. All oils to be used for human consumption should be refined and deodorised.

The process of refining consists of neutralising the free fatty acids with caustic soda. The neutralised oil is separated out and is sold to the soap maker. Now the oil is thoroughly washed free from any trace of caustic soda and then dried to free it of its water content. Next the oil is bleached to remove any colouring material. The substances used for bleaching are generally powdered carbon, Fuller's earth and some other earths. After refining the oil is deodorised with super-heated steam.

HYDROGENATION OF OILS

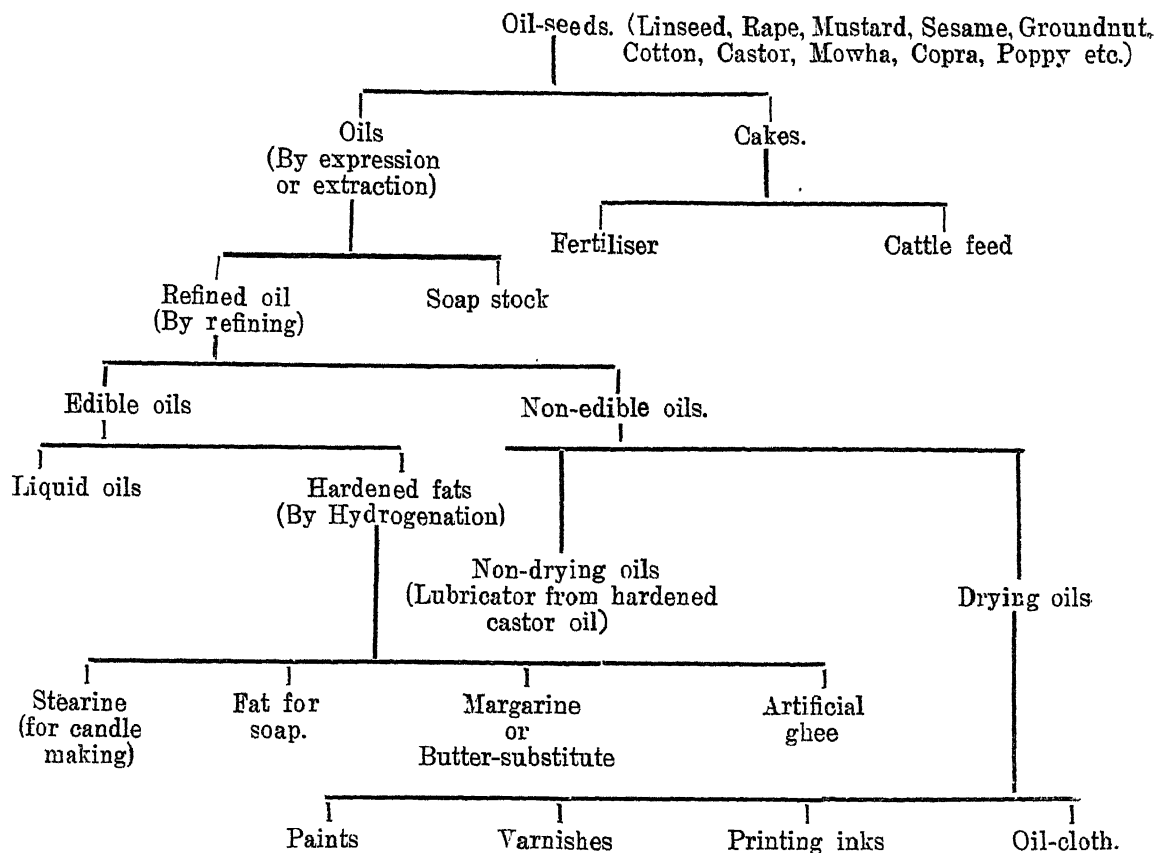
The process of hardening oils by means of hydrogenation is of recent origin. But its development in America and Europe has been extremely rapid in the last few years mainly due to the fact that by this process, liquid oils can be converted into hard fats of almost any desired degree of consistency.

The hydrogenation of oils has wonderful industrial possibilities in India. The important uses of hardened oils are in the manufacture of edible fats, soaps and lubricants. But it is quite likely that their uses will be extended to several other industries.

In India, a great bulk of population suffers from the lack of sufficient amount of fats which are so necessary for the proper growth of bodies. This need can be nicely and economically met by introducing hydro-

genated vegetable oils for edible use among the people. Ghee is extensively used in India. But its high price makes it almost impossible for the poor masses to use it. A cheap ghee substitute made from hardened vegetable oils will be in great demand in India. This will stimulate the growth of this industry in India and will indeed serve a human cause by supplying the poor millions with a wholesome and at the same time cheap edible fat.

OUTLINE OF SCHEME



General procedure for the hydrogenation of oils consists of mixing the oil with required amount of catalyser in a tank and then passing of hydrogen gas thru it until the unsaturated fatty acids are saturated. By proper regulation of hydrogen gas and catalyser, the oil can be hardened to any

degree of consistency and M. P. The greatest difficulty in developing this industry in India lies in getting a cheap supply of hydrogen. There are two commercial processes for making hydrogen namely (1) from water gas and (2) by the electrolysis of water. The first process is cheaper but the plant must

be of large size and so the initial costs will be quite high. If cheap electricity be available, the second process is cheaper and better. The second process has the additional advantage that it produces not only Hydrogen but also Oxygen and both the gases in a very pure state. The demand for Oxygen is continuously increasing in India and it commands a good price. This valuable by-product contained in the electrolytic process ought to make it possible to get Hydrogen at a very low cost, if not for almost nothing. In that case the all-round development and progress of the Hydrogenation of oils can be safely assured.

From what has been stated above it will be evident that the future of oil industry in India in all its branches as out-lined in the scheme below is indeed bright. India to-day is pretty well on the road towards industrialisation and this will undoubtedly lead to steadily increase the demand for finished products made from oils. With the practical encouragement from the Departments of Industries of the Government and through the suitable co-operation between the financiers and the technical experts, the scheme can be profitably put into operation.

MAN IN INDIA

By Dr. BIRAJASANKAR GUHA

INDIA with her diverse races and institutions has always been an object of utmost interest to anthropologists. For within her extensive territories are not only to be found the descendants of the builders of once mighty empires, but side by side, her forests and hills have kept primitive folks of bygone ages in all their pristine simplicity. Her ancient soil has also preserved the relics of past civilisations whose true significance we are now beginning to perceive as a result of the recent discoveries in the Indus valley. It is here again that fossil bones of extinct animals throwing fresh light on human evolution have been discovered. It is a matter of profound regret, therefore, that though a quarter of a century ago, this country was one of the first to essay a systematic study of the racial character of her people, no further steps have afterwards been taken in carrying out anthropometrical investigations, with the result that Risley's pioneer work with all its attendant imperfections still remains the main source of our information. In this respect India has not only been behind the Western countries but she can

afford to take a well deserved lesson from Japan, China, and even the Phillipine Islands where a vast amount of excellent anthropological work has been done. The Government of India as well as our Educational Institutions have shown a complete lack of touch with modern thought in this matter and have failed to realise the great practical bearing of anthropological studies on the national life, in a country inhabited by diverse races with diverse institutions. It is to be hoped that the need for a common background in our life will create the demand for inclusion in the college curriculum of an unbiased study of each others' customs and traditions. The great importance of the recently discovered civilisation of Mohenjodaro should also help in creating a demand for the purely scientific aspect of anthropological studies.

To return to our subject however, quite fortunately, in a few cases, the unselfish labours of individual investigators like Ujfalvy, Stein, Dixon and von Eickstedt in the North West, Waddel in the East and Rivers, Lapicque and Schmidt in the South have provided us with additional data and sometimes important clues to disentangle the various racial strains in the Indian population. Without claiming therefore any finality in the conclusions, I shall confine

*Being the fifth of the summer series of lectures delivered in the Indian Museum, under the auspices of the Zoological survey of India.

myself to the broad skeleton and try to indicate the factors that have been outstanding in the racial history of India.

But an account of Man in India requires that it should be prefaced by a few words on the fossil primates of the Siwalik Hills, by far the most important documents bearing on man's origins that have so far been discovered in India. The Siwalik Hills in the lower ranges of the Himalaya Mountains stretching for 200 miles from Hardwar to the North West contain a large mass of fossil vertebrates in geological formations ranging from the Middle Miocene up to upper Pliocene ages. In these deposits the remains of several fossil apes have been found of which the most important are the *Dryopithecus* and the *Sivapithecus*, which exhibit a distinct tendency towards the humanoid form. Without admitting the claims of Dr. Pilgrim of the Geological Survey to whom we owe this great discovery, that the *Sivapithecus* is in the direct line of human ancestry, there can be no doubt that judging from the character of its molar teeth, the *Sivapithecus* alone of all apes both extinct and living, was the nearest approach to the human form. Its exact place in the genealogical tree of Man cannot be definitely assigned until the rest of the skeleton is discovered, for our knowledge at present rests on a few fragments of the lower jaw. The great importance to Science, therefore, of further excavations in the Siwalik deposits, is evident.

While India has supplied such rich materials in pre-human if not proto-human finds, no actual remains of any of the ancient types of man have so far been discovered. This does not necessarily mean that such remains are altogether absent, it rather shows as Sir Arthur Keith* has well remarked "that they have not been patiently and systematically looked for". How far therefore India was inhabited in the early and later Stone Ages and what had been the physical character of her people we have no means of judging at present. Our knowledge of the earliest types of man in India rests solely on the skulls found at Bayana, Sialkot, Nal and Adittanalur, all of which are distinctly modern in form. The first of these, was discovered by Mr. Wolff in 1912 on the bank of the Gumbhir River at Bayana near Agra, 35 ft below the level of the bed of the river,

while building a bridge on the Bayana-Agra Railway. Though no definite date can be assigned in the absence of precise data on the constitution of the alluvium deposit in which the skull was found embedded, or associated animal bones, the great depth in which the skull was found as well as its mineralisation leaves no doubt that it is of considerable antiquity and certainly the oldest relic of man so far found in India. The Nal skull, which belongs to a later phase of the Indo-Sumerian culture was exhumed by Mr. Hargreaves of the Archeological survey at Nal, about 250 miles from Quetta, is of pre-Iron age and is assumed to be not later than the second millenium B. C. Of the Sialkot cranium we have no information, except that it was found by Lieut. Hingston, now Surgeon-Naturalist, in 1912, near Sialkot 6 ft. below the level of the land and possibly representing a burial as judged from the complete nature of the skeleton which was laid on its right side. The skulls exhumed by Mr. Rea at Adittanalur in the Tinnevelly district of Southern India in 1901-3 were found in large burial urns and belonging to an age not long after the introduction of Iron in Southern India. The skulls mentioned above represent the North-Western, the North Central and the Southern parts of India belonging approximately to a period ranging from several thousand B. C. up to the early centuries before Christ. A comparative study of these skulls shows that while all of them are markedly dolichocephalic, there is a wide divergence in form and configuration. In the Sialkot and Nal crania, the vault of the skull is high and rises in an uniformly rounded curvature, when the profile views of the two are superposed they show an almost exact correspondence excepting that the Sialkot cranium is smaller, due perhaps to its female sex. In the Adittanallur skulls, on the other hand the vault of the calvarium is not so high, the forehead is receding and the main growth of the brain is in an upward and backward direction. Similarly while the Nal cranium shows a fine well developed nasal bone with long oval face, the Adittanalur skulls exhibit rather broad depressed noses with prominent cheekbones. In all these matters, the latter while differing from the former show remarkable similarity to the Vedda skulls. How close is this likeness will be apparent when their lateral views are compared. The Bayana cranium again is much smaller

* The Journal of the Anthropological Society of Bombay, 1917, p. 663.

than either, and though its vault is not quite so high, the development of the frontal region is more like that of the Sialkot-Nal type.

Its fine and prominent nose is also similar to the latter differing in both these respects from the Adittanalur type. The results of these comparative studies show therefore the existence of an uniform racial type at this period throughout North-western India, which is in marked contrast with the earliest known racial type in Southern India with strong Veddah-affinities. The presence of a third racial type in the vicinity of Agra is probably indicated with closer relationship to the former.

Since the discovery of the Mohenjo-daro site however, with Sumerian affinities there has been a lot of speculation as regards the racial type of the bearers of this unique civilisation, and several writers on the strength of the Non-Aryan character of the Sumerian language as well as the presence of a Dravidian speaking people in Southern Beluchistan not far from the Nal ruins, have not hesitated to speak of the Dravidian racial origins of these people and some indeed have gone so far as to ascribe a Dravidian origin to the entire Indian Civilisation! These statements however do not receive any support from physical anthropology and if the Adittanalur crania be of any indication regarding the somatic characters of the original Dravidian speaking people, they have no correspondence whatsoever either with the Nal racial type as shown already, or with the true Sumerian Race as judged from the brachycephalic character of the recently excavated crania from the Pre-Sargonic sites at Tell-el-Abaid and Kish. Any attempt therefore to link the Dravidian speaking people with the Indus valley or its allied civilisation in ancient Babylonia must be regarded as unauthorised. Besides the extension of such terms as "Dravidian" and "Aryan" to denote racial types, has no justification unless a definite correlation can be established between language and physical characters among these particular groups of people.

After the period represented by the Adittanalur crania we have no data and the only skeletal materials recovered from a site near Ajmere and belonging to the early centuries of the Christian era have been lost as a result of culpable neglect with which such materials were hitherto regarded in this country. Consequently we have no

means of judging the racial character of the Indian people during the early historical times excepting whatever light the present population might be supposed to throw.

One of the essential things in considering the ethnic composition of the Indian population is to bear in mind certain important features in the geography of the land. These are, first of all, the effective barrier formed by the high mountain ranges on the entire Northern, North-Western and North Eastern boundaries of India and secondly the almost equally good protection provided by the sea on the rest of the country. Any racial invasion from outside therefore, must either negotiate the sea or the Northern Mountains and neither of which was easy. Consequently the great race movements that started from Central Asia in early times never struck India with full force but were deflected westwards into Europe. The people that entered India through the mountain passes were either those that formed subsidiary bodies or those that occupied the surrounding countries and gradually pushed in into India through many centuries. Similarly Mongolian invasion from Southern China within historical times, moved southwards through Burma and the Malay Peninsula into Indonesia, only sending off branches into India. These openings and passes in the mountain ranges, together with the Southern hills and plateaus which served as protective shelters for the autochthonous races, must be considered as strategic centres and an examination of the localities in and around them, would provide us with important clues in disentangling the different strains that have gone to make up the present population of India.

Now if we begin our consideration in the Northwest and examine the country north of the Khybar pass along the entire North-Western corner from Peshawar to the Pamirs we find that the races living in these regions such as the Kaffirs of Kaffiristan, the Chitralis, the Hunza Nagyars, and the Baltis and the Dards of Northern Kashmir, present a homogeneous type with a high narrow head, prominent wellcut features and tall stature. This racial type persists in varying degrees up to Yarkand and is also dominant among the Kashmiris, the people of the Panjab and northern Rajputana and is somatically the same as that disclosed by the Sialkot-Nal crania. We have no metric data of the true Afghans but judging from

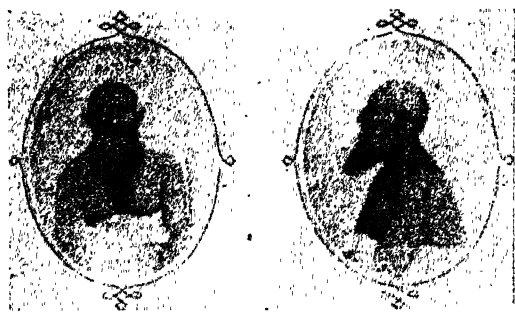
those of the Northern Pathans they appear to belong to the same race. There is one difference however and that is with regard to the complexion, for, while the tribes living in the cold temperate climate of the Northern Mountains have preserved their light complexion, the people of the Indus Valley exhibit various shades of the brown. Sir Aurel Stein describes the skin colour of some of these mountain tribes as "rosy-white" and records the presence of a considerable proportion of light-eyed people among them.



A group of Kaffirs of the Hindukush Mountains.
(North Western Indian type)

The percentage of light eyes among the Kaffirs for instance, who appear to have preserved in their mountain homes not only racial purity but also their ancient institutions in a much greater degree than others, is as high as 26 (twentysix).

North of the Hindukush mountains around the Badakshan desert and stretching as far west as Samarkhand and Bokhara and the Taklamakan desert in the Chinese Turkistan in the east, we find among the Wakhi, the Dolan, the Kelpin, the Sarikoli and other tribes, the prevalence of another element having short round head, well-cut features with not infrequently hooked noses but somewhat shorter in stature as compared to the other type, though falling within the category of tall races. This type extends southwards along western Afghanistan and occupies the whole of Beluchistan where in the Pishim region among the Baluch and



The front and side view of a Wakhi of the
Badakshan desert
(Turko-Iranian type)

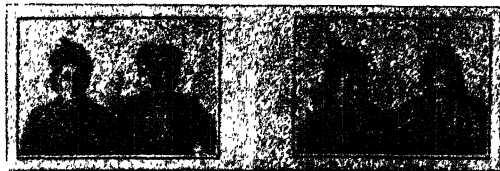
the so-called Pathan tribes of Achakzai, Tarim and Kakar, as well as the Dravidian speaking Brahui, we find it in its greatest concentration. These southern tribes have a light brown complexion but their northern kinsmen of the Badakshan and Taklamakan deserts are white, the percentage of light eyes among the Wakhis as recorded by Stein being over 40 (forty). North of the Pamirs from Kashgar through Yarkand to Khotan and Narni, the presence of a third type is discernable among the Khirgiz, the Khotanese, the Loplick, etc. This type is characterised by a round head, broad flat face and nose and epicanthic fold in the eyes. This may be regarded as the truly Mongolian type and we find its southward penetration among the Laddakis and the people of the Kulu region and eastward along the plateaus on both sides of the Himalaya mountains. In skin colour, though this type is somewhat darker as compared to the other tribes of the Taklamakan desert, it has also a large percentage of light-eyed people showing probably a considerable admixture with the previous types. Incidentally it may be remarked that a small percentage of light-eyed people is also present in the plains of Northern India and among the Chitpavan Brahmins of Bombay, but its exact proportion is not known, though in any case it cannot possibly be high.

From a consideration of the history of the North-West it appears that the second type, which has been called the Turko-Iranian type, is probably an intruding element which has gradually pushed its way in all directions, helped no doubt by the great moulding forces of Islam. That it has not as yet secured a foothold in the plains of the Panjeb or Kashmir is evident from a comparison of the

Muhammadan tribes with their Hindu and Sikh neighbours in these two regions, who do not show any somatic differences. Speaking of the Mussulman population of the Western Punjab, von Eickstedt,* who is responsible for a very careful study of a large number of



Two Sikhs of the Punjab
(North Western Indian type)



Two Mussulmans of the Western Punjab
(North Western Indian type)

Punjabi soldiers captured by Germany during the War, remarks—"The Mahomedans themselves are Indians in somatic respects, there is no indication of a strong dominating influence of alien races. When Pundit Harikissen Kaul assumes in the Census Report that 15% of the Mahomedan Punjabis are of foreign origin, this would appear rather too high than too low an estimate of the actual facts. The ways in which clothing and hair are worn give rise to the illusion of racial differences."

Coming next to the North-Eastern corner we find that from the great bend of the Brahmaputra river south-eastwards through the Mishmi country up to Yunnan on the Sino-Burmese frontiers and then running westwards through the Chingpo, Kachar, Mikir, Jaintia up to Garo Hills a cordon is formed by a group of tribes having in the main the same physical characters namely a rather long head with a broad flat face and nose, short stature and the

epicanthic fold in the eyes. The hair on the face and the body is very scanty and the skin-colour varies from light to dark-brown. In the south of this cordon along the valleys of the Chindwin and Irawaddy as well as the hills on the east, the predominant element is broad-headed with the usual Mongolian characteristics of the face and the eye. The former of these types, appears to have formed the substratum of the population of the Brahmaputra valley while the latter has constituted the population of Further India. Both of these are intruding elements in these regions, from the southern Chinese hills as a result of the pressure exerted by the Chinese from the North.



The front and side views of a Kachari of
of the Brahmaputra Valley,
2. The front and side views of a Chutia of
the same locality.
(Dolichocephalic Mongolian type)

In the Southern part of India we have no evidence of any upward movement of race, but the hills and forests of Peninsular India, where the penetration of Northern tribes was never great, have preserved in complete purity a primitive racial element which at one time extended far up into the heart of India. This type possesses a long low head with a flat and very broad nose, short stature, and extremely dark complexion but without the epicanthic fold in the eye. The hair varies from wavy to curly but no authentic cases of truly woolly hair have been found. The face-

* Man in India, 1923, Vol III, nos. 3 & 4, p. 162.

is as a rule orthognathic, but in rare cases persons have been seen with protruding jaws. The Kadars, the Punyans, the Sholagas, the Irulas and other jungle tribes of Southern India represent this type which is akin to the prehistoric Adittanallur Race, and is also allied to the Veddahs of Ceylon,



The front and side views of a Sholaga
(Indo-Veddah type)

the Sakais of the Malay Peninsula and various tribes of Indonesia and Melanesia, and together with the Australians, form a large racial group which at one time occupied a large part of the southern world. In the Indian continent itself we have no evidence of a Negrito Race but judging from its presence in the Andaman Islands and Malay Peninsula, its existence at one time in the mainland of India may not have been impossible.

To sum up, mention has been made of the presence of at least five distinct types in the strategic centres of Ethnic India. We have now to determine what light they throw on the composition of the present Indian population. We have already seen, that as far as Kashmir, the Punjab and the northern Rajputana are concerned, the present population is made up of the same element as the Sialkot-Nal race. This type in all probability extends eastwards and includes the western parts of the United Provinces. But from Benares eastwards up to Behar, we find the gradual increase of a broad-headed element whose maximum concentration is found among the population of Bengal. In accounting for this brachycephalic factor, Risley supposed the influence of a Mongolian race seen on the outskirts of Bengal. We have already seen that the Mongolian tribes in the Brahmaputra valley are in the main long-headed and cannot therefore account for brachycephaly in Bengal.



Bengali ladies of Dacca
(Brachycephalic Alpine type)



The front view of a Bengali Kayastha Gentleman ;
of Eastern Bengal
(Brachycephalic Alpine type)

The only broad-headed Mongolian tribes are the Lepchas and the Bhutanese groups in the North and the Chakma and allied tribes on the outer fringes of the Chittagong division. An analysis of the available metric data in Bengal however shows, that the main concentration of brachycephaly is in the deltaic



Side view of the same
(Brachycephalic Alpine type)



Side view of the same
(Brachycephalic Alpine type)



Front view of a Bengali Kayastha gentleman of
Eastern Bengal
(Brachycephalic Alpine type)

region with gradual decrease towards the north and the east. Besides the Bengali brachycephals are characterised by a long and prominent nasal skeleton but among

the Lepchas and kindred tribes the nose is long, but it is depressed at the root and never rises high. The other Mongolian characters such as the flatness of the face and the presence of the epicanthic fold are also absent among the Bengali brachycephals, who, in addition, possess a highly developed pilous system. The presence of this type in Bengal, cannot therefore be accounted for from the east. We have in the Western littoral of India the existence of a similar type, and the Bengali brachycephals must be linked up with them through Central India. In this connection it is interesting to note the identity of a large number of surnames among the Nagar Brahmins of Guzrat and the Kayasthas of Bengal, as shown by Mr. D. R. Bhandarkar*. In Bengal, this type has mixed with the Kachari-Koch elements in the north-east and the Chakma-Mog elements in Chittagong and in the Western districts with the Santali-Munda groups; but in the centre it has on the whole preserved its characteristic features though not unmixed with the long-headed North-Western type which is present only as a minor factor in Bengal. In the Western littoral on the other hand, from the Guzrati-speaking peoples of Kathiawar up to the Tulu-speaking peoples of the Carnatic Coast

*Indian Antiquary, 1911, pp. 7-37.

MAN IN INDIA



MAHANT OF THE TRIPURA MONASTERY
THE JEN KANGOU MONASTERY



Bengali Brahmins
(North Western Indian type)



A group of Coorgs (Southern India)
(Brachycephalic Alpine type)



A Konkani Brahmins of the Carnatic Coast
(Brachycephalic Alpine type)

its racial miscegenation has been with the autochthonous long-headed flat-nosed non-Mongolian element. It is found in its greatest purity among the Coorgs and includes the Canarese and the Telegu-speaking people of Mysore, Bellary and Karnod districts of Madras up to longitude 78 east. Our existing knowledge does not enable us to account for the presence of this type in India, for as we have already seen, the brachycephalic element in the North-Western frontiers of India is of recent intrusion. We must, therefore, suppose an earlier migration of a broad-headed race into India and the recent discovery of a large number of human skeletons in the Indo-Sumerian sites in the Indus valley lends a great deal of probability



A Bedar and a Linga Baiyigar of the Bellary
and Karnol districts—Madras
(Brachycephalic Alpine type)

to this supposition but the question must await definite solution until the skeletal materials found at Mohenjo-daro are studied—a task in which the present writer in collaboration with Major R. B. Seymar Sewell, director of the Zoological Survey of India, is at present engaged.

In the Nilgiri Hills and the Malabar coast of Southern India we find the presence of an intensive element in the Todas, the Nambudri Brahmins and the Nayars who are racially allied to the people of North-Western India. We do not know the exact time of their immigration in the South but there are reasons to suppose that these peoples were fragments of a wave of North Indian tribes who penetrated early in Southern India, where they have since been "Dravidianised."



The Joda of the Nilgiri Hills
(North-Western Indian type)



Nayar Women of Malabar
(North-Western Indian type)



The front and side views of a Nambudri
Brahmin of Southern Malabar
(North Western Indian type)

The broad conclusions mentioned above are confirmed by a detailed statistical study of the people of India, which incidentally

throws much light on the relation of Caste and Race. By means of a formula suggested by Prof. Karl Pearson it is possible to reduce a large number of metric data into a single numerical co-efficient for purposes of comparison. But as it ignores the distinctive character of individual tests, its value must be regarded as only subsidiary. The failure to understand this, has often led statisticians unacquainted with racial somatology, into grave errors and unwarranted generalisations. By comparing the co-efficiency of Racial Likeness (as it is called) of the tribes and castes of Northern India we find (1) first of all a closer relationship among the castes and tribes within definite Towns or Provinces and (2) secondly the presence of a closer bond between the Punjab and the United Provinces and to a lesser extent between U. P. and Behar than between either of them with Bengal. (3) Lastly there is a closer relation between the different upper castes in each province than between them and the so-called lower castes. To this extent, therefore, it must be admitted that there is a connection between Caste and Race.

Finally a word must be said as regards the influence of environment on the physical constitution of the Indian people. Since the investigation of Boas, the question of the part played by environment in changing the headform of man has been very much under discussion. But so far as can be detected (for obvious reasons all the evidence cannot be given here) the Indian environment has not shown any tendency towards the convergence of a common headform among the people of India. Recently Mr. Dudley Buxton of Oxford has tried to demonstrate that in India there is a correlation between Climate and Noseform; cold and dry climate tending to produce long narrow noses, hot and moist climate tending to produce broad thick noses,—it being even possible to predict the noseform of a particular people living in a particular locality where the climatic conditions of the latter are definitely known, according to a formula given by Mr. Buxton. Unfortunately when tested the results, calculated from Mr. Buxton's formula do not agree with actual facts. Thus for instance, according to Mr. Buxton's formula the people of Southern Beluchistan should have average Nasal Index of 66.1. The seven tribes measured by the late Mr. Gupte living in the same isothermic zone have average nasal indices ranging from 59.2 to 76.7—the difference between the

calculated nasal index and that derived from measurements being in no case less than 6'4! Secondly, a little enquiry in the nasal characters of the Indian races, shows the conditions in India to be almost the reverse of what Mr. Buxton supposes them to be. For, the most palatyrhine peoples in India are invariably those that have been living in the colder and comparatively drier climates of the hills, e.g., the Kanets of Lahoul, the Bhotanese of the Bhutan mountains, the Garos of Assam, the Palaungs and Was of Burma and the Kadars and other tribes of the Southern Indian hills, to name only a

few. And on the other hand it is in the hot and dry climate of the Punjab and the hot and humid climates of Bengal and Malabar that we find the most leptorhine peoples in India.

To conclude, therefore, neither in the headform nor in the shape of the nose, does the Indian climate show any noticeable influence. The differences detected are fundamental and are due to the different racial strains that have gone to make up the population of India whose history in this respect is analogous to that of the entire South-western part of Asia.

AN INDIAN COLLEGE IN SOUTHERN FRANCE

By ARTHUR GEDDES AND P. R. BHARUEHA

A new venture has been set afoot reviving the traditions of the once-great meeting-place of East and West—the historic University-town of Montpellier, on the Mediterranean—by the proposed Indian College. Already under the leadership of Prof. Patrick Geddes (who was among the few in Europe to foresee long ago the recent disaster that has overtaken Europe and the world, and whose activities in the cause of peace and of intellectual sympathy and unity we are all familiar with, specially in India) a scheme has been launched for the creating of an international University-centre, comprising a group of national colleges situated near each other, having the fullest opportunities of living their own life as individual units, yet also, in close contact with each other, living and working vigorously and usefully as members of a great group. Prof. Geddes has already made a beginning by founding a College des Ecoisais, situated on the hill-ridge just outside Montpellier. It has been in existence for nearly two years, and Scotch, English and Indian students have been in residence and working with and under him. Three of its students (two of them Indian) have within the last year presented theses and been admitted as doctors of the university of Montpellier: and other theses on India are in preparation. In this college several leading Scots (the

foremost of them being Sir Thomas Barclay, the well-known authority on International Law) have taken an active interest.

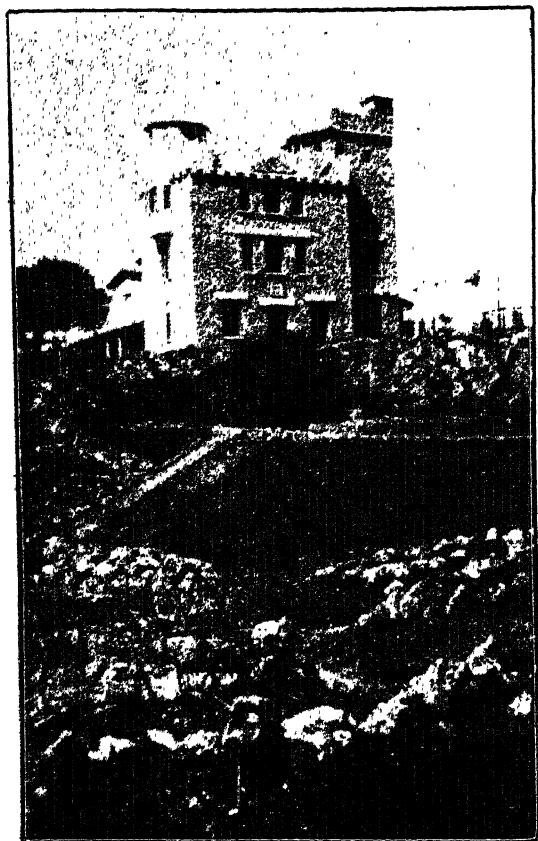
The University of Montpellier is perhaps the foremost of the provincial universities of France and comes after that of Paris in importance. It is true that

"The dazzling traditions of the Sorbonne and the special schools of erudition, research art and music congregated in Paris and the academies which centralize in the capital practically all the more fortunate genius of the nation, have overshadowed the intellectual activities of provincial France..... In fact, however, the provincial universities of France are the nursery in which much of the best work of France is done and most of it begun."

And among these "Montpellier is particularly endowed with attractions and traditions stimulating to the student's mind."*

At present the University comprises the Faculties of Letters (French, German, English, Spanish, Italian, etc.) Law, the Natural Sciences, and Medicine. This last, the School of Medicine, (which has flourished here for eight centuries or more, and often as world metropolitan), is at present one of the best in Europe. And the National School of Agriculture here is one of the greatest in

* Permission has been generously granted by Sir Thomas Barclay to quote this and many of the extracts which follow from an article by him on Montpellier in the *Times Educational Supplement* of April 24, 1926.



College des Ecopais Montpellier

the Mediterranean region. This school would be particularly useful to Indian students, both (1) because many of the conditions under which agriculture is carried on in Southern France are similar to those prevailing in India, and (2) because of the great irrigation and afforestation schemes going on in this region in connection with agriculture. There are also proceeding important experiments in fruit-growing sericulture, etc. The departments of Botany, Zoology, Geology, Physics and Chemistry are all very well organized.

"The material equipments of Montpellier, from the famous Botanic Garden, the oldest in Western Europe, to the modern teaching and research institutes, the spacious hospitals, etc., it would be difficult to surpass."

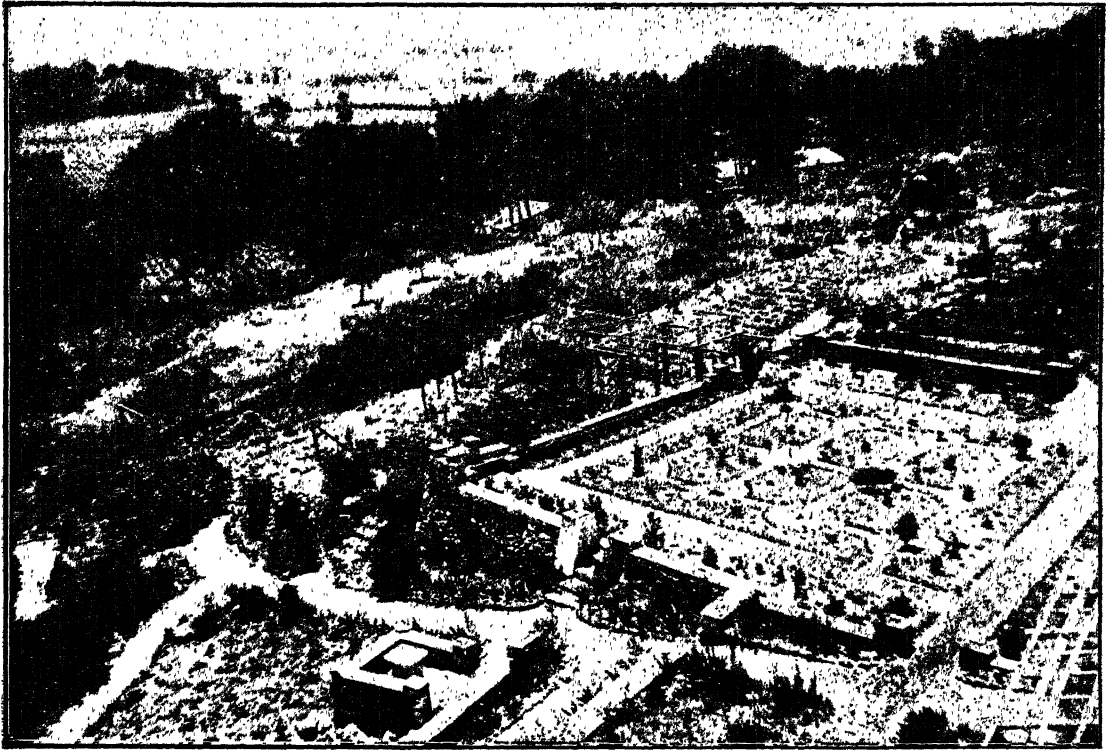
"This fame and its fine, temperate, sunny climate attracts students from all parts of Europe and from America. This

"has led to the development of an excellent accessory academic branch with well-graduated courses in the French language and literature.

These enable the foreign student rapidly to prepare himself to participate in the regular studies of the University."

Moreover, foreign students coming fresh to the university are made well-acquainted with the historic region of Southern France, rich with memories and associations, by a series of well-planned excursions conducted by a Professor. It may be added that Montpellier includes, among the facilities it offers for research, the invaluable one of allowing its students, during their academic career, to wander among the universities of France and of other countries. Thus an earnest student is encouraged to perfect himself in his special branch of study by contact with specialists elsewhere. Need we also point out that living and studying in France is cheaper than in England or elsewhere in Europe, and that therefore a European education would be within the reach of a greater number of Indian students? Also that the mild and sunny climate of Southern France would be specially suited to them? In all these respects, then, the University of Montpellier has much to offer to the Indian student. But perhaps its greatest usefulness to him will be in the direction of affording him a good introduction to truly European culture, tradition, and life. So that even a student going to other Universities of Europe would do well to spend a term or so here before proceeding elsewhere, and thus again a footing and find his bearings in Europe instead of being suddenly thrown amid totally strange surroundings, as only too often happens. The Mediterranean has been the nursery of European Culture, and France may well be called the "mere-patrie" of European tradition. It has been said that too many of Indian students who go through English Universities return home with but slight idea of Europe and European Culture. For a true contact with European Culture, and not of one alone of its nations, perhaps no country is so suited as France, on the one hand as containing splendid monuments illustrative of successive periods of European history and culture—(pre-historic, Roman, Middle Ages: etc.) and on the other with its high tradition of learning and liberty, its broad tolerant outlook and its open doors to all.

And, in France, Montpellier, the ancient meeting-ground of East and West, is peculiarly fitted as its history shows to afford that much-needed introduction to European life and culture. "The first European Uni-



View of part of the garden of the College des Ecossais. All this was barren, rocky heath two years ago.

versity for general studies came into existence at Bologna, an old centre of legal learning. The second, on a broader basis of studies, was that of Paris. The third was that of Montpellier, already of medical fame surpassing that of Salerno. The importance of that of Montpellier was not a little due to the Great Fair held there, which is on the old Roman way through Gaul into Spain—Coasting vessels brought to the Fair merchandise from Spain and Italy, from the Levant and the Black Sea, so that Tartar and Greek, Jew and Arab (the latter with their pharmacy and medicine) came together at the Fair." "And it is very probable that it may have been at this Fair and from such cultured alien merchants, that there may have been purchased those precious Arabic manuscripts among which the long-lost works of Aristotle were found by Michael Scot and other translators of them into Latin, and thus recovered for Europe. "The Fair of Montpellier has long since lost its size and importance. "Out of the Fair, however, grew up its once famous Law-Faculty, and arose

the universally accepted doctrines of Private International Law."

The University has always been remarkably tolerant in religious matters, even during the days of the most embittered religious strife in France, for its predominant medical and scientific atmosphere tended to freedom.

Here the great Rabelais (one of its glories), after his revolt from his religious order, found refuge. He studied and graduated as doctor of Medicine and even taught and practised for a time—And here again in our own time was born and bred Auguste Comte, another great 'revolte', whose ideas have stirred the world from end to end. In theology, law and medicine, in science and philosophy, Montpellier has a fine record."

Some idea will now have been gained by the reader of the importance of all this for India. Professor Geddes also, the intimate friend of Sister Nivedita, of J. C. Bose, of Rabindranath Tagore, whose enthusiastic activities in the cause of Indian Renaissance as inspiring Professor of Sociology and great Town-planner, have for ever linked him up with the modern social history of India, is keenly alive to the great need for a meeting

ground which should establish contact between East and West under reasonable conditions. Hence his eagerness to see an Indian College started here, to be followed, it is to be hoped, by Chinese, Japanese, French, German and other national colleges. Therefore, the Indian students working with Professor Geddes in Montpellier have formed themselves into an initiative committee for the founding of an Indian College here on the lines of the Scots' College and invite their fellow-countrymen to follow this initiative. An appeal for funds is shortly to be launched; but in the meanwhile, they are able to invite students from India, intending to study at an European University, to come to Montpellier.

It seems to us also that as, in India, the Shantiniketan and the Bose Institute have sought the widest international contacts, so the next move is the establishment of 'homes of peace' and centres of research abroad. And a splendid opportunity for creating such a needed complement is offered

us in Professor Geddes's scheme at Montpellier. Hence, we believe, the sympathy and hearty concurrence won for the idea from Dr. Rabindranath Tagore and Sir J. C. Bose, and the moral support they have already bestowed.

For all these reasons, we believe that this scheme, if it is supported in the spirit in which it has been launched, will bring most far-reaching consequences. It should bring together in friendly companionship, yet in stimulating intercourse and even healthy intellectual rivalry, the youth of other nations to mingle with our own. Besides, here is a project worth carrying out, not only for itself at Montpellier but as a new way to advance peace and learning, and approach that harmony of ideas and ideals upon whose orderly progress and fullest diffusion the future of Civilization so substantially depends.

We address this appeal to the youth of India with the confidence and hope that her cultural history inspire.

THE LAND OF THE CLOVE

By CHAMUPATI

ZANZIBAR owes its commercial importance to its production of cloves, of which it has till now practically held the monopoly. The world derives the major portion of its supply of cloves from this island and another in its neighbourhood, Pemba, which, too, forms politically a part of Zanzibar. Outside the city of Zanzibar, whichever way you turn, you find extensive groves of cloves. Some twenty thousand acres of land in Zanzibar and thirty-eight thousand in Pemba are under clove plantations. The currency notes of this island bear on them the insignia of a tree of cloves, from which the buds are being culled by means of a wooden staircase, which alone in the old days of the Arab rule could be climbed by the coolie. The branches of the tree are tender and for fear lest they should be broken and the yield of cloves be permanently reduced thereby, the law did not permit ascending the tree itself. Now-a-

days the prohibition is found infeasible, as slavery having been abolished, the elaborate process of ascending a ladder, which necessitates the employment of an excessive number of coolies, entails exorbitant expense. The caution of those good old days has been dispensed with and yet the clove business flourishes, fetching considerable income to the state and its people.

As you enter the port, your eye falls first on a grandlooking edifice on the coast, the Bet-el-Ajaib or the house of wonders. It was the palace of the late Sultan and now locates almost all Government offices. It is a three-storied building of a simple but neat design, with no attempt at elaborate beauty or variety of comfort and accommodation. You are carried from one storey to another by means of a lift. The workmanship on the doors is a relic of Arab art, of which you may find specimens here and there in the old houses of the town. The colonnade

on the exterior is imposing. It consists of iron columns of considerable height, imported more than forty years ago from Bombay. In the interior you at present meet with nothing to impress you with the palatial character of the edifice. The present Sultan is a protected prince of the British, for



A Native Shop.

whose residence a smaller house has been allocated in close vicinity of the Bet-el-Ajaib. Unlike his forefathers, he contents himself with one wife, and thus his household needs are small. Unless pointed out to you, his house has every possibility of being passed over as an ordinary building, as it bears no special emblem of being a royal residence.

In front of the Bet-el-Ajaib separating it from the sea there used formerly to be a park, on one side of which there stood a pillar, on the top of which a huge lamp of 10,000 candlepower was mounted. In the evening everyday people of the town would go out and in company with their beloved Sultan listen to the music of the native band played there, and enjoy sight of the rolling waves. The light of the lamp reflected on the waters of the sea lent to the scenery round a charm which the brilliance of the stars in the blue above might envy.

The population of Zanzibar is mainly Mohammadan, of which the descendants of the old Arab immigrants and the Khojas and Bhoras of Bombay form economically the dominant section. The natives were formerly slaves. Even today the Negro servant in the house of the Arab noble will not stand in the presence of his master. He will move in a kneeling posture, a remnant of the constant homage and humilita-

tion imposed on him in the days of slavery. The conditions have of late changed entirely. Gone undoubtedly is the former curse, but its incubus here and there lingers. Some of the owners of land, though yet they are few in number, are now-a-days Negroes. In the Zanzibar protectorate there are happily no laws restricting the legal capability to own soil, nor are as in Kenya, high and low zones of land marked out for European and Non-European ownership. The cultivation of coffee, too, is no European monopoly. In the eyes of law all the subjects of the Sultan are equal. The cultural condition of the Negroes—I am judging by the occidental standard, is, as a consequence, far superior to that in Kenya Colony. Here you nowhere meet with naked natives. Men and women are both decently clad. They are said, in fact, to spend more on their dress than on other necessities of life. This is an evil that comes in the train of western culture, and what the Negroes want most today is a life of thrift and economy. The neatness kept in the front of their houses is a model which their Indian and Arab fellow citizens may copy, though the interior I am



Clove picking in Arab Twils.

told, is damp, which seems to be one of the potent causes of the heavy rate of mortality among them. One feature of their social etiquette, introduced presumably by their contact with the Arabs, is specially worth noting. Except on ceremonial occasions, when admission to the house is unrestricted,

they always keep one of the shutters of their doors closed. Every man, desirous of gaining entry, even if he be an inmate of the house or a close relative, has to stand before the closed shutter and say "Hodi", asking permission to go in.



Swahili Dance, Zanzibar

When you hear the beating of a drum in the native quarter of the town, be sure of a dance being performed. They call it Ngoma. Sometimes only males partake in it, sometimes only females while at other times it is a mixed performance. I was present at a Ngoma one evening. Some of the women had painted their whole faces white, while others had simply dotted them in that colour. A majority wore on their heads huge crowns of feathers of different birds. They stood in a circle with their faces turned inside. Their movements were graceful and regular, and they sang a native tune with which they clapped their hands in time as they went round and round. One of the women had taken on her back a companion of hers, who, not to be recognised, had veiled her face. Some of the performers were gaudily dressed, though the general appearance which the assemblage, including both dancers and spectators, made was one of scrupulous neatness. Reminiscences of a naked dance by cannibals of ancient times are preserved only in pictures. How these scenes could be photographed is a mystery. The cannibals of Zanzibar had perhaps been already made docile and only stealthily, to satisfy habit, caught opportunities of killing and eating men.

Even today the place is shown where in ancient days there used to be the slave market. It was later replaced by "The Place of Execution", where men sentenced by the order of the Sultan to capital punishment were taken out to meet their doom. Today

on the same site stands the Arya Samaj. What an entire reversal of things and their purposes! Where one day sons and daughters of men were sold away as beasts, and during the process subjected to unspeakable raillery and violence, today girls of a humanitarian community receive their daily education in religion of which reverence of man is an indispensable part. A free reading room opens there in the evening, while every week men pray to God for light and life.

Slavery has been abolished in other parts of Africa too. But the Negro there does not enjoy that measure of liberty of thought and action which has come to him as his God-given right in Zanzibar. In Kenya, for instance, every native, even though he be educated, and be holding an office—clerical of course—in Government employ, has to wear a badge, called *Kipande*, and invariably hold with him a registration certificate which he has to get signed, when resigning service with a former master. If he flies away without permission, a report at the Police station will fetch him back. The Zanzibar Negro is a free man. He may go where he wishes. He has, as a result, developed higher culture—western as I said—and far more civilised ways of life than his neighbour in Kenya. The culture has touched only his exterior. It is modern, and cannot, of its nature, go deep. In the Zanzibar Protectorate there is no settler problem—no caucus of landlords presiding invisibly over the destinies of other people. The land, fortunately, does not suit the settler from cool Europe.

Indians are, in the main, traders. They, in fact, practically control the commerce of the island. From the days of the Arab Sultans, the Government has been free from religious bias. A bull is sacrificed every month as a traditional religious rite of the Sultan's house, but that is entirely the ruler's personal affair. The Hindus know the hour at which the sacrifice is offered, and deliberately avoid passing the post on the sea-coast, at which the animal is slaughtered. Formerly, when no Hindoo brought his family from India fearing lest he should expose himself to danger from unruly Arabs and Swahilis, the Sultan made insistent solicitations to his Hindu subjects to settle in his dominions permanently with their kith and kin. And when an artisan did bring his wife and children to Zanzibar, the Sultan went out in person to receive them at

the coast and made the Hindoo lady his sister, presenting to her, as a token of fraternal love, a sum of Rs. 500. The relations between the communities have always been extremely friendly and cordial. Never was an effort made to convert a Hindu to Islam. That the rulers have always avoided giving a religious tinge to their administration is evident from the absence of any big mosque or mausoleum in the whole island. Ruins of an old mosque are met with in an out of the way village, possessing, however, no architectural interest which is generally a concomitant of religious zeal. Bigotry especially seeks to impress a subject community with the administrative and economic supremacy of the ruler's religion, which, at the hands of a theocratic government, invariably finds expression, among other things, in architectural grandeur. In Zanzibar Islam appears to have of purpose avoided making its devotional monuments an eye-sore to the Non-muslim.

A remnant of the Portuguese rule which lasted for a short term in Zanzibar is the Catholic Church, attended now-a-days by the Goan community who constitute a considerable portion of the clerical population. Towers are visible of a former fort, a relic of Arab warfare, which the present Government is utilising for the purposes of a Railway Workshop.

Zanzibar is a town of narrow lanes. There is a busy traffic of motorcars, as in other African towns, but these cannot penetrate the interior of the city. In some places two bicycles coming from opposite directions find it hard to cross each other. Yet cleanliness of the town is all that could be desired. The roads are macadamised, and on both sides of them there stand trees yielding cool and pleasant shade. As you pass along, the verdure that extends for miles affords a natural feast to the eyes, which is at the time highly enjoyable and is later a perennial joy of solitary meditative hours.

The administration is in the hands of European officers, at whose head is Mr. A. C. Hollis---the Resident. He takes intellectual interest in the life of the Negro tribes, on which he has already written two books, *The Nandi* and *the Masai*. The attitude of the administrative authorities towards the natives is one of broadminded sympathy. I am making of course, a comparison with neighbouring territories. Signs of a silent though slow upheaval of the Negro are

discernible, but the process to be effective and bear tangible fruit in an early future requires a mighty push. Industry and economy are the two desiderata in the life of the Negro, for the development of which none appears to be over-anxious. Things should not be left to take their own course. The Indian is satisfied that on all questions affecting his welfare his opinion is asked, and when given carries weight. He looks only to his trade, not to acquisition of power



Native village, Zanzibar.

in administration. Fortunately, there are no evidences of his interests clashing at present with those of the Negro. All Arabs and most Indians have adopted Zanzibar as their home. They and the natives are economically inter-dependent. The day may come when foreigners may be fused politically and socially among the children of the soil, the Hindu and the Arab cultures enriching the culture of the Negro, who today stands so much in need of intellectual enlightenment. That would surely be a happy day, but there are no conscious attempts being made to bring that day nearer. It pains me to think that the Indian during the centuries of his stay in the midst of the Negroes, while he has exploited their labour to the full, has done nothing to raise them culturally. Brown usurper ! In Zanzibar the forces of opposition to such a movement appear to be the weakest, and if the Arya Samaj, which alone of the Indian churches at present working here can take up the job, were to include this among its manifold activities, it would earn lasting gratitude of humanity. The scheme to open a night school for the natives has been adopted, which, though a small beginning, may some day bear rich fruit. Who knows what lies in the lap of the future ? Ours is to wish well and to work well.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

FRENCH

LE CANON BOUDDHIQUE EN CHINE, —LES TRADUCTEURS ET LES TRADUCTIONS, VOL. I, par *Prabodh Chandra Bagchi*—*Sir Rishbehari Ghosh*, Travelling Fellow (1922-25) and Lecturer, the University of Calcutta.

The book is a big work of over 500 pages and is only the first volume—the second being soon promised. This publication, with another one entitled the "*Deux Lexiques Sanskrit Chinois*"—*Fan Yu tsa ming de Li-yen et Fan Yu ts'ien tseu ren de Yi tsiang* constituted the two theses for the degree of *Docteur es lettres* of the University of Paris.

The critical study of Buddhist literature and religion in China is still in its infancy. The days of Edkins and Samuel Beal are long past. The catalogue of Chinese Tripitaka of Dr. Bunyiu Nanjio published in 1883, has become classical. His work based on the imperial edition of the Ming dynasty mentions only texts contained in that collection. A new edition of the Tripitaka published in Tokyo (1882-1885) and the supplementary edition of Kyoto as well as the different archeological missions in Central Asia have brought to light new texts missing from the Ming collection.

Since the publication of the catalogue of Nanjio critical study of the Chinese Tripitaka is being systematically pursued and the pioneers in this field have been Sylvain Levi, Edward Chavannes, Paul Pelliot, Henri Maspero and others. It is due to the fruitful researches of these scholars that we possess a solid basis for the study of the Chinese Tripitaka—indispensable for the study of the Buddhist literature in its entirety.

Dr. Bagchi, trained in this famous school of Sylvain Levi, to whom he rightly dedicates the work, has now removed a long felt and ever increasing want by his memorable publication. The first volume of his work contains an elaborate introduction on the history of Buddhism in China (2 B.C.—600 A.D.) and a critical study of the Chinese sources for the study of the Chinese Tripitaka. The main work covering a period of about 600 years (till the advent of the Sonei dynasty) is divided in two well-defined parts—the first contains a history of the literature translated in the Northern churches of China and the second of that of the Southern Churches. It is the most up to date and exhaustive collection of materials on the history of the translators and translations of the Buddhist canon.

Dr. Bagchi traces chronologically and historically—the arrival of Indian and other foreign monks to China, gives detailed and critical biographical notices on these Buddhist missionaries, discards or accepts the most up-to-date information on them after a thorough examination of the evidence and establishes his thesis everytime with a dispassionate judgment. All his principal sources are in Chinese and Dr. Bagchi handles them with perfect ease. a rare achievement for an Indian scholar.

Thus M. Bagchi lays the solid foundation of further critical study on this vast subject and workers will henceforth be able to rely on his work with perfect safety. To conclude in the words of his examiners—Sylvain Levi, Paul Pelliot and Henri Maspero—"C'est une oeuvre qui restera"—"it is a work which will remain".

1. LE RASA (ESSAI SUR L'ESTHETIQUE INDIENNE—*Essay on Indian Aesthetics*); Par *Subodh Chandra Mukerjee*. Paris, Librairie Felix Alcan, 1926; pp. viii 128.

2. THE NATYASAstra OF BHARATA, CIL. VI (*Rasadhyaiah, On the Sentiments*); edited, with an English translation and the text of the *Abhinavabharati* (a commentary), by *Subodhchandra Mukerjee, Sastri*. (Calcutta, 1926).

These two publications together constitute the thesis upon which the Paris University has awarded to Mr. Subodhchandra Mukerjee the degree of a Doctor in the Faculty of Letters; chapter VI of the *Natyasastra*, as explained by the commentator *Abhinagupta* being the *point d'appui* for the discussion contained in the essay, *Le Rasa*. The word "essay" is apt to remind us, Indian readers, of our undergraduate days, because there is, in our country, no tradition, as there is in France, of "men of letters" devoting themselves to writing essays. In France essay-writing is cultivated as a fine art. The word "essay" (*essai*) is connected with the verb *essayer* (Fr. "to attempt"). A scrupulous delineation of details is thus no proper function of an essay which will give, broadly and boldly, the mere outlines of a pleasing picture. It may be said at once that Dr. Mukerjee's essay meets this requirement.

The subject of *Rasa* or *Sentiment* had not heretofore been systematically treated from a definite standpoint. M. Regnaud, it is true, dealt with it in his *La Rhétorique Sanskrite* as early as 1884; but he did not, as our author says in his preface, seek to trace the history of the *Rasa*-theory; nor did he attempt to discover its psychological bases, or the connexion of Hindu

Aesthetic with Hindu Philosophy. Dr. Mukerjee claims that the results of modern experimental psychology confirm the ancient Hindu classification of Sentiments under three fundamental categories. Dr. S. K. De's treatise, *A History of Sanskrit Poetics*, is full of facts and the most valuable part of Dr. De's contribution, namely, his datings of the various ancient and mediaeval writers on *alamkara* (Rhetoric), have been willingly utilized by Dr. Mukerjee.

There is, in the work, a marked sense of restraint. The writer shows himself, without the slightest appearance of pedantry, as a man of cosmopolitan culture, equally at home in Sanskrit and in French. His French is facile, elegant and dignified. Nor is he in doubt as to the value of mechanical aids calculated to facilitate an intelligent use of the commentary in elucidating, the text: for he gives marginal cross-references throughout, and, by a process of underlining, indicates the successive steps in Abhinava's interpretation. The variant readings in the different manuscripts are duly noted, concurrently with the text. We have here but a part of the *Natya-sastra* which has an encyclopaedic character. It is to be hoped that the new manuscript-materials utilised by Dr. Mukerjee will be taken advantage of in a complete edition of this, the greatest treatise on Hindu Dramaturgy.

Le Rasa has, we note, been published by Felix Alcan the premier publisher of philosophical works in France. That gives to Dr. Mukerjee's essay a stamp of recognition as a contribution to Philosophy. It is a pity that the Calcutta University could not manage to retain the services of this gifted man, although it has been running a Post-Graduate Department of Ancient Indian History and Culture. An irony of Fate which plays with our country very strange tricks makes Dr. Subhodh-chandra Mukerjee, Sastri, Assistant Accountant-General in the Finance Department of the Government of India!

FRANCOPHIL

ENGLISH

ECONOMIC DEVELOPMENT: *or Snap-shots of World Movements in Commerce, Economic Legislation, Industrialism and Technical Education*: By Prof. Benoy Kumar Sarkar. M.A. Pp. 428, price Rs. 8. B. G. Paul & Co. Publishers, Madras. 1926.

The volume under review presents a series of Kaleidoscopic pictures, representing the different aspects of modern European economic life—the result of the author's journalistic enterprise during many years of self-imposed exile in Europe. There are altogether forty-six Chapters, some of which reach the high-water-mark of excellence, while others do not rise above the level of the ordinary newspaper article. There are also chapters which are little more than bare catalogues of the facts such as can be gleaned from any good year-book. The last remark is especially applicable to chapters dealing with the present economic situation in Czecho-Slovakia, Yugo-Slavia, Hungary, Roumania, Bulgaria and Turkey. Here we seem to miss that first-hand knowledge and personal touch which make the author's analysis of the economic situation of the countries of Western Europe in many places so masterly and convincing. The

Chapters—and their number is legion—dealing with the technical, industrial, commercial and agricultural institutions of Germany take up a disproportionately large space in the book and give the impression of having been copied *verbatim* from University Calenders and similar academic publications. As the author himself remarks: "Germany is a veritable jungle of industrial, professional and other institutions" and to proceed to describe their course's of studies in detail, as the author attempts to do, is to put too great a strain upon the reader's patience, who does not expect this sort of purely mechanical work from a scholar of Mr. Sarkar's ability and standing.

The best chapters in the book are Chapter VIII. "Denmark's Example in Land Reform"; Chapter XIII. "Italy's War-Budget against Malaria"; Chapter XV. "Germany from Within"; Chapter XX. "Methodology of Research in Economics"; Chapter XXXIII. "The Transition of Italy to an Industrial State"; Chapter XXXVI. "The Economic Rejuvenation of France"; Chapter XL. "Six years of 'Allied' Economic Policy" and Chapter XLVI. "A Scheme of Economic Development for Young India."

In the chapter on "Germany from Within," the author describes how Germany is straining every nerve to recoup her war-losses in coal, iron and industries, by electrification on a large scale, by the importation of iron ore from Spain and Sweden, and by the creation of a new industrial area in the very heart of the country to take the place of the Rhineland, whose situation close to the French and Belgian frontiers may be a source of weakness and danger in time of war. "Industrial Germany," says Mr. Sarkar, "cannot be crushed by temporary political and military misfortunes. The tenacity and strenuousness of the German people have been constantly at work.....The beginnings of another Rhineland have already been laid in the very heart of Germanic territories." The city of Merseburg, the centre of industrial activities in this region, possessed at the beginning of 1923, as many as 5800 factories, with 160,000 workers. These new industrial activities have not made Germany, always the pioneer in the field of 'socialistic' legislation for the welfare of the workers, slacken her energies in this direction. Consequently, there was little unemployment and discontent.

By the Treaty of Versailles, as is well known, Germany lost nearly 75% of her iron ore deposits and 25% of her coal. As a consequence she has today relatively much more coal than iron; while France, which has acquired the vast iron deposits of Lorraine from Germany, has no coal to work them. This fact is responsible for the French occupation of the Ruhr—rich in anthracite coal—which even wrung a wild protest from France's ally, England. But since this occupation cannot in, the very nature of things, be permanent, French industrialists are already looking about for an industrial entente with Germany, which will enable them to obtain sufficient supplies of good coal for the development of the Lorraine iron industry. By such an entente Germany will also obtain sufficient iron ore to restore her iron and steel industry to its prewar flourishing condition. It will be interesting to observe if, and to what extent, political hostility between the two peoples can retard the growth of this economic entente.

That a currency depreciated in terms of foreign money, when un-accompanied by a proportionate

rise in internal prices, may be sometimes highly advantageous to a country's industries, has been hitherto considered to be one of the few paradoxes of pure economic theory. It was, however, left to Germany to put the theory to practical application and derive substantial benefit therefrom. "The depreciation of currency in terms of foreign money has to a tremendous extent been a god-send in Germany's economic life since 1919. In the first place, every foreigner who had bought marks with his 'good' money has been compelled virtually to make a free gift of it to the German government owing to the unspeakable fall of the German currency. Secondly, it has enabled the Germans not only to exclude undesirable foreign goods from their home-land, but also to re-enter the world-market from which they were politically debarred."

In the chapter on "Methodology of Research in Economics", Mr. Sarkar appeals to Indian economists to shake off their narrow political pre-possessions in dealing with economic questions and to study world-movements in agriculture, commerce and industry for the acquirement of a true perspective and for helpful suggestions for the solution of their own problems. Incidentally, he regrets the tendency among Young Indian aspirants for the doctor's degree in foreign Universities to choose wherever possible Indian subjects for their theses. By doing so they gain their degrees rather cheaply and return to India "philosophically and technically and hardly wiser" than when they left.

In the last chapter of the book (the forty-sixth), Mr. Sarkar formulates "A Scheme of Economic Development for Young India". Though the book is advertised as a "Hand-book of Applied Economics" there are many features of this scheme which would be difficult, if not actually impossible, to apply in practice. Mr. Sarkar is an advocate of the extensive use of foreign capital for the industrial regeneration of India—on the principle that half a loaf is better than no bread. But many of the safeguards he proposes against the abuses of foreign capital have been found by the External Capital Committee of the Indian Legislature to be chimerical or impracticable.

The bibliography gives a list of the latest German, French and Italian works on the subjects dealt with. The book abounds in typographical errors of every kind.

ECONOMICUS.

TOWN PLANNING IN ANCIENT INDIA: By Binode Behari Dutt, M.A., B. L. Published by Thacker Spink and Co. (1925), Pp. XXXI—397. Price Rs. 7-8.

In this age of rural and civil reconstruction a systematic book on "Town Planning in Ancient India" would surely be welcomed by our people. Inspired by Prof. Patrick Geddes Mr. Dutt took to this line of research and has produced a work of capital importance. He has handled with scholarly intuition the authoritative texts of the *Arthashastra*, *Nitisastra* and the *Silpasastra* in tracing the origin and growth of Indian cities. The sources tapped by the author is mainly of the classical Sanskrit strata. We would recommend the writer to expand his area of investigation by making an exhaustive analysis of the data scattered unnoticed amongst the *vedic* (Samhita-Brahmana) and the *Jaina-Buddhist* texts. That would surely enhance the

value of his work. Another way of enriching our knowledge would be to analyse the *vernacular texts* in order to bring out the morphology of the town planning of mediaeval India just as Mr. Venkatarama Iyer did in his "Townplanning" in Ancient Deccan. However, Mr. Dutt's first study is very promising and we recommend the book strongly to Indian readers.

HINDU THEORIES OF PUNISHMENT: By J. N. C. Ganguly M. A. Darsana-Sastri.

In this short yet scholarly paper Mr. Ganguly has analysed the Hindu concept of Punishment. The line of inquiry is highly suggestive covering as it does, the different departments of the Body politic, ethical and religious, juridical and political. The very word *danda* and the *nuance* the shades of wearing playing round it, seem to indicate that the Hindus had tried to summarise a long and complicated chapter of their sociological experience in that category of punishment. Mr. Ganguly refutes very ably the charge of Mil against the Hindus "as a people more disposed to shelter the criminal than to apprehend him." Fortunately, we have made some progress in our intensive study of Indian social history since the age of party generalisations reflected from the pages of Mearns, Mill and Maine. We wish Mr. Ganguly would give us more of such intensive studies into the ethico-social life of the Hindus.

K

KANARESE

BHARATEEYARA ITIHASA: By Sri. Narayan-sharma, Published by Sri. S. S. Desai, M. A., Secretary, National Education Society, Dharwar. Pages 333. Price Rs. 2-8-0.

This is one more good book added to our modern Kanarese literature. We are indebted to the National Educational Society, Dharwar under whose aegis the author has been able to publish his work. The book deals succinctly with the ancient history of India, from the Vedic times to 800 A. D., the glorious period of the Aryans. The author has struggled to disentangle events of permanent interest from the skein of countless and half-learned details that find their place in the history of those times. He has tried to give a good setting, in this way, to the cultural and the national sides of Indian History.

The book does not pretend to be a research work nor can it claim to have ransacked all the available library on the topics it tries to deal with. The author has selected and compiled information in his modest way from his modest bibliography. In his favor of national pride he has disbelieved all the existing literature on the home of the Aryans and the creation of the Vaishya Caste and has dogmatically asserted that the Punjab was their original home and Vaishyas were an accretion in the Aryan society following implicitly the hypotheses of A. C. Das in his *Rig Vedic India*. It seems, again that his national pride is extinguished when he tacitly believes Pallavas to be foreigners converted to Hinduism.

While giving precedence to the cultural aspect of the history the author has not neglected to narrate other events of importance. But the narration

lacks cohesion, no doubt, due to insufficient records but mainly to the meagre number of source-books available to him. The author plays the orator occasionally and his rhetoric steals away from the book much of the serenity of a historical work. A less-impassioned and less-ornate style would have been more appropriate and acceptable. In other ways too there is much room for improvement.

The set-up of the book is very alluring. Though the printers give us "tamas" where the author intended to give "Tapas" at rare places the printing of the book has been exquisite and leaves very little to desire.

The book is, to say the least of it, very valuable to the general Kanarese reader and indispensable to Kanarese student wishing to know something at least of his forbears. But however for all its worth, the price of the book is a little prohibitive.

A. S. HARNHALLI.

MARATHI

MAYUR KAVYA VIVECHANA OR A DISSERTATION ON THE POETRY OF THE POET MAYUR (MOROPANT): *By Prof S. N. Banhatti of the Elphinstone College, Bombay. Published by himself. Pages 395. Price not mentioned.*

Aquaintance with English poetry has made a certain section of Marathi scholars, though a small one, doubt whether old and Marathi poet like Eknath, Moropant etc., were really gifted with any poetic genius at all. The late Principal W. B. Patwardhara of the Fergusson College had in one of his books made some very astounding statements in denunciation of Moropant as a poet of merit. Prof. Banhatti has in the work under notice disproved all the statements, but in doing so he has made certain contradictory assertions. Moropant's poetry is overloaded. Prof. Banhatti seems to be in favour of the Sanscritisation of Marathi Language, as he has plainly said that Marathi Language has thereby gained grace and gravity. He evidently forgets that the over-sanscritisation in Moropant's poetry has restricted the field of his readers and done not a little harm to the popularity of his poetry. The discussions on the various points raised in connection with Moropant's poetry are exhaustive fairly balanced and conclusive and the author deserves to be congratulated on his scholarly production.

V. G. APTE.

HINDI.

DAKSHIN AFRICA KA SATYAGRAHA : *Translated by Bijnath Jagannath Moyle. Published by the Sasta-Sahitya Prakashak-mandal, Ajmeer. Pp. 272.*

The account of the Passive Resistance in South Africa written by Mahatma Gandhi of which this is a translation reads like a romance. The awful tales of the 'girmittas', as the name of the indentured labourers was coined from the English word 'agreement', give the clue how the peace-loving Indian labourers were turned into civil fighters under the guidance of the Mahatma himself. The brunt of the evils of western industrialism and

British imperialism in South Africa had to be borne by the Indians, so this story of Greater India will interest the home-keeping Indians. The silver lining in the dark cloud of Indian disaster is that a number of noble-hearted Englishmen and women took up and fought for the cause of the Indians.

This book is very nicely printed.

PURNA-SANGRAHA : *Compiled by Lakshmi Kanta Tripathi. Published by the Ganga-Pustakmala Office, Lucknow. 1925. Pp. 312.*

The poetical compositions of the late Rai Deviprasad, 'Purna', are published in a book-form. The long introduction fully discussed the merits of the writer who principally wrote on contemporary topics.

SRIMATI SAROJINI NAIDU : *By Ramchandra Tandon, B.A., LL.B. The Ram-Bhawan, Faizabad. 1925. Pp. 56.*

This short life-sketch gives the poetical and political activities of the celebrated daughter of Bengal.

SAINKSHIPTA SARIN-VIJNAN—Pp. 84.
SAINKSHIPTA SWASTHYA-RAKSHA—Pp. 104.

These two handbooks are written by Srimati Hemantakumari Bhattacharyya, a Bengali lady. The former is a general description of the human body, and the latter is on hygiene.

KHIEL—*By Ramasankar Saxena. Published by Ramsaran Singhal, Munshi Haraprosad Press. Bulandshahr. 1925. Pp. 272.*

Various kinds of indoor and out-door games, and sports are described. The illustrations are not up to the requirements of juvenile game-lovers.

DURGAVATI : *By Mr. Badrinath Bhatta, B.A., Hindi Lecturer, Lucknow University. Published by the Ganga-Pustakmala Office, Lucknow. 1925. Pp. 139.*

A historical drama dealing with the military activities of Durgavati the Rani of Garh-Mandala who fought with the Emperor of Delhi. There are several coloured illustrations.

RAMES BASU

GUJARATI

GUNJA NO VAR : *By Bhikhabhai Parshotam Vyas. Printed at the Vasant Printing Press, Ahmedabad. Cloth bound. Pp. 176. Price Rs. 2-0-0. 1926.*

The title of the book means a Bridegroom of the Pocket (Purse) i. e., one purchased with money. It is a play based on Dwijendra Lal Roy's 'Banga-nari's' Hindi version. The evil of 'Dehej' existing in Bengal has its counterpart in other parts of India, and Gujarat is no exception to it; this is not the first book of its kind in Gujarat, as the evil has been tackled by others too. All the same, its pernicious effect requires to be always kept before one's mind and hence this play, written in simple language and attractive style, will be read with pleasure by many.

AN INTRODUCTORY MANUAL OF INDIAN ADMINISTRATION : *By Pandya and Trivedi. Printed at the*

Saraswati Printing Press, Umreth. Paper Cover. Pp. 172. Price Re. 0-8-0. 1926.

Many works exist in English giving the outlines of our present system of administration. There was no such book in Gujarati and though written obviously for the use of candidates preparing for the University School Leaving or Matriculation Examination, it is likely to prove of use to others also. It is well-written.

RAGHUVANSHI RATNAKAR OR IDEAL HISTORY : By *Dayaram Khatau Gangadhar. Printed at the Joshi Art Printing Works, Bombay. Cloth bound. Pp. 509. Price (unpublished) 1926. With 27 coloured plates.*

The Lohanas are a very important and consider-

able community on this side of India. They claim descent from Lava, one of the two sons of Rama.

Prize essays and other books have been written in Gujarati to fit their descent exactly. This book is a sort of *ollapodrida*, where the writer has gone to the different mythologies and Puranas and other religious works to prove his part about descent from *Lava*, and incidentally to controvert several statements of two previous writers on the subject, Ganatra and Varma. The controversy, however, still remains, about their origin,—whether they are descendants of Raghu (Raghu-vamshi) or Banvadhas (those whose hands are cut off). The community will surely feel greatly interested in this work.

K. M. J.

INDIAN PERIODICALS

Snake-Bite Cures

A writer in *The Himalayan Times* gives us two remedies for snake bite. They are as follows:

The common cure in Ceylon for the bite of venomous snakes is, one or two cupfuls of plantain tree juice. The core of one or two plantain trees is pressed out and given to the victim to drink. The taste is not pleasant, but the cure in 94 per cent of cases is said to be certain, if not given too late. It is also remarkable that snakes will not bite into plantain trees, and with the exception of the green snake, they are seldom to be found among plantain trees.

A hard black cake forms at the bottom of the "ganja" smoker's pipe, similar to the cake formed in a tobacco pipe. The cake is rubbed on a stone with water and the resulting dark brown fluid injected into the body. The treatment is simple and does not require a hypodermic syringe. An incision is made above the wound to find red blood and into this the dark brown fluid is rubbed. Sometimes four or five small incisions have to be made higher and further from the wound until red blood is found, the longer the time between the bite and the incision the further away from the wound the red blood will be found.

Journalism in India

Patrick Lovett the veteran journalist publishes in *The Calcutta Review* the second instalment of his *Adhar Chandra Mukherjee* lectures: In the course of it he refers to the peculiar position of the British journalist in India. He says:

The British editor in India cannot become a favourite with officialdom unless he supports the

Government through thick and thin. His motto must be "The Government right or wrong:" on the other hand although he be the most egregious whole-hogger he cannot hope for a place in the Councils of the nation. An Indian editor can legitimately aspire to membership of the Viceroy's Council or to the ministry, in a local Government not so the Britisher. The reason why I cannot tell but the fact remains. Nay the invidious distinction goes further. Indian journalists have been nominated by the Government of India to the Council of State and the Legislative Assembly but British journalists look in vain for similar preferment. "The Statesman," it is true, has recently provided from its staff two legislators, one imperial, one provincial, but, both were elected by the European constituency of Calcutta, not nominated by the Government. The limit of official appreciation of the British journalist is a seat in a municipal Corporation. He is good enough as a bumble, but as a mugwump—bah! Yet such is the unreasoning and dog-like fidelity of the British Press in India to-day that it shows no resentment but carries on the good work to which it has put its hand, namely hot refutation of administrative abuses.

It is no doubt due to the working of the law of demand and supply that British supporters of the government are neglected in India. The Indian journalist with a "doglike fidelity" to the bureaucracy is so rare that he naturally commands a higher price.

Next the author refers to the decline in members of British owned and run papers in India. This is due, says the author, to the fact that.

In politics the British daily papers have come to represent one stereotyped view, so that more than one of them in any centre is an expensive

superfluity. The conditions of the Indian Press are markedly different. Politics and religion are so mixed that points of view are numerous and likewise the instruments of propaganda. Indian papers are not all self-supporting, but that in most cases is a secondary consideration with their owners. On the other hand, no British individual or company would dream of running a paper which was a perpetual tax on the purse. It may seem a rash thing for me to say, but it is my considered opinion that with the evolution of representative government, which cannot be checked in India any more than in other parts of the Empire, the influence of the Indian Press in politics and administration will increase at the expense of the British Press. The future is for the Indian journalist, his training is therefore a paramount question which the universities of India will have to tackle in earnest. English is not only the common language of your intelligentsia—I might without exaggeration call it their mother tongue—it is also the common bond of Indian nationality. Without any intention to belittle the value of the vernacular press which caters for the commonalty, it seems to me self-evident that Indian journalism which employs the English language as its vehicle of expression will be the journalism that will count while home rule is being fought for and when home rule has been won.

We think Mr. Patrick Lovett is quite right in his forecast.

Lord Sinha on National Education

An interviewer of the *Bihar and Orissa Co-operative Federation Gazette* met Lord Sinha some time ago. He publishes an account of his interview in that journal. What Lord Sinha said on the ideals of national education deserves our attention. The interviewer tells us :

On the question of University education, he said that he would be prepared to admit that our objective against the University education is the right point of attack, but the method adopted was crude and ineffective, and to back such an attack with national schools which are but bad imitations of the types introduced by the University was but to court failure.

He said thousands of young men are wanted not with the hall-mark of any University but as village Gurus trained in agriculture, Hygiene and sanitation with general knowledge of history, geography, mathematics and his own vernacular who would carry the torch light of elementary education to every household in the country.

In support of the theory now advocated by him he said that the knowledge of mathematics through Shubhankari which he acquired in his village Pathshala had always been more than enough for him in the discharge of the most onerous duties in high public services which fell on him and not an iota more than the knowledge he acquired at Pathshala in mathematics was necessary for going through even the most

complicated accounts he had to deal with in many important cases in the High Court.

His Lordship further intimated to my infinite delight that Kathakatas, Jattras, readings from Ramayan and Mahabharat should supplement the education in village schools.

That would suffice for spread of useful education and national culture, and would be the real solution of the problem of mass education and not the cry for compulsory education; he expressed with an earnestness which is all his own.

He intimated that even at the risk of being misunderstood, he had been advising all his near relatives some of whom are dependent on him not to go in for the University education but to be village workers.

Preservation of Tropical Fruits by Cold Storage

India produces enormous quantities of fruits of various kinds. Leaving aside the question of exportation under cold storage, the problem of supplying the internal markets with good fruits in sufficient quantities will be largely solved if a cheap and efficient method could be found to store fruits at a given temperature for some time. In connection with this the following paragraphs contributed to the *Agricultural Journal of India* by G. S. Cheenea and S. R. Gandhi will be found interesting.

The use of cold storage as a means of preserving fruit and vegetables is known in most parts of the world, but it has, except in the case of bananas, not been applied extensively for the preservation of the usual tropical fruits, and particularly of the mango. And yet there are few cases in which, if applicable at all, it would be of great value. Many of the tropical fruits, and again particularly the mango, become ripe in a very restricted period, and a period when there is a glut in the market and a correspondingly low price, is rapidly followed each year by a time when there are no fruits to get and the price is very high.

Though much information is available as to the conditions under which semi-tropical fruits can best be kept in cold storage, yet few data are available in connection with the fruits dealt with in the present paper. As regards the mango one authority states that he was able to preserve the fruit for 3⁰ days at 34⁰ to 40⁰ F., and another reports that experiments in shipping mangoes from Australia at a temperature of 35 F., were satisfactory.

The experiments recorded in the present paper were made at the cold store in the Crawford Market, Bombay. The range of fluctuation of temperature in this cold store is much greater than is desirable, but is unavoidable when it has to be frequently opened to bring in and take out materials kept on a commercial scale. The records have been made during the three seasons of 1923, 1924 and 1925.

Mango. Two varieties of mangoes were used in the experiments, namely, *Alphonso* and *Pairi*.

two of the best types in India. The former keeps much better than the latter, but, for both a steady temperature of 39° F., to 40° F., was found suitable. At this temperature, mature and green Alphonso mangoes can be kept for a month without deterioration. Tightly packed fruit wrapped in tissue paper kept longer and better than loosely packed and unwrapped fruit. This suggests that even a somewhat higher temperature than that named would suit the fruit quite well. As a matter of fact a rise in temperature to any point between 40° and 50° F. did no harm to the stored fruit.

A sudden fall in the temperature below 36° F. told at once seriously on the fruit. The skin became immediately spotted, in the form of small scattered depressions all over the skin of the fruit. When the temperature was reduced to 25° F., the skin of the fruit was softened, but the damage did not go further when the temperature was raised above 40° F. and ranged between 45° F., and 50° F.

A sudden fall in the temperature did not affect the pulp of the fruit nearly so much as the appearance of the skin. Spotted fruits, in fact, when taken out of store after 20 days, ripened well from within, and the taste was almost as good as that of fresh fruits. The low temperature effects ripe or half-ripened fruits more seriously than green mangoes.

Green Alphonso mangoes which had been in the cold store between 36° to 40° F. for a month took six days to ripen after withdrawal, and kept good for ten days further. These were exceedingly attractive in colour, as good, in fact, as naturally ripened mangoes.

Chiku (Achras sapota) or Sapodilla plum. This fruit, which is a great favourite in Bombay, when green, resists temperatures below 40° F. better than any of the others tested. The skin does not become pitted like that of the mango by a low temperature. Frequent fluctuations, however, below 40° F. make the fruit very hard and it ripens very unevenly when removed from cold storage. Between 40° and 50° F., green *chikus* could be kept for a month, and then ripen normally when removed from the cold store.

Banana. Green bananas of the principal varieties cultivated round Bombay—*Rajapuri*, *Sonkel*, and *Red Bassein*—could be kept without change of colour at a steady and uniform temperature of 40° F., and could be normally ripened after removal from cold storage.

Fluctuations in the temperature below 40° F. affected the green fruits and gave them a smoky colour. The yellow and ripened fruits became softer and darker. When the temperature fluctuated between 40° and 50° F., the bananas, either green or ripe, were not affected.

Ripe but firm fruits were also successfully kept at a steady temperature of 45° F., but the skin became darker in colour. Ripe bananas when wrapped in paper showed their original freshness on removal from the cold store, but unwrapped fruits lost their lustre and became dull.

Green bananas kept in the thawing room, with a temperature ranging between 55° F., to 60° F., changed colour from green to greenish yellow within seven days. These greenish yellow bananas kept quite well in the cold store at 40° F. to 43° F. for 15 days with repeated (three times) fall of temperature to 30° F. and equally gradual rise again

to 42° F. The colour of the skin was however, darkened by this treatment.

Papaya. The papaya fruit does not seem to keep well under the conditions of temperature available in the cold store. It remained good for a fortnight at temperatures above 40° F., but on removal from the store, it did not ripen evenly and the ripened fruit presented firm flesh in places while in other parts the papaya was soft. The colour of the flesh was quite similar to that ripened in the ordinary way outside the store.

The Problem of Indian Agriculture

The *Bombay Co-operative Quarterly* says.

One of the first public pronouncements made by the new Viceroy after his arrival in India was on the subject of agricultural improvement, a matter in which he is believed to be very keenly interested. The occasion of the pronouncement was the holding of a conference of Ministers and Directors of Agriculture convened at Simla in the beginning of June to discuss certain preliminary steps connected with the forthcoming inquiry by the Royal Commission on Agriculture. Lord Irwin opened the Conference with a thoughtful address in which he surveyed the progress of the work of agricultural improvement in India and the evolution of the measures taken by Government to promote scientific research and to have the results of such research introduced among agriculturists. The aim in undertaking these measures, he emphasised, was twofold. It was necessary first to improve agricultural production and increase the productive capacity of the soil, and it was more necessary to secure for the cultivator an increased income from the produce so as to enable him to live a happier life. Increased production by itself is of little avail if it is not accompanied by a corresponding change in the economic organization of the agricultural industry such as will make the producer a better farmer, a better businessman, a better citizen and a human being. Therefore, while welcoming the increased interest shown by Government in the agricultural industry as evidenced by the appointment of the Royal Commission and the selection as Viceroy of one whose chief study and concern seem to have been the promotion of scientific agriculture, one cannot help feeling that the factors that make for real progress are being still overlooked. It is the function of co-operation and of co-operation alone to encourage these factors. As a great writer has said, "Co-operation is the keystone of an arch without which technical knowledge offered from the side of the State and social enterprise on the part of the individual country-dweller will never bridge the widening gulf which separates him from the advance of civilization." Even in India the results of agricultural research have been before the public for the last twenty-five years and a staff of earnest and enthusiastic officers has been entrusted with the task of bringing the results of researches to the knowledge of the agricultural population. But these officers will be the first to recognize the small influence which their researches and their propaganda have had upon the daily life of the average agriculturist. The root cause is that neither Government nor leaders of public opinion have made any attempt to embark

on a comprehensive policy of rural reconstruction based on the economic organization of the agriculturist. The first task is to provide the agriculturist with resources which will enable him to avail himself of these improved methods, the second to free him from the thralldom of the sawkar-cum-trader. Equally important is the need to revise if necessary, land-revenue policy, the system of land tenures and the administration of the Irrigation Department in the light of their influence on the life of the agriculturist. And even more important than all these is the adoption of a policy of rural education, moulded according to regional needs and suited to the requirements of the industry and the conditions of life which influence the happiness of the bulk of the country's population.

A College Student criticises the League

The League of Nations has attracted the attention of the whole world. There are many who see in its weakness the expression of a struggle towards a more fruitful future, while others consider these to be symptoms of an inherent disease to which it must ultimately succumb. F. R. Jayasuriya of the Ananda College, Ceylon, writes in his college magazine, *The Anandian*, in strong terms against the League, which he thinks is "an instrument for furthering the political as well as commercial interests of great Britain" Mr. Jayasuriya says :

There are various commissions attached to the League, the chief of which are the Armament and the Labour Commissions. Of these the former has for its object the reduction of the weapons of war in the possession of the various states to a minimum. That the efforts of this Commission are being set at naught by the so-called Great Powers themselves is being daily announced to the world by a vigilant and powerful press, which not all the wealth in the world, nor all the influence of kings and statesmen can bribe. The war programme of Europe, recently announced, is indeed alarming. What faith in the sincerity of motives can any impartial critic entertain of a nation which proudly boasts of creating the "Locarno spirit" in Europe, and proceeds, under the cover of self-defence, to build warships and aeroplanes equipped with the deadliest of death-dealing weapons? Not content with her own formidable fleet, she now seeks to tax her dependencies with another project, with which they are not in any way concerned, and to taunt India with a navy which in all probability will be manned by English sailors paid by the Indian exchequer.

After more similar criticism of the League with a sprinkling of "giving the—his due" here and there, the writer ends up as follows :

The Palace of Peace which the Locarno pact claims to build is to all appearances a castle in Spain. The only outcome of it seems to be that Mr. Austen Chamberlain has become a Knight of the Garter. The recent proposal to grant Germany

a permanent seat on the League has shewn how fruitless an attempt the Pact is. To hope for peace with communist Russia vowing vengeance on Europe, with cautious Japan resentfully submissive to America's ban, with ill-treated China bent on wiping out the British race from the face of the earth and with India bursting with wrath to shake off the shackles of servitude, is to expect the impossible. The attitude which the League has taken up in regard to many matters has provoked many nations to think of a rival League. That outcast Russia and aggrieved China ; discontented America and hapless Germany, supported by Japan, the innocent dupe of England, would combine into another League may in time to come be an accomplished event. Confusion must inevitably follow such a course of events reaching a climax in war, while the Locarno Pact remains guarded in the vaults of the secretariat of the League.

Thus, during a period of over five years, the League has done very little in the interests of suffering humanity. In withdrawing from the League, America has sounded a note of warning which the League will do well to heed. The exoteric doctrine of the League seems to be the relief of suffering humanity, and its esoteric doctrine the deception of one another. In short, the League of Nations is a glorious dream, which, having enjoyed the shelter of night, must vanish with the light of day.

The Missionary Spirit of Hinduism

The *Vedanta Kesari* says :

Hinduism is a missionary religion believing in cultural conversion. It has no faith in the formal conversion done with the sprinkling of water and muttering of formulas, a process having nothing to do with the change of heart. The so-called proselytisation by the missionary has little spiritual value and is no better than the recruiting of labourers or soldiers by prospects of social and economic betterment, as the Indian Social Reformer of Bombay very aptly put it. And there is an actual craze for this sort of conversion in India to-day. Both the Christian and Mohammedan propagandists have been trying vigorously to convert the followers of the Hindu religion. They are succeeding to some extent in their attempts amongst the poor lower classes. This conversion of its members to alien faiths is a real danger to Hinduism. And as Swami Vivekananda pointed out, so long as other religions are actively engaged in proselytisation, Hinduism also has to take the necessary steps for the re-admission of the perverts, and even to make new converts from other faiths to save itself from dwindling. That is why the Buddhi movement has come into existence. It is only a re-assertion of the old spirit of assimilation adapted to modern needs and conditions. Missionaries of proselytising religions, who have been enjoying the monopoly of conversion at the cost of the Hindu community, resent this "new" spirit which is in fact as old as Hinduism itself. "It is a great mistake to suppose that the Hindu religion is not proselytising: the system of caste gives room for the introduction of any number of outsiders"—observed Sir George Campbell. The chief cause why Hinduism is thought to be non-missionary is that it never tried to propagate itself by fire and

sword. It never cared to carry the flag of religion at the head of armies, and spread itself by means of forcible conversions and persecution of "heretics."

Cooperative Organisation of Rural Bengal

Mr. J. M. Mitra, registrar Cooperative Societies, Bengal, writes in the *Bengal Co-operative Journal* on the aims and ideals of Agricultural Cooperation in Bengal. Referring to the middleman evil in the rural areas and to its remedy he says :

The present system of marketing and distribution of agricultural produce is entirely obsolete and every country is trying to find out how to substitute for it the system which prevails in manufacturing industries, which tries to eliminate all unnecessary handling and to secure for them the full benefit of mass selling.

Here in Bengal the faults of the system are much more in evidence than in other countries. A series of middlemen levies toll before the produce of agricultural industry passes from the hands of agriculturists to the ultimate consumer or manufacturer, and each series grasps a percentage of profit before it hands over the goods to the next series with the consequence that the price finally paid by the consumer or the manufacturer has no relation to the price which the producer receives. In the same manner the simple necessities of life which the raiyat requires come to him through a series of grasping hands, very often the same hands that have already made a levy on his produce and have also charged him at an exorbitant rate for financing his cultivation, with the result that when the raiyat should get one rupee he only gets 8 annas or when he should disburse 8 annas he has to pay Re. 1. In other words, thanks to the extortion of the middlemen, the standard of living translated into rupees is reduced by one-half.

In Bengal the fault of the system is further accentuated by the fact that the most powerful groups of middlemen do not belong to the Province but they come from outside. While the cry of Bihar for the Biharees, Orissa for the Oriyas, and so on, has been raised, and has been officially blessed and recognized, so far as a few paltry appointments in Government offices are concerned, it has scarcely occurred to the leaders in Bengal to raise a cry of Bengal for the Bengalees in the economic field. It seems to me that Bengal is in a very bad way. While everyone is anxious to make something out of her, not even excepting nature with her uncontrollable rivers on the one hand, and the fast decaying and disappearing streams and water-ways on the other we are fighting with the shadow, while the real substance is gradually slipping away from the hands of the people, with the result that the economic domination of Bengal by people other than the people of the province is becoming tighter and tighter. It is the aim of the co-operative movement now to remedy this state of things by co-operatively organizing both the sale of agricultural produce and the supply of necessities of life and agricultural requisites.

What the co-operative movement aims at is to develop a really complete sale and supply organization on a national scale. Such a sale and supply organization has never been effected in any country. There are, of course, large and powerful co-operative societies in existence which have most effectively solved one-half of the problem but have stopped at that half. The Danish Agricultural Co-operative Society, so far as its sale side goes, is perhaps one of the most complete and self-contained organizations existing in the world. As a very well-known co-operative expert said :—"They are organized down to the last egg". But we hear very little of the supply side. The English and Scottish Wholesale Co-operative Societies have excellent supply organizations but even these organizations are defective, because they stop at supplying only the necessities of life of an urban population, while so far as the sale of agricultural produce goes, their achievement is little or nothing. On the other hand, they have occasionally in the past acted in opposition to the interests of the agricultural producer. It therefore, remains for Bengal to prove to the world in general, and to foreign Co-operative organizations in particular, that it is possible to run both sale and supply business on a national scale, and that for the improvement of agriculture you must organize and develop both the sale and supply sides on a national scale.

Further, it is the aim of the co-operative organization to control production in such a way that there is no over-production, nor is there any shortage of production to meet the legitimate requirements of consumers. Take Jute for instance. Last year the cultivators obtained a fancy price for the produce. I do not know who was responsible for forcing up the price but it was certainly not the cultivators. This has led to an over-production this year and also to an increase in the cost of cultivation with the result that this year the price of jute now prevailing is hardly sufficient to cover the actual cost of production. We want to remedy this state of things and to place the price of jute on a stable basis.

Our aim is to have a net-work of sale and supply societies and to link them into a Wholesale Society with headquarters in Calcutta. It is not our intention to federate them on a commodity basis, but we propose to have one organization working on a departmental basis, each department dealing with the commodity it is entrusted with. Such a federation will not require an enormous capital, it can work largely on contra accounts and its trading capital may be used whenever and to whatever extent it may be required by each department in turn. The management of such a concern will doubtless require imagination and foresight, for without these qualities it will be difficult to visualize systematic marketing and purchase. It is our aim to put up manufacturing, particularly in respect of raw materials which are exported to come back to this country in the shape of finished products. We are well aware that in the realization of this ideal, we shall have the full-hearted sympathy and support of the present Viceroy, Lord Irwin, who has declared in the course of his visits to villages that it will be his earnest endeavour to promote industries in respect of such raw materials.

Character and National Progress

Mr. S. P. Kulyar contributes a very short story with a moral to the *Vedic Magazine*. The story is of a wealthy and drunken youth who was jostled on the street by a poor old man. The youth broke the old man's ribs in retaliation, but escaped legal punishment because no one gave witness in favour of the old man due to his assailant's wealth. The writer says that these things lower us in the eye of our English magistrates for

he sees that a weak and old man had been attacked and brutally assaulted by a young and well-built man and none had come to the rescue of the poor victim—that none had come forward even to support his case before the court, so afraid are these people of bullies—that the cause for the assault was nothing more than a wounded vanity—that he had treated the youth with some contempt and harshness but he never showed the least spirit or a sense of self-respect—and had all along behaved in a servile manner.

The writer then opines—

Is not the Indian character, the character of every fallen nation, servile towards the powerful—cruel, mean and haughty towards the weak? Each for himself—none for the poor—all unwilling to shoulder responsibility—to face danger—or to undergo a little inconvenience for good government or social welfare.

A great nation is made of another stuff. I have seen English soldiers—Tommyes—pushed and jostled but they never lost their temper sometimes one stopped short and looked at the jostler but I never saw anything serious come out of it. That is a great thing. It shows strength of character. When occasion demands, these men ordinary men will stand up and face death calmly. These were the Tommyes who rushed to the help of Bawla from desperate murderers. Revolvers did not keep them back. Truly brave are these men! I honour them!

When Indians have learnt to keep their heads cool in moments of excitement to be ready to do duty in face of death or danger, when they have succeeded in raising their character to a higher level, when a sterner stuff has entered into their composition, it will be time for the privileges of the great to come of themselves. Witness Japan.

The writer is right in so far as he condemns the lack of social virtue in Indians and admires the presence of the same in the English and the Japanese. But we do not agree with him in his spirit of generalization. Are there not many Indians who are courageous, brave and chivalrous; who can suffer for the *sangha* (the group) and give up even their lives for others? Are the Indian soldiers a whit less self-disciplined and fearless? Are their not many Tommyes who are bullies and cowards, who hurt the weak

when they can do so with impunity? The writer seems to have taken a partial view of the matter. Virtue and vice are found in all nations. We Indians are not preeminently a nation of bullies, cowards and rowdies. We are yet far from the ideal, but we shall improve as we go on.

Medical Relief in the Punjab

Rural India gives the following:

The Punjab Government (Ministry of Education) formulated in 1925 a comprehensive scheme for the expansion of medical relief in rural areas, and with this object in view offered financial assistance to the District Boards out of the provincial revenues to enable them to make a real effort to provide medical relief on a scale commensurate with the requirements of the population. The scheme aims at opening 375 dispensaries in the province as soon as possible. This number has been arrived at by taking as a rough guide the mean between the number of dispensaries required to give one dispensary for every 100 square miles, and the number of dispensaries required to give one dispensary for every 30,000 of population, the figure thus obtained being again modified in the light of special local circumstances. Government have not only undertaken to provide the initial cost of opening a dispensary, but will also provide funds for their annual maintenance at the rate of Rs. 2,500 per dispensary. In 1925-26, provision was made in the Budget for opening 70 new rural dispensaries while funds have been provided for another 84 in the current year's Budget. In addition to the rural dispensaries, it is proposed to have a hospital with accommodation for twelve indoor patients in each *tahsil*, and a first-class hospital at the headquarters of each district. These will serve as centres to which more serious medical and surgical cases can be sent from the village dispensaries of the surrounding area.

The House of Mitsui—An Object Lesson to Indians]

Cornelius Burford gives a short sketch of the Mitsui Family of Japan in the *Mysore Economic Journal* which we reproduce below in full. It gives us an idea of what Easterners can do when placed in a favourable political environment.

The Mitsui family of Japan are often called the Rothschilds of the Far-East, but they are more than that. They are not only great bankers, but great international merchants, shipowners and industrialists. Their enterprises and their interests cover the globe.

The executive organization of the House of Mitsui is restricted to members of the Mitsui family, as it is with the Rothschilds. It is also governed by a code of family laws, somewhat

after the manner of that which is reputed to rule the Rothschilds. But there the resemblance ceases. The organization under which the House of Mitsui operates is unique. It is a voluntary association with some of the characteristics of a partnership, of a close corporation, of voting trust, and of a holding company. In its present form it has existed less than two generations. In one form or another however, this solidarity has been functioning successfully for more than three centuries.

Some idea of the importance of the Mitsuis in the financial world alone may be gathered from the fact that the new bank building they are erecting in Tokio will be the largest one in the world that is occupied by a single financial institution. It will be completed in 1928. The edifice will have a frontage of about 450 feet and will cost approximately \$3,000,000. American architects drew the plans and specifications, and an American contracting firm is doing the construction. A considerable part of the equipment, as well as the material, probably will be furnished from the United States.

The Mitsuis, by the way, were among the first in Japan to see and avail themselves of the possibilities of trade with the United States nearly three quarters of a century ago. From the day that members of the house witnessed the arrival of Commodore Perry in Japan, down to the present, the Mitsuis have been the leaders in introducing American lines of goods in Japan and in other places where they have found a profitable market for them.

The offices of Mitsui and Company, Limited, have been established for many years in New York City. Their principal merchandise department in New York deal in and carry stocks of raw silk, braid, tea, hides and leather. The Mitsui Bank also has a branch in New York City.

What the Standard Oil is in the popular mind to America—a dominant, all powerful, far-reaching business organization—the Mitsui Interests, as they are commonly known are to Japan. Their extensive ownership of coal properties in Japan and in Eastern Asia make them one of the greatest individual colliery proprietors in the world. These coal fields supply fuel not only for the Mitsui industrial plants, but also for the fleets of steamers, as well as furnishing a considerable surplus for shipment to other countries.

The Mitsui steel works in Japan are great enterprises in which considerable American capital is reported to be invested, although the control and management are in the hands of the Mitsui Interests.

The Mitsui fleet of steamships is a considerable factor in the ocean carrying trade. These steamers carry passengers and cargo to practically all the great trading ports of the world.

The House of Mitsui is also the largest paper manufacturer in Japan, occupying the same position in that industry as the greatest paper manufacturing companies do in the United States and some other countries.

The Mitsuis have been in the banking business for nearly 250 years. They have been successful in a marked degree and their central establishment in Tokyo has branches in the principal cities in the world.

Branches of the Mitsui organization are in every important trade centre of the globe. It is asserted

that the commercial houses and agencies of the Mitsui Company, the world around, outnumber the consular and diplomatic stations of the Japanese Government itself.

These are only a few typical institutions but they will serve to indicate the scope and diversity of ramifications of the activities of the House of Mitsui. It is also reputed to be a large owner in many great enterprises, not only in Japan but throughout the world, in which the name of Mitsui does not appear and the family is represented only upon the boards of directors of the companies.

The head of the vast organization is Baron Mitsui, who is also the head of the Mitsui family. Baron Mitsui, as a boy, some fifty years ago, studied American industry at firsthand in various mills in the United States. Several of the sons of the families of the House of Mitsui are or have been students at American Universities and with American financial and business institutions.

Although the head of this vast organization is Baron Mitsui, the man to whom it owes much of its prosperity is Dr. Takuma Dan. He is the managing director of the Mitsui Bomei Kaisha, the holding company for all the varied and widespread Mitsui Interests. Dr. Dan was born in 1858 and was sent as a youth to America to study mining engineering at the Boston Institute of Technology, from which he graduated with honours. He was technical officer at the Government Meteorological Observatory and later was in charge of the great Milke coal mine. When the latter was acquired by the Mitsui Company, he entered the employ of the House with which he has been associated ever since.

The membership of the House of Mitsui is composed of eleven constituent families. Each member has only one vote at the meetings. There are also associate members who are the retired heads of the family, but they have no vote in the councils.

There is also a board of directors which has general supervision over the company's more or less direct connections with various enterprises in Japan and throughout the world.

The House of Mitsui has many thousands of employees scattered all over the world. Their number has been variously estimated but it probably ranges between seventy and eighty thousand. About one-third of these are office workers and the remainder are manual labourers, in the mines on the steamships and elsewhere. As a general rule there are a greater number of alien employees than Japanese in the Mitsui offices outside of Japan.

This practice is usual with concerns having branches in other countries owing to the ready experience of the nationals in local business.

Our "Rigid" Caste System

The apparent and surface rigidity of India's caste system often makes us speculate in regard to the mixed racial types that we find everywhere about us. The fact is that behind this much maligned rigidity of the Hindus offer little resistance to those who

really desire to come into the fold of Hinduism. D. N. Mazumdar M. A., writes on this migration of non-caste outsiders into the caste system in *Man in India*. We are told.

In all matters of caste formation and caste groupings, the one predominant factor that counts and determines the motive to such a transformation is fiction, as has been suggested by Sir H. H. Risley, but the processes involved are many and varied and are to some extent independent of one another. "So far as my observation goes," writes Sir Herbert Risley, "several distinct processes are involved in the movement and these proceed independently in different places and at different times." He describes four processes by which the transformation is effected and they may be stated thus in his own words. (1) The leading men of an aboriginal tribe having somehow got on in the world and become independent landed proprietors, manage to enrol themselves in one of the more distinguished castes. They usually set up as Rajputs, their first step being to start a Brahmin priest who invents for him a pedigree hitherto unknown. (2) A number of aborigines embrace the tenets of a Hindu religious sect, losing thereby their tribal name and becoming Vaishnavas, Lingayats, Ramayats, etc. (3) A whole tribe of aborigines or a large section of a tribe enrol themselves in the ranks of Hinduism, under the style of a new caste which though claiming an origin of remote antiquity is readily distinguishable by its name. (4) A whole tribe of aborigines or a section thereof, become gradually converted to Hinduism without abandoning their tribal designation. *To these four processes may be added a fifth in which an individual member of an aboriginal or semi-aboriginal tribe adopts a surname and a gotra of a particular caste, manages to enrol himself as a member of that particular caste and gradually intermarries with the members of that caste.* His wealth and influence attract members of the caste he aspires to belong and thus in the long run establish him as a permanent member of that caste. This practice is being commonly adopted in the outlying parts of Bengal and Assam.

For example :

The Haihais of Mymensingh and the foot of the Garo hills are a Mongoloid or a Semi-Mongoloid tribe in the process of forming a new caste. Recently they have engaged the services of Brahman priests, who have invented for them a pedigree that they are the descendants of the Haihai family of Kshatriyas of Northern India, have given them sacred thread to wear and are now a caste by themselves. Of course, whether they will be absorbed by the Kayasthas in the long run is too early to be predicted but experience has shown that such a consequence is neither unlikely nor unprecedented.

Indian Cyclists Venture

Indian and Eastern Motors says :

Indian Cyclists' Modest Enterprise :—Three Indian cyclists, Messrs. Asoka Mookerjee, Ananda

Mookerjee and Manindra Ghosh are about to start on a 30,000 miles cycling trip round the world. Their intention is to cross India to the Khyber Pass, and through the Khyber Pass to Afghanistan via Kabul and Herat to Persia through Teheran, arriving at Constantinople by way of Mosul and Angora. From Constantinople their route will lie through Sofia, Vienna, Leningrad and thence across the Baltic to Sweden, and from Stockholm to Bergen by Oslo. From Bergen they will cross the North Sea to Edinburgh and via London, Dover and Calais they will cycle through Paris, Rome and Genoa to Naples. At Naples they will sail for Alexandria, whence their route to Cape Town will lie through Egypt and the Sudan, Uganda, Tanganyika, Congo, Rhodesia, and the Orange River Colony. This is the route taken by the Court-Treaty Expedition and by Cobham. From Cape Town they will take ship to the Cape Verde Islands and from thence to Buenos Aires, crossing the Argentine and Chili to Valparaiso, whence they will sail for New York via the Panama Canal. Crossing the States they will take ship to Yokohama and will cycle through Tokyo and Osaka to Nagasaki sailing thence to Shanghai. From Shanghai their route will lie to Hongkong, overseas to Brisbane and across Australia to Adelaide via Sydney and Melbourne. At Adelaide they will sail for Colombo and crossing the Straits they will wheel to Bengal through Cuttack. These adventurous spirits propose to take with them a gramophone and a baby picture projector by means of which they hope to raise an income to help them on their way !

More Universities a Danger

Pandit V. S. R. Sastri writes in the *Educational Review* :

A discontented middle class is the vision that comes up before the mind's eye when one hears the cry for more Universities.

Why discontented, dissatisfied with what, and how discontented, is the series of questions that rush forth in quick succession. In the words of Carlyle, the Universities "polish pebbles and dim diamonds" and yield forth annually a large number of wellpolished, round pebbles of a single pattern fit only to wield the pen in the service of Government. The products of our Universities would die of starvation if they were stranded on Robinson Crusoe's island. Steeped in the literature of the freedom-loving West, the graduates of the University find an irreconcilable difference between the world of ideas from which they had drawn their mental nourishment, and the hard world of facts of the work-a-day life. The educational policy of Lord Macaulay still holds the field, and the supply of graduates is more than the need. University degrees and diplomas have become so cheap that they have lost their charm and value, and who would like to be classed as of little utility after years of laborious and patient toil in one of the best literatures of the world ?

Of course, Universities may develop qualities to suit national conditions.

FOREIGN PERIODICALS

Execution of Christian Missionaries in XVII Century Japan

The execution of Christian Missionaries in the XVII century is often cited as a case against Japan. The following paragraphs from the *Young East* will go some way dispel wrong ideas regarding this matter.

In Vol. II of the monumental History of Japan by James Murdoch, a second edition of which has recently appeared in London, the author gives a clear answer to this question. It is quoted by Mr. Poultney Bigelow in his review of the book in the *New York Times*:—

This great man (Iyeyasu, founder of the Tokugawa Dynasty) is regarded as a Nero by Catholics, and the bones of those whom he put to death are to this day deemed holy and thus capable of performing miracles.

Now in justice to Iyeyasu the following facts must be noted: His resolve to bring the work of the foreign priests in his realms to an end was taken in 1612.

Yet during the life-time of this great ruler (died 1616) not one single European missionary was put to death.

The first execution of foreign missionaries did not take place until May 22, 1617, and that execution (by decapitation) was carried out without any torture or any indignity whatever. The two priests then killed were treated like Samurai—Japanese gentlemen. The executioner was not of the Eta or pariah class—the out-casts who were employed to dispose of ordinary criminals. According to the usage observed in Japan with respect to persons of distinction the headman on this occasion was one of the chief officers of the Prince of Omura. And calm and dispassionate consideration of all the circumstances are detailed by themselves impels any impartial mind to the conviction that the blood guiltiness—as well as the responsibility for the horrors of the subsequent persecution, was on the head of the foreign religious rather than on that of the Tokugawa Government.

That government, be it remarked in common fairness, claimed no more than what every European government of the day did, to be really master in its own realm. Suppose the said Tokugawa government had insisted on sending Buddhist missionaries to "Most Catholic" Spain and Portugal how would those missionaries have been received. They would not have been deported they would have been simply burnt at the stake as infidels.

Now the Tokugawa aimed at nothing more than the justifiable deporation of foreigners whose continued presence they had reason to believe was prejudicial to the peace of Japan; and it was only the foreigners would persist in returning to a land where they were not wanted that the Japanese Government had recourse to very regrettable but very necessary methods of dealing with aliens that made a merit of flouting its decrees. In thus flouting the fiat

of the rulers of Japan the religious no doubt honestly believed they were perfectly in the right. But it surely must be conceded that the missionaries—or even the Christian—standpoint is not the only one, and that peoples' rights in their own houses are even more valid than the arrogated "rights" of fanatical outside propagandists to disturb their domestic peace and quiet. It is surely the essence of common sense and of justice to maintain that people have not only a right but a duty to protect themselves against unjustifiable aggression of all sorts—that of zealot alien propagandists included.

English Views on Germany's Future Policy

The Public Opinion says:

What will Germany do now that she is a permanent member of the League of Nations? Will she be in too great a hurry to get a settlement of some of the grievances from which she believes herself to be suffering, or will she be wise enough to proceed slowly?

"Her Government, it is generally assumed, will lose no time in raising a variety of points as to which, they hold, Germany is entitled to relief now that her status of equality among the nations has been completely recognised," asserts the *Daily Telegraph*.

"Among these are a further mitigation of the occupation regime in the Rhineland; the withdrawal of the remaining troops from the Sarre basin, and the holding of the plebiscite there before the running out of the fifteen-year term named in the Versailles Treaty; the transfer to the League of the supervision of German armaments now exercised by the Control Commission; and a recognition of the fitness of Germany to act as a Mandatory Power in the event of any necessity for the conferment of Mandates arising.

"She is entitled to raise these questions, and more than one of them, indeed, already stand in the League's agenda. Her Government is, furthermore, pledged to the German electorate to raise some at least of them as natural 'repercussions' of the change in her international standing.

"But much will depend upon the manner in which such issues are raised, and the careful consideration of susceptibilities which eight years of peace have not been sufficient to allay. For the rest, the many-sided constructive and humane activity of the League, the immense value of which to the world is to-day a prime source of its strength, offers to Germany a great opportunity of service that, of itself, would tend to the restoration of her moral prestige."

"The fact that Germany will now take her place on equal terms in the council of nations does not necessarily mean that outstanding difficulties will be solved or smoothed over in a spirit of Christian meekness, or that discord will

gave way magically to harmony," remarks the *Daily News*.

"On the contrary, it is quite possible that Germany's new status will involve, sooner or later, the acrimonious discussion of many burning questions which are of deep concern to Central Europe, but on which, up to the present, or up to the signing of the Locarno treaties, Central Europe has had no recognised standing except in the role of a barely tolerated claimant at the judgment seat of the Allied Governments.

"The important factor in the admission of Germany is not that these questions may now be settled more easily, but that they could never have been settled at all while Germany remained in the legal sense an outlaw from the League and in the moral sense, according to the Allied view-point, an 'untouchable.'

"But Germany will be well advised to prove herself first as a member of the League, to show her sincerity and her capacity as a steady influence for peace and good-will, and to concern herself less in the first instance with her own particular interests than with the predominating interests of the League. We welcome Germany's ceremonious entry as the most significant European event since the Armistice.

"We hope before not many years have passed to welcome Russia and the United States. For then, and not until then, the League of Nations will command the universal authority which it was originally designed to possess."

On the general question of Germany's recovery, *Time and Tide*, in a well-informed article—for it is obviously written by someone in the possession of real knowledge and facts—states:—

"American money has been pouring into Germany, not for sentimental, but for hard business reasons. German industrialists have settled their disputes with French industrialists, and at last are co-operating. A steel trust financed mainly by American money has been formed and Germany has sold steel rails successfully in the U. S. A. The dye and chemical cartel are even stronger than in pre-war days, and would wipe out our newly-established industry but for the protection it enjoys.

"An enormous trade in synthetic fertilisers have sprung up, based largely on the processes devised under the spur of the war blockade, when the Chilean nitrate supply was cut off; and these products are being pushed with tremendous energy and resource. Realising the value of her interior strategical position, Germany is electrifying and canalising over the length and breadth of her territory.

"The list of canals under construction or projected is a long one. All her rivers will soon be linked in a complete system based on the key Rhine-Danube canal, which the Germans call the Suez Canal of Europe. The electrification developments are on the largest scale. In a short time electric trains will run between the key centres, Berlin, Dresden, Vienna, and Berlin, Munich, Basle and Vienna.

"In commercial air progress, Germany leads easily in this hemisphere. The giant Junker concern has ramifications in a score of countries. It has set out to establish markets for its products by establishing lines where none existed before. The flair of the bankers and industrialists for

linking technical possibilities with financial investment at the earliest moment has enabled the Germans to make Berlin the film centre in this hemisphere. The best brains are in the new industry, and already in technique she leads the world. Hollywood goes to the Berlin studios to learn the latest developments on the technical side.

"The consensus of opinion is that by 1928 Germany will be at par. She will have got back her old share of world trade, and will be working on ahead from there. The technique which has achieved this foreign trade recovery is worth noting. One of its items is the agreements manufacturers make with their banks that whenever a loan is floated abroad a good share of the materials to be supplied under its terms must come from Germany.

"She is working tremendously. The extent of her general recovery is no doubt exaggerated for financial purposes, as the slump phase was for diplomatic purposes. But still her recovery is proof of the virility of her people. And if this national vitality, this race force, is used at Geneva for right and pacific purposes, disarmament projects may eventually come into the sphere of practical politics in Europe, and the world can look forward to a prolonged era of peace unshadowed by clouds of a second impending, inevitable world war."

Eucken and Tagore

We take the following from *The Inquirer*:

"The death of Professor Eucken occurred," says the Berlin correspondent of *The Observer*, "at the moment when Rabindranath Tagore arrived in Germany... Many years ago, India's philosophers conveyed the expression of appreciation and gratitude to the Jena professor in a letter written in Rabindranath Tagore's own hand. Since then the fame of the Indian poet has grown, and that of Eucken come to be regarded as the beacon-light of a past generation—the generation known in his own country as the Wilhelmine era, the age of loud self-seeking, mechanization, and commercialism.

"The Haeckel of spiritual science' is one of the best phrases ever coined to describe the life-work of the man who never left his quiet academic circles in Jena save to follow a call to America and judge for himself, as exchange professor, the new age in its most perfectly specialized form. The Eucken League is a living tribute to his influence on his generation. If, as many enthusiasts believe, the greater part of Eucken's mission was fulfilled when the backbone of militarism was broken, his spirited protest shortly after his eightieth birthday against petty official tyranny in the Italianized South Tyrol proved him as ardent a patriot as ever he had been Christian, working for the peace and understanding of nations.... In the many tributes to his life-work contributed to the German Press, the one thought constantly recurs that the day of the great professors is over. It is not that Germany will bring forth brains less powerful or spirits less ardent, but that the mechanical age he waged war against has triumphed in ways he never

foresaw, and will of necessity produce philosophers born of its own changed conditions.

Italy and Spain

The Living Age says:

The treaty of friendship and conciliation concluded between Italy and Spain last month is considered a document of great importance by most transatlantic journals. The *London Saturday Review* characterized its signature as the most important political event of the moment, and as adding one more to a vicious system of partial treaties which tend to undermine the prestige of the League. To be sure, France, whose interests are supposed to be chiefly affected, has been more active than any other Power in concluding similar treaties in Eastern Europe, and now has to accept without protest, an agreement there which may cause her even more uneasiness than the treaty between Berlin and Moscow. The same journal predicts that one result of the understanding between the two Mediterranean Powers will be to win Italian support for Spain's claim to a permanent seat on the League Council. Some Radical papers describe European diplomacy as conditioned by two chief rivalries—the conflict between the British Government and the Soviet Union; and the three-cornered struggle between Great Britain, France, and Italy for hegemony in the Mediterranean.

Although the treaty will be registered with the League, as the Covenant demands, its terms are not to be published. *Lavoro d'Italia* describes the conditions surrounding the treaty and its motives as follows:—

Italy, owing to her geographical position, desires more than any other nation that the Mediterranean should not be submitted to any hegemony, and that it should become effectively free. After stating that Italy has neutralized British predominance in the Eastern Mediterranean by establishing excellent terms with Greece, the newspaper continues: 'In the Western waters France is the controlling country; in order to neutralize the strategic supremacy depending upon the triangle Algiers-Toulon-Bizerta, Spain and Italy must proceed together side by side.' Foreseeing the danger of a French descent from the mountains of the Rif and through the Straits of Gibraltar, which would upset the Mediterranean equilibrium, the writer concludes: 'In the face of such perils the Moroccan problem must be considered as being of European importance, and it is all to the interest of Spain that the conversations on the subject should not always be only two-sided, with herself in a position of inferiority. The Treaty of Madrid has its origin in a common need for defense and a common aspiration to the liberty of the Mediterranean.'

Le Quotidien, speaking for liberal and pacifist France, considered it natural that Rome and Madrid should reach an accord now that Italy has given up her designs upon Tangier. The two nations are drawn together by their dictatorial Governments. But it added: 'May it not be suspected that Mussolini, in hastening to conclude this agreement with Spain, seeks, if not to

frighten France, at least to call her attention to what his newspapers characterize as her "disloyal attitude" toward his design upon Abyssinia?'

Anti-God Movement in Russia

God has been banned in Soviet Russia; at least such is the charge brought against that country by the *Current History*. We are told:

Opposite the little chapel of the Iberian Virgin, one of the holiest shrines in Russia, the brief inscription, "Religion is opium for the people," blocked out in a brick wall, frowns down on the worshipers and the numerous beggars who besiege them as they go in and out of the shrine. Last Christmas, when Moscow's increasing army of radio enthusiasts picked up the receivers of their instruments, they were startled, offended or interested as the case might be, at hearing an anti-religious lecture which was being broadcast from one of the big central radio stations of the city. On almost every newsstand in Moscow and other large Russian cities one can see displayed for sale a brightly colored publication called *Bezbozhnik* (the Godless). A characteristic frontispiece for *Bezbozhnik* is a picture of Christ defending the capitalist system against the workers or a portrait of priests blessing soldiers as they fire on striking workers.

These are merely striking outward indications of a condition in present-day Russia, which is probably without a parallel in history. Atheism, not philosophical agnosticism, but 100 per cent. atheism, has been firmly established as a binding belief for the million and more members of the Communist Party, the ruling party in the vast territory of the Soviet Union, which includes within its frontiers one-sixth of the surface of the globe. The Soviet Constitution, to be sure, recognizes the liberty of every citizen to worship as he pleases. But every applicant for membership in the ruling Communist Party must follow the teachings of the two great Communist prophets, Karl Marx and Nikolai Lenin, and definitely renounce any form of religious faith, any idealistic, moral or philosophical conceptions that conflict with the strictly materialistic Marxian conception of history. Marx wrote: "Religion is opium for the people." And Lenin, quoting this definition with approval, added: "Religion is a kind of spiritual brandy, in which the slaves of capital drown their human physiognomy and their demand for some sort of life that is worthy of man. Religion is one of the forms of spiritual oppression which lies everywhere on the masses of the people who are crushed by their eternal labor for others, by need and loneliness."

Not only is the Communist obliged to renounce religion himself; it is one of his party obligations to carry on anti-religious propaganda among the masses who have not yet been converted to atheism. Quite recently the anti-religious agitators of the Communist Party held a congress in Moscow. This congress, judging from the reports which appeared in the press, was characterized by a good deal of theoretical discussion. The question

whether religion was a purely reactionary force which had altogether outlived its time or whether it was a "bourgeois" force which could still derive strength from the restoration of free trade in Russia and the subsequent emergence of prosperous classes in village and city, was debated with considerable vehemence. The participants in the congress also debated with spirited vigor the point whether religion is absolutely inconsistent with science or whether in a "bourgeois" social order means can be found to harmonize religion with science. Among the resolutions adopted in the field of practical anti-religious work one recommended that agitators use tact and discretion in attacking religion, especially among the peasants, and suggested that it would be more effective to undermine the peasant's faith by scientific education than to attack it roughly by launching out into diatribes against God and the priests. Finally it urged all Communist local groups to maintain close cooperation with the *Soyuz Bezbozhnikov* (Union of the Godless).

The Man who found a Plant's Heart

The following appreciation of Sir J. C. Bose, which we reproduce in full, appears in the *Literary Digest*.

"Curious instruments stood on the lecture table; under it a potted mimosa was trying to bask in artificial sunlight." Thus a writer in *The Spectator* (London) indicates the stage-setting of what has been acclaimed a modern miracle of science. The cable informed a startled world that Sir Jagadis Chander Bose, the Indian biologist, had demonstrated in the presence of numerous brother savants that a plant has a "heart," which acts physiologically very much as a heart does in the animal kingdom; and now the writer quoted above, F. Yeats-Brown, distils for us the spirit of the occasion under the title, "A Wreath of Jasmine." The scene was the hall of the Royal Society of Medicine. It was a dark, wet afternoon; but the wise man from the East held his learned audience spellbound.

"This poor little plant is rather deprest, and no wonder," the writer quotes him as saying in a quick, pleasant voice. "But it's alive in spite of your climate, and so I shall be able to show you its nerve impulses and its reactions to various drugs."

Whereat the scientific assemblage "looked and listened, watched and wondered," while Sir Jagadis with a pair of scissors severed a branch of the mimosa and inserted it into "his wonderful recording apparatus." A needle pierced its relatively shrinking skin, continues Mr. Yeats-Brown, "and recorded its living heart-beats, magnified a millionfold, for all the world to see," while Sir Jagadis commented:

"The pulse will grow fainter and fainter, of course, as it bleeds to death."

"Of course!" echoes the writer, and tells how the assemblage "stared at the spot of light that recorded this death-struggle." And in sober language we are told that "a little bromide administered to the poor mimosa made it almost

die, thyroid extract made it skittish, cobra venom produced first a strange stimulus, then the death pang." All of which, we are assured, is recorded by an instrument "which magnifies so inconceivably that the pace of a snail would become eight times faster than a bullet." And the implication of this discovery? "Carrots can get drunk and write the scrawling story of their disipation. Plants that tell Sir Jagadis how they feel when he shocks them with a loud noise; fat ones feel it less than their more slender and sensitive sisters." And the man himself? Scientist and mystic, we are to learn something of his dual nature;

It was in 1896 that Sir Jagadis first made his mark, Lecturing before the Royal Society on electrical vibrations he drew a picture of man's immersion in the multitudinous waves of an etheric sea. It was a prophetic speech. He imagined an unseen hand producing organ notes of varying vibrations:—

"—as the ether note rises higher in pitch we shall for a brief moment perceive a sensation of warmth. As the note rises still higher, our eyes will begin to be affected a red glimmer of light would be the first to make its appearance...the few colors we see are comprised within a single octave of vibration, from 400 to 800 billions a second...as the frequency rises still higher our organs of perception fail us completely...The brief flash of light is succeeded by unbroken darkness...But we have already caught glimpses of invisible lights..."

This was a remarkable utterance to have been made thirty years ago! Even now it has an uncommon ring.

The Spectator was early aware of the importance of these experiments. What we wrote thirty years ago cannot be bettered to-day:

"There is something of rare interest in the spectacle of a Bengalee of the purest descent lecturing in London to an audience of appreciative European savants upon one of the most recondite branches of modern physical science. It suggests at least the possibility that we may one day see an invaluable addition to the great army of those who are trying...to wring from nature her most jealously guarded secrets. The people of the East have just the burning imagination which could extort truth out of a mass of apparently disconnected facts: a habit of meditation without allowing the mind to dissipate itself, such as has belonged to the greatest mathematicians and engineers...we can see no reason why the Oriental mind, turning from its absorption in insoluble problems, should not be taken itself ardently, thirstily, hungrily, to the research into nature which can never end, yet is always yielding results...upon which yet deeper inquiries can be based. If that happened—and Professor Bose is at all events a living evidence that it can happen—that would be the greatest addition ever made to the sum of the mental force of mankind."

The prediction has been justified. Sir Jagadis Bose has been a daring adventurer on uncharted seas. Who but he would have left his brilliant electrical research to study the stresses of steel? Who but he would have thought of poisoning metals in order to prove the similarity of response between "living" and "non-living"? Who but he would have turned again from this field, disdaining its spoil, to challenge the most eminent

plant physiologists on their own ground—and with no mechanical equipment save what he could fashion for himself in Calcutta? Three times in thirty years he has astounded the world with the results of his researches, first in electricity, then in physics, then in physiology.

Not only were machines lacking, but funds. He was a poor university professor and he would not profit by the valuable patent rights he might have acquired through his inventions. But money came to him in all sorts of ways. A friend left him a bequest, investments prospered, every penny he and his devoted wife could save went to his researches. The astonishing result is that Sir Jagadis has been able to give £100,000 to the crown of his life-work, the Bose Institute, where he now has twenty pupils in training to carry his torch down the years.

More money is needed, and more will doubtless come, for the Institute is now famous all over the world. India has taken her place as a leader in research, restating in terms of science "that message proclaimed by my ancestors" (I quote Sir Jagadis) "on the banks of the Ganges thirty centuries ago—They who see the One, in all the changing manifoldness of this universe, unto them belongs eternal truth, unto none else, unto none else."

Of the man himself little has been written. The plants whose intimate drama he displays to the eerie ticking of an electric metronome are warrant enough for publicity, but he does not seek it. About his personality, little has appeared in England.

I have heard Sir Jagadis Bose lecture, as did the writer of the *Spectator* article of thirty years ago, and have also spent some happy hours in his company. The dominant impression is of an amazingly flexible mind, a mind tempered by meditation, yet untrammelled in its range. In Sir Jagadis the culture of thirty centuries has blossomed into a scientific brain of an order which we cannot quite duplicate in the West. We have the courage, the quickness, perhaps the intuitive faculty, and among our best intellects the same "horse-power;" but we find in him a spiritual sense difficult to define, intangible yet evident, preeminently of the East; the quality out of which all great faiths have grown.

Sir Jagadis has the eyes of a poet and the hands of a craftsman. He dreams as a mystic and he experiments as a meticulous agnostic. He is a prince among physiological research workers, and a prophet of this age which has brought so many new powers to life. These are high words but the fruitage of the life-work of Sir Jagadis Bose is too imposing in quality and volume to hesitate about using superlatives.

His life, and the life of Lady Bose, who is an exemplar of the graces and wifely devotion of Indian womanhood, is entirely given to the Institute that bears his name. It is a threshold whence we may see visions of a future emancipated by science, as a worshiper in an Indian temple may see, from the glare and din without, the cool shadow of an inner shrine, beyond that lie other shrines, other mysteries. If we in the West will help in the building of this temple our labor will be a thousandfold repaid.

To the fanes of India the devout bring offerings of white jasmine, symbols of the pure in heart. It

is such a wreath that Sir Jagadis has laid upon the scientific altars of the West.

"Christianity" in Korea

The following extract is taken from the *Young East*.

The *Seoul Press* published in its issue for July 1 the following astonishing story of the way in which an American missionary in Korea showed his love of heathens:

In a local vernacular we recently read an article criticising the conduct of a certain American physician in Junan Hospital, (an institution of the Seventh Day Adventist Church) in South Heian Province, who is said to have punished a Korean boy of twelve years old for stealing an apple from the hospital garden by writing two Korean characters meaning "thief" on his cheek with caustic silver.

A Japanese paper just to hand from Heijo, confirming the above charge, reports that the incident took place on September 11 last. That afternoon, according to our Heijo contemporary, Kim Myon Syop, about twelve years old, living at Junan, stole into the orchard of the said mission hospital and was caught in the act of stealing an apple by Dr. C. A. Haysmeir and a Korean nurse. Several other children who were in the company of Kim made good their escape, but Kim was bound to a tree in front of the hospital. Dr. Haysmeir then sent for the mother of the poor boy and, on her arrival, threatened that the police would be informed. The mother naturally entreated for forgiveness, when the gentleman insisted on his inflicting a penalty on the boy and wrote in two *enmun* syllables meaning "thief" on his cheek with caustic silver before mother and son were allowed to go. Kim who was at that time a pupil in the local Common School was expelled on the theft case coming to the notice of the school authorities, and we are given to understand that the shameful inscription, having been well basked in the sun before his release, has not only not yet vanished but shows little prospect of speedy effacement. Hearing this it is stated young Koreans at Junan have recently been much excited and were expected to hold a meeting at Enjyd on Tuesday last.

In a brief statement attributed to him by our Heijo contemporary Dr. Haysmeir is represented as saying that he thought an inscription with caustic silver would vanish in a fortnight or so, and it was strange that Kim's inscription still showed after the lapse of nearly one year. What he did last year was meant simply for chastisement and he was very sorry that his conduct gave the local people a cause of resentment.

All we can say concerning this matter is that Dr. Haysmeir is a man very poorly qualified to carry on the propagation of a religion which is founded on love. He should be recalled home at once. He is a black sheep and his presence in Korea will prove injurious to the cause of Christian mission in that country. In this connection we note that both the *Japan Chronicle*, and the *Japan Advertiser*, the former a British and the latter an American paper, have

endeavoured to defend this heartless man by pointing out instances of unkind treatment of Koreans, by Japanese. Of course those Japanese, who maltreat Koreans, are to be condemned, but such men are generally ignorant people. But it is another question when a man of good education proves himself a betrayer of the religion he preaches. We must say that it is a poor tactics on the part of the two foreign papers to try, as they have done, to obscure the issue by casting odium on the Japanese.

The World's most Wonderful Fluid

The *Chambers's Journal* gives the above name to an interesting article on human blood and its qualities and functions. Firstly we learn:

It may be that those men and women who faint at the sight of human blood are merely showing it proper respect, for it is worthy of our greatest respect and wonderment. Not only does it feed, warm, and cleanse us; it also carries the necessary oxygen we breathe to every part of our body; and it does a great deal more.

A normal healthy man has about eight pints of blood in his vessels, and this is continuously being used up and replenished. The red bone-marrow produces it; the spleen and the liver throw out whatever has spent itself. And all this blood flows round the body and back again in the average time of fifty seconds.

It is, of course, made up of red corpuscles and white corpuscles and a fluid called blood-plasma. The blood-plasma plays a very important part in the corporeal economy by absorbing digested food through the walls of the gut, carrying it to the place where it is worked up, and then distributing the finished product to the parts of the body in need of it.

The red corpuscles, which number some four or five millions per cubic millimetre, play a no less vital part in the work of the body. The haemoglobin, which is their principal constituent, takes up oxygen from the air inhaled into the lungs, bears it to the parts of the body that require it, and parts with it on demand.

But though the plasma and the red corpuscles do so much, there is plenty of work for the white corpuscles to do. They normally number from seven to ten thousand per cubic millimetre of blood, and their duty is to scour the blood-vessels and tissues, and keep the arteries and veins unblocked in short, they resemble efficient policemen, with a firm but gentle 'Move on, please.'

Thus, if the plasma and red corpuscles enable us to live, the white corpuscles prevent our being killed. Without the plasma, how could our internal cells and tissues be fed? Without the red corpuscles, how could the oxygen be supplied which is necessary to the development of energy? Without the white corpuscles, how could the tissues survive poisoning by their own waste-products?

There is more in the blood than this, however, for it is in the blood-stream that internal secretions are carried from the glands that manufacture them

to the other tissues which they benefit; and it is by the same path that the chemical messengers, called 'hormones' travel from one excited tissue to stir another into the necessary reaction.

But the very circulation of our blood exposes us to the grave danger of losing it if any blood-vessel is punctured, and this danger is all the greater as the blood travels so fast that the vessels would soon empty were a big vessel, or a large number of smaller ones, divided.

Here, however, we begin to see how truly wonderful is our blood. In order to minimise the loss of this precious fluid through a wound, the blood itself has the peculiar power to clot, i.e. to set into a solid, and so to plug the wound and stop the bleeding.

In connection with bleeding there are many things worth knowing e. g.

Whereas the majority of substances solidify most quickly on cooling—for instance, when water changes to ice—blood, on the other hand, has the rare power to clot most rapidly at about the body temperature.

Clotting is promoted by contact with a foreign body. Thus, again, clotting begins where the plug is most required, i.e., where the blood touches the torn tissue.

If samples of blood be taken from an animal that is bleeding fast, the later samples clot more quickly than the earlier, as if, marvellous to relate, the greater the danger of hæmorrhage, the greater the natural activity to arrest it.

After hæmorrhage the quantity of blood is first made good by a sort of 'weeping' of our tissues; then the quality is improved, first by the manufacture of numerous if feeble red corpuscles (for the red bone-marrow is capable of increased output, because it normally never works at high pressure), and eventually by the substitution of normal corpuscles for these poor ones.

Then there is the question of infection and the function of the blood to preserve the body against its onslaughts:

The anti-germ campaign is carried out in one of three ways, according to the enemy attacking. Firstly, the blood may produce an antidote to the poison made by the invading microbe. This is usually done by a sort of 'jerk' of the chemically-complex poison or 'toxin,' which turns it into a chemically-similar, but now harmless, 'anti-toxin.' Then equivalent proportions of toxin and anti-toxin neutralise each other. In such diseases as tetanus and septic growths the blood sometimes fails to do this work quickly enough, and then the 'anti-toxin treatment' comes to its aid by injecting into the blood the appropriate anti-toxin, which has been produced by another living creature after inoculation with the offending toxin.

Secondly, the blood may produce a bactericidal poison, or 'alexin,' which not merely neutralises the poison-products of the invading microbe, but actually kills the microbes themselves, or at least paralyses them, so that they 'clot' together or 'agglutinate' into inactive and harmless lumps.

Thirdly, the white corpuscles of the blood may devour and digest the invading microbes, and thus put them out of harm's way, for, as with the

waste products of life, so with other undesirable bodies, the white corpuscles are the chief scavengers or policemen.

Often, however, they are sluggish in engulfing the invaders. But even this does not daunt the blood. It promptly produces a 'relish' or 'opsonin', which attaches itself to the microbes and renders them more appetising to the white corpuscles or 'phagocytes,' or 'eater-cells,' as they are sometimes appropriately called—which then go to work with the gusto of a child whose bread-and-butter has been spread with delicious jam.

In order that the white corpuscles may in acute cases of localised attack mobilise for their germicidal work in sufficiently large numbers at the point of attack by bacteria, the nerves of the blood vessel walls act in conjunction with them, and locally retard the blood-stream there—thus setting up 'inflammation.' This inflammation enables the tiny, actively-moving white corpuscles to pass through the walls of the finer blood-vessels or capillaries and enter the inflamed tissue—there to remain and destroy the germs that are present.

A better future for Europe

The Living Age says:

Except in Great Britain, where the coal strike is still an incubus upon industrial revival, and perhaps in Russia, from which it is almost impossible to get dependable reports, a substantial improvement has occurred in business conditions across the Atlantic within the past few weeks. Indeed, there is one ray of light even in the British situation. That is the country's bumper harvest, which promises to be well above the average for the past ten years, to quote the *Westminster Gazette*. The hay crop alone will bring British farmers a quarter of a billion dollars. The area under wheat exceeds that of previous years, by nearly a hundred thousand acres, and the yield per acre will be eighteen hundred-weight, or well above the usual crop. Barley, fruit, and vegetables have also done unusually well. This happy situation is in marked contrast with conditions in many parts of the Continent, especially in France and Italy, where agricultural returns will be considerably below normal.

Although the new monetary policy of the Bank of France, which consists of raising money rates restricting discounts, and purchasing gold or sound foreign currency against the issue of bank notes, does not inspire unqualified confidence in British commentators, the financial situation in that country has unquestionably improved. This applies particularly to the position of the Treasury, which is reducing its debt to the Bank by many million francs a week. The latter institution was able to meet the August payments due to our own country and to the Bank of England, aggregating nearly twenty million dollars, without causing an important drop in the franc. The people have been brought to realize the necessity of adjusting prices to the true value of their currency, and so far as press reports indicate are accepting the certificates and discomforts of the economic regime imposed upon them by the Government without an undue amount of murmuring. Commodity prices have risen in certain instances as much as twenty per

cent a week, and are rapidly reaching the same level as those prevailing in countries on a gold basis. The fallacy of imagining that a large export trade based on paper undervaluations is profitable to the country has been pretty successfully punctured, and the nation realizes that a few years of the unhealthy activity of the past few months would inevitably exhaust its accumulated wealth. Belgium, and Italy, which was, in fact, the first country to act with vigor to save her currency, also enforcing a regime of strict economy. In other words, the people have learned that they must pay for the war, and that the more promptly they do so the lighter the burden will be.

Germany and Poland are experiencing a genuine business revival, though in both instances it unhappily was started by the British coal strike. Accumulated stocks of coal are being worked off and the mines in both countries are working full time. This activity alone would be a dubious symptom of permanent recovery, but it has been followed by a general improvement in other branches of industry. That is particularly true in Germany of the textile and the paper manufacture.

During the latter part of August an American Commission consisting of twenty-five experts representing important branches of finance, commerce, and industry, visited Moscow with a view to developing American trade relations with Russia. Rather paradoxically, our country, which refuses to recognize the Soviet Government, holds first rank in its foreign trade. The Commission has divided into three groups, one of which is studying commercial prospects in the great granary of the Ukraine and the manganese and petroleum districts of the Caucasus. The second group is investigating industrial possibilities in North Russia and the vicinity of Leningrad; while the third has planned to cover the region of the Urals and Siberia. The objects of the Commission are twofold—to survey the Russian market for American manufactures, including Russia's ability to pay for them; and to investigate the prospects for American manufacturing and mining enterprises in that country.

The U. S. A. and the League of Nations

The U. S. A. still stands outside The League. What its relations with the League shall be in the future is matter for speculation. The *New Republic* says:

It is inevitable that the entrance of Germany into the League of Nations should bring about a revival of interest in the relation of the United States to the Geneva body. In the recent past, that question has been rather thoroughly defunct. The pro-League organizations and individuals in the United States, while publicly keeping a brave front, have privately admitted that they felt their struggle was a hopeless one, at least for a long time to come. Their drooping spirits revived a little during the World Court fight, but the subsequent course of events has been anything but reassuring to them. One World Court Senator after another has been defeated in the primaries; and while some of these failures have been due to other issues, such movement of public opinion

as can be discerned has seemed to be towards the position of the irreconcilables. While the United States is cooperating in numerous League activities of a humanitarian nature, and has even gone so far as to participate in the preliminary conference on the limitation of armaments, no candid student of the situation can deny that we are at least as far away from accepting full membership in the League now as we were in, say 1922. And it is, of course, full membership which the American pro-Leaguers and the European member nations want.

One of the greatest obstacles to the U. S. A's entry into the League will be a general lack of faith in the single World Court ideal which one finds in the average American. We are told :

When the agitation for American entrance into the Geneva body was at its height, there was a general assumption that the most efficient and desirable form of world organization was a single league. Today there is an increasing group of persons holding the point of view well stated in Count Coudenhove-Kalergi's book, *Pan-Europe*. They believe that the world is too large a place to have its problems brought together into a single place, that most international troubles are between neighbours, and can best be settled in the neighborhood. This school of thought holds that there should be at least a Pan-American League of Nations and an Asiatic one, in addition to the Geneva organization. These would cooperate when any question arose between a member of one and

a member of another, but otherwise, each would rule its own part of the world. It is not impossible that this doctrine, rather than the obstructionism of the irreconcilables, may be the chief argument used in the future against the American friends of full membership in the "European league."

The Dawes Plan. a Success

The Literary Digest says:

Pessimists who predicted the collapse of the Dawes plan for the payment of German reparations, are confounded by the report of the plan's operation through the first two years, ending with the middle of August. "The fact is, the Dawes plan is working better than most impartial critics expected it to," says the *Chicago Tribune*, expressing practically unanimous opinion. The total payments during last year were fully up to the schedule laid down by the Agent-General for Reparations amounting to 122,000,000 gold marks (about \$290,360,000). Deliveries in goods, varying from coal, dye-stuffs and motorcycles to lion-traps, rosaries and trout spawn, accounted for nearly 54 per cent of the total reparations, with the remainder paid in cash. Germany herself has managed to get along so well in spite of the huge tribute, points out Edgar Ansed Mowrer, in a special radio to the *Chicago Daily News*, that she has agreed to pay 300,000 marks more in the coming year, to prevent a too abrupt increase from the third to the fourth years.

LETTERS FROM THE EDITOR

II

Geneva, Sept. 22, 1926.

AS this is my first voyage, I have no experience of any other steamer than the *Pilsna*. So I cannot say whether the arrangements of this steamer typify those of others also. In its dining hall I found the Indian passengers seated at tables separately from the Europeans. I do not know definitely why this is done. Some of my Indian fellow-passengers had as perfect European table manners as any European, and they took meat and liquors, too. That they were cleanly and well dressed goes without saying. So nobody would have been inconvenienced if they had been seated with Europeans at the same table. Probably the Europeans (and Americans) would not have liked it.

But perhaps a few at least of the Indians would have liked it and, I am ashamed to say, would have even felt flattered by it. So far as I am concerned, as I am a vegetarian and a teetotaller and have not yet acquired great skill in the use of knives, forks and spoons, I felt it rather convenient that I had no non-Indian 'fellow-tableman'. I would not have felt honoured or flattered at being seated with Europeans and Americans at the same table, neither would I have resented it. I consider the arrangement only from the point of view of convenience.

However, I am afraid, this sort of arrangement shows colour-prejudice.

Some people expected that the Indian passengers would appear at dinner dressed in

the conventional costume thought to be appropriate to the occasion. Few of us did so. Moreover, I found some Americans and Englishmen taking their dinner in unconventional costume.

A Hindustani doctor, a Rockefeller scholar, who was going to America with his wife, used latterly to appear in the dining hall dressed correctly in Hindustani costume, puggree and all. This was undoubtedly not in the least objectionable. It was the right thing to do. His wife, of course, was dressed in the graceful saree all along. So were the other Indian ladies, who travelled second-class. It would be rightly considered atrocious for any Indian lady to give up the saree in favour of any European garments. India's womanhood has been keeping up her distinctiveness. This need not stand in the way of their mixing on equal terms with Western women. Many of them do this as a matter of fact.

My original intention was to spend a day or two at Venice and then proceed to Paris. But some days previous to landing there, I had for certain reasons changed that plan. What was settled was that I should proceed to Paris by the first available through train. So when we at length landed, we proceeded straight to the Customs House where our luggage was to be examined. This is done in all European countries whenever any one enters it by a land route or water-route, and I presume, by air-route also. This is very vexatious for travellers like myself. Moreover, customs duties are a kind of weapon of economic warfare, and cannot promote peace or thoughts of peace. I do not think the examination of all travellers' baggage brings in much revenue to the European countries or is even sufficient to cover the salaries of the customs officials. But probably the practice acts as a check upon smugglers. The examination is not such anywhere as really to enable the officials to detect smuggling. The number of baggages is far too many to enable them to ask all bags, boxes, trunks, etc., to be opened and to ransack them. And there is corruption, too. For example, I learned subsequently that a passenger on board the *Pilsna* had succeeded in evading the payment of any customs duties at Venice by bribing the inspector.

While on this subject, I may narrate some of my subsequent experiences. In the train by which we were travelling to Paris, we were roused at midnight on the Swiss

border from our beds to be asked whether we had any tobacco with us! For that was a dutiable article. And probably the questioner may have mentioned some other dutiable articles also; but not knowing his language I am not sure. At Paris I had to pay eighty-seven and a half francs as customs duty on two sarees which my elder son-in-law and daughter had sent as presents to two French friends of theirs at Paris. They were packed and addressed separately as presents, but the customs man was inexorable. What was a greater torture was that he took nearly an hour or more to calculate the amount of the duty, though my young friend Prof S. N. Dasgupta helped him! One of the customs men very carefully scrutinised my pair of patent leather boots to ascertain whether they had been (or would be ?) used by myself or were being carried for commercial purposes! At Venice I was not given much trouble, probably because the professor drew the attention of the inspector to my age and grey hairs, etc. He himself had very wisely been travelling with all his baggage inscribed with his vocation, name, and all academic titles. The customs people thought (and in his case I should say rightly) that a professor with the doctorate of two universities was incapable of smuggling.

At the Victoria Station, London, my baggage was opened. A small pasteboard box in which I carried some medicines prescribed for me by Dr Sir Nilratan Sircar and which was in a cane tiffin basket must have roused the suspicion of the customs people to an irresistible extent. It was unpacked and opened and examined; but their labours proved vain.

The most vexatious and amusing experience of all of customs offices was at the Bellegarde station in French territory near Geneva. Certainly the French Government knows that on account of the League of Nations offices being situated at Geneva, people from all quarters of the globe come to Switzerland and have to pass that station after long and very fatiguing journeys. Yet at almost the end of the journey the French customs office at Bellegarde require all passengers to get down at the station *with all their luggage* and go to that office with their baggages by an underground passage and come back again by it with the luggage to the train. What is more troublesome is that the men who ask the passengers to do so

speak and understand only French: and so also do the customs officials. By the courtesy of some ladies who were fellow-passengers I could understand that the customs peoples wanted to know whether we were carrying away from French territory to Swiss territory any gold coins or other objects of gold! I said quite correctly that I had no gold with me. So a man wrote some letter of the alphabet on my hand-bags with a piece of chalk and allowed me to go back to the train. I did so by some sub-passages with some difficulty: for there were several platforms and sub-ways. But the greatest absurdity and trouble was still to come. On reaching Geneva at about eight in the evening I was met at the station by Dr. Rajanikanta Das, and a few minutes afterwards, by Mrs. Das. They asked me whether I had any more luggage. I informed them that I had four more articles in the luggage van. On making enquiries at the proper place it came to be known that these things had been left behind at Bellegarde station, because I had not got them examined there by the French customs people at the customs office after finding them out in the luggage van and getting them carried thence to that office by porters!!! But how was I to know? When the train stopped at Bellegarde, a railway official no doubt had passed along the corridor of the train drawing out something in French, which I did not understand. An American journalist's wife who was in my compartment knew a little French and said they wanted us to go to the customs office with our handbags, and so I did. However, Mrs. Das learned by enquiry at Geneva station that my baggage would come from Bellegarde to Geneva *after three days*! She very kindly decided immediately of her own accord to go next morning to Bellegarde and get the things for me, which she very kindly did. It was lucky that I had such friends at Geneva, and so did not want for anything during the night.

Now for a suggestion or two. If there be any customs inspection at any terminus station, all passengers' baggage should of course be inspected after being taken down from the train. But at road-side stations, the inspection should be made in the train itself under proper safeguards. In the second place, if for some inexplicable reason at any road-side station all passengers' baggage, including those in the luggage van, must be carried from the train to the customs office, a

notice to that effect, printed in three principal European languages---say, English, French and German, should be shown to passengers before the arrival of the train at the previous station.

I must here observe that travellers coming to Europe should bring with them as little luggage as practicable. In fact, except for indispensably necessary papers and books, etc., one should not bring anything but wearing apparel, as the hotels supply all else that may be needed. As washing is done in a few days both in steamers and hotels, one need not bring more than two or three suits. So a handbag and a suit case should suffice for travelling in Europe.

In the steamer, we had occasion to observe oddities of various kinds, which need not be noted. But I think I ought to notice some of the things which an American said. As Prof. Dasgupta was going to America, he naturally wanted to know many things about that continent. The American boasted that his was the foremost country in the world and that it was forging ahead "very fast". He spoke of the high mountains and big rivers of America, and, above all, of buildings sixty and seventy stories high. This sort of arithmetical megalomania was very amusing. In the opinion of this patriotic Yankee "England was dead—dead!" He said he considered himself very fortunate that he was born in America. Then he added, "I might have been born in India," in a tone which showed that he contemplated such a contingency with great self-pity and horror. Considering that he was conversing with a Hindu, it cannot be said that his ideal of courtesy was very high. When the American citizen's opinion of England was communicated (not by myself, I must add) to a very red-faced British military officer from the Khyber Pass who was travelling with us, he observed humorously: "America may be moving too fast, but she may topple down!" I must add that we found this military man very polite and sociable.

After this long digression, let me take up again the thread of my narrative.

When the inspection of our luggage at Venice customs office was over, we made ready to go straight to the railway station. In any other city some sort of land conveyance would have been thought of for this purpose. But, as the reader knows, at Venice, the streets and lanes are all canals, and

boats of some sort, whether gondolas rowed by men or motor boats or launches, are used for going from any part of the city to any other. The Lido, which is a modern suburb of Venice on the opposite side of the Grand canal, is an exception. In this beautiful residential area, which I only saw from a distance, the streets and lanes are like those in other parts of the world. Professor Dasgupta and I took a gondola, somewhat like *mayurpankhi* boats in Bengal, and in it passed along many wide and narrow canals to the railway station. The canals can be crossed from one side to the other over bridges at short intervals. I am sorry to have to say that the waterways of Venice did not fill my mind with any poetic or romantic ideas. The water is no doubt sea-water, but very dirty and evil smelling too, sometimes. For the canals are also the drains of Venice, and I saw at least one decomposed carcass of some animal floating past our gondola.

Stone steps lead from the waters of the canals to the doors of the houses bordering them. Some of the houses were in a good condition, others were rather dilapidated; and I wondered how these are repaired. Many of the buildings were large and imposing, and the style of architecture

sometimes striking. But what seemed to me to be somewhat of an anti-climax is that large edifices of stone or brick, four or five storeys high, were roofed with exactly the same kind of primitive, weather-discoloured tiles which one finds covering the huts in the poorer quarters of Calcutta. I found even some good churches built of stone, roofed in this ugly manner. So far as I could judge from the names of the railway stations, so long as I was in Italian territory I did not find any other kinds of tile used for tiled roofs. I found better tiles and slate used in France, England, etc. But this is a mere impression. Nor must the reader conclude from what I am writing that Venice is an ugly city. I write what I saw in passing from the Customs office to the railway station. I have not seen the palaces, the cathedrals and squares of Venice which travellers are accustomed to see. What I saw gave me the idea of Venice being an old and not very healthy city. I also saw there more poorly dressed and somewhat ill-nourished unwashed persons than in, say, Paris, London, Cambridge, Oxford, or Geneva.

In half an hour or so the gondola brought us to the railway station, and there we landed with our baggage. The railway journey from Venice to Paris will now be referred to.

THE SOUTH AFRICAN CONFERENCE

By P. S.

THE introduction of various measures of legislation by the South African Union Government affecting Indians there led to a long correspondence between the Union Government and the Government of India. At first the Union Government declined to entertain the suggestions of the Government of India with regard to these legislations and contended that they were quite competent to deal with the Indian problem. After a good deal of argument, the Union Government was at last persuaded to take a broader view and a deputation from India, consisting of Sir George Paddison (as President), Sir Devaprasad Sarvadhikari and the Hon. Syyad Raza Ali, was allowed to

visit South Africa in order to study the Indian question. The deputation placed certain facts and figures, which they collected in South Africa, before the Select Committee of the Union Government which was considering the notorious Asiatic Bill and persuaded the Committee to postpone consideration of the Bill. The Union Government also agreed to hold a Round Table Conference consisting of representatives of the Governments of India and South Africa, at Cape Town, in December. As a preliminary, a deputation of seven members of the South African Parliament headed by Hon. Mr. Beyers, Minister of Mines, visited India in September in order to get a firsthand

knowledge on Indian conditions and the force of Indian public opinion on the proposed Bill.

THE INDIAN DELEGATION

All arrangements in connection with the proposed Conference at Cape Town are nearing completion. The personnel of the Indian Delegation to the Round Table Conference has been recently announced. The Hon. M. Habibullah, Member-in-charge of the Emigration portfolio of the Viceroy's Cabinet will lead the deputation, assisted as the Deputy leader by the Hon. Mr. G. L. Corbett, I.C.S., Secretary to the Government of India in the Department of Commerce. The other members of the Deputation are the Rt. Hon. V. S. Srinivasa Sastri, the Hon. Sir Pheroze Sethna, Sir George Paddison I.C.S., and Sir D'Arcy Lindsay (a leading member of the British Commercial Community in Calcutta). Mr. G. S. Bajpai who acted as Secretary to the previous deputation has been appointed as secretary this time also.

The inclusion of the Rt. Hon. Mr. Srinivasa Sastri, whose winning personality, idealism, dignity and eloquence would be of great value to the deputation, the Hon. Sir Pheroze Sethna, who as a Vice-President of the Imperial Citizenship Association has evinced great interest in the problems relating to Indians Overseas and Sir D'Arcy Lindsay who has given ample proof of his sympathy with the cause of Indians in South Africa is no doubt happy but as the Cape Town Conference is perhaps the last chance India will get to set right a series of shameful iniquities under which Indians are groaning, we should have preferred to see a delegation which would have made a stronger appeal to India's imagination. It was the duty of the Government of India to select at least Mrs. Naidu and Mahatma Gandhi as delegates. However, the Indian public should support the Deputation in its arduous task and offer their benedictions on it as Mahatma Gandhi has done. Says Mahatma Gandhi:

There are, no doubt, names missing but that is not a matter of much consequence. It is enough to realise that those who are included in the delegation are all good and sound men, representative of varied interests. I am anxious that this delegation imperfect and incomplete though it may appear to some of us, should receive the moral approbation of the public. Things seem to have gone on smoothly up to now and I am not without hope that the forthcoming conference will give at least

breathing time to the Indian settlers of South Africa as also to the Government of India, if it does its duty to improve the status of the settlers. Every year of respite gained is so much gained on behalf of justice which is entirely on our side.

We learn from the *Indian Social Reformer* that Mr. C. F. Andrews has gone to South Africa as the representative of the Imperial Indian Citizenship Association and he will act as intermediary between the South African Indians and the Conference. His visit at this juncture will be very helpful.

A CATALOGUE OF INDIANS' GRIEVANCES IN SOUTH AFRICA

The Imperial Indian Citizenship Association has all along evinced considerable interest in the problems relating to Indians' overseas. The following account, summarised from the bulletins published by the Association, of the history of the introduction of Indian Labour in South Africa 26 years ago and the trials of our countrymen there will be of interest to our readers, at a time when the Round Table Conference at Cape Town is about to hold its deliberations.

When the Government of India agreed to the system, of indenture, to supply Indian labourers as settlers to Natal, it was done at the insistence and solicitations of the Government and the industrial "pioneers" of the Colony.

At that time Natal was a 'Crown Colony.' There was no efficient or reliable source of labour present in the country; and so every effort on the part of those brave early pioneers to develop the colony's indigenous wealth, resulted in failure. The colony in the year 1859 was rocking on the verge of "bankruptcy."

Then the appeal was made to the Government of India for help in the form of 'indentured' supply of labourers and others in order that Natal may be saved from "impending" disaster.

Thus after the negotiations between both the Governments, in the year 1860, per the good ship "Truro," the first supply of 'Indian Settlers' from the city of Madras and its suburbs were introduced on South African soil where they settled round the Coast Belt on the North and South of Natal, largely on Coffee, Maize, Sugarcane, and Tobacco plantations. Some were employed. Thenceforward there followed a continuous supply of labourers from different parts of India which was often interspersed with men of education as well as tradesmen and craftsmen of a general or communal character who entered seriously into the life of the country to make a success of their opportunities. In the course of a few years the prospects of agriculture as well as the various industries of the Colony grew brighter and favourable and the future prospects of progress was doubly assured. The country as a consequence of the services of the Indians began to thrive.

It is well-known that the combined efforts of the Englishmen and the Indians brought about general prosperity in the country.

It was through the Indian's loyal and unflinching services in the marshy and fever-stricken areas that the then nascent coffee, sugarcane, and other important industries were saved from utter ruin if not extinction.

The then Government records are full of appreciative references as well as the oft expressed testimony of the beneficent nature of the Indian community's services.

The Government of Natal in those days being convinced of the indispensable help of the Indian settlers for the further development of the country persuaded the immigrants to remain in the country for a further period of five years after the expiry of their original period of indenture.

Under such favourable circumstances and conditions, these immigrants who decided to remain in the Colony filtered through into different vocations whilst a large portion of them took to agriculture on an extensive scale.

Besides, several thousands of free Indians settled on the outskirts of the town and villages where they began to cultivate successfully their plots of land either as rent payers or free holders.

This service alone has been an immense factor in the cheap and good living of all classes, more especially the white working men and their families in the cities and elsewhere.

EUROPEAN APPREHENSIONS

As a consequence of the prosperity of the Colony large numbers of white men from different parts of the Empire and outside of it sought their way into the country and settled permanently.

The white people's wealth and their power in the finances of the country also increased with the growing prosperity of the Colony; and their interests in the various industries had become immense.

The Indians, too were expanding their influence in agriculture and the general trade of the country while their children showed a decided advancement and were entering every form of occupation in which there was scope for their energies. The fact of the Indians' prosperity roused the worst feeling of the European community against them.

The white men grew afraid of the Indian community's capacity. They interpreted the genius of the one time Indian immigrants "to be a menace" to the security and future prosperity of the Europeans in the colony. They set up an alarm throughout the land to the effect "that the continued prosperity of the Indians and their immensity in numbers was a serious danger to 'white civilization' in the country."

They argued that, if the Indian community's progress was not checked and its scope in many directions was not restricted immediately, the prospects of the "economic progress of the white people and their supremacy will be ultimately endangered."

ENACTMENT OF ANTI-INDIAN LEGISLATIONS

So the country proceeded to legislate against the Indian community. There was long and protracted negotiations with the late Mr. Joseph Chamberlain the then Colonial Secretary as to the imperial obligations and aspects involved in the question of the measure so racial in character which was sought to be enacted; but eventually every feature of a "racial nature" in the "legislation was pruned off, and the act was made to read in its ostensible aspects, to affect only those persons, who came into the colony, whose places of 'origin' was not in possession of the 'elective principle' of parliamentary franchise. The act was a 'master-piece' in its diplomatic nature. The law was directed generally but whom did it affect individually? The Indian community only, because of all the people domiciled in the country at that period, "only the Indians" originated from a place which was not in possession of the general elective principle in parliamentary franchise—because India at that time was unfortunately not in possession of the 'elective principle' of parliamentary franchise, and was ruled under different conditions from that of the present day.

Thus the community's growing place and honour in the country was effectually reduced from the politics of the colony through the "Disfranchisement Act" of 1897, and by which the white men secured to themselves the universal right to rule the country in the sole interest of a white oligarchy.

The Indians were deprived of their vote and were henceforth existing as 'dumb units' as far as the politics of the colony went.

At this juncture Mahatma Gandhi rendered signal service on behalf of the Indians in South Africa. He toured all over India, issued pamphlets detailing the grievance of Indians and enlisted the sympathy of the Indian leaders. As a result the late Mr. G. K. Gokhale went to South Africa to study the situation himself. Soon after his visit the uncompromising spirit and attitude of the Government in its immoral "act of extortion" of the £3 tax from the poor immigrant men and women, which well nigh drove the families affected by such tax to acts of "immorality," roused the temper of the people. The community in the whole of Natal 'Struck Work' and from that "psychological" moment the historical "Passive Resistance Struggle" received its 'momentum.' The Mahatma marched to the north with his thousands and thousands of men, women and children. Many were the trials, the privations, the sufferings, the deaths, but guided by the "Creator's Hand" the results, the glory and the ultimate victory for Indian womanhood and India's honour were the memorable "blessings" achieved.

At the close of the struggle "General Smuts" the Premier of South Africa, on behalf of his Government, arrived at a settlement with the Mahatmaji. This settlement laid down the principle, to begin with, that the Indian community's existing rights would be respected in the future. With regard to those laws which already existed prior to the year 1913 and the nature of which was detrimental to

the vested interests or otherwise of the community it was to be the desire of the Government of the Union, "to administer same in a generous just and sympathetic manner and spirit.

This was the settlement known as the Gandhi-Smuts settlement. But since the departure of Mahatma Gandhi from South Africa a string of laws and resolutions calculated to further reduce the Indian community to the status of serfs have been passed.

The following 'titles' will give the public of this country some idea as to the nature of some of the laws whose ramifications are intended to affect the vital interest and position of the Indians of South Africa :—

1. Township Regulations.
2. Borough Ordinances.
3. Licensing Laws.
4. Liquor Bill.
5. Colour Bar Bill.
6. Immigration and Registration Act.
7. Areas Reservation Bill (known as the Asiatic Bill).

The Indians are now deprived of the Municipal vote under the passing of the Boroughs Ordinance in the Provincial Council of Natal.

'HELOTS' OF THE EMPIRE

Thus the South African Indian is truly the 'helot' in the British Empire and his peculiar circumstances affects the people of India, because the law is based on racial lines and is exclusively made to operate against the Indians sojourning in South Africa, and to restrict the energies of the domiciled community.

There is a strong movement on foot at the present day comprising of every class of white persons whose slogan is 'Africa for white Civilisation and colonisation.' The idea is inspired and cherished by the Britishers and the naturalised foreigners. This is being intensified by the support of the Dutch people of the Transvaal and the 'Free state'.

The Colour Bar Bill aims to restrict the Africans and the Asiatics from being employed in any form of skilled labour, such as handling machinery, cars, motors, directing all forms of mechanism, etc.

The Liquor Bill will affect thousands of Indian families, because their bread winners will be deprived of their occupations as the law restricts the Indian waiters and butlers from carrying and serving any kind of liquor in hotels, homes, etc., to the customers or employers while those employed in the public bars will be severely affected.

The Immigration and Registration Bill declares a resident Indian of the Union as a prohibited immigrant if an unfortunate person remained out of the Union for a longer period than three years. No Indian may enter another province within the Union from the place of his domicile. The wives and children who may be in India, would be seriously handicapped to return to their homes should the time limit be exceeded. There are thousands of Indians and their children in the coal mining districts of Utrecht and Vryheid in the North of Natal. The law seeks to revert these

districts back to Transvaal. In doing so the Indian inhabitants, would be construed as people possessing no domiciliary rights in Natal according to the purport and operation of a particular 'clause' in the bill which it is intended to effect and which will declare the Indians of these two districts as prohibited immigrants because they would then become people with no domiciliary rights either in the Transvaal or Natal and may have to return to India under the operation of the old Immigration Law which would affect their case seriously—vide Sec. 4 of Act 22 of 1913.

In its broadest sense the Immigration Law and Registration Act assumes the Indians of the Union of South Africa to be aliens, and as such they have no right to live in peace and progress along with the other sections of the population, under the "Union Jack" in South Africa.

By the "Reservation of Areas Bill" the Asiatic would be deprived of his right to buy any land outside a reserved area. He will have to live and trade in proposed areas. All business that is now being carried on will, by the effluxion of time, cease automatically within a short period outside a proposed area. So the Indians in the course of a few years will be compelled by law to resort into segregated locations.

This chapter of the Bill practically deprives the Indians of the right to live on and sell their properties to whomsoever they will and forces the community into segregated areas, such as may be set apart for them by a capricious Corporation, Health Board or Local Board.

Another clause of the 'Bill' seeks to dispossess the Indians of what they may even occupy in the proclaimed areas, for the bill empowers the Governor-General to deproclaim any area without even hinting that the occupiers so affected shall receive something substantial in place thereof.

Thus the Indian community receives no sense of security whatever even in those proposed areas contemplated by the 'Bill' and as a consequence the Indian population would be, 'by the passage of the Act' reduced to the "condition of squatters," subject to the whim and fancy of a Corporation, Local Board, or Health Board or the Minister holding a 'portfolio' in the Union Government.

Lastly, no Indian would be permitted to purchase a property outside of a thirty mile belt of the Coast of Natal (that area is not very much to those who know Natal), and the 'farce' is rendered complete when one realises that the area is congested and the larger portion of lands are occupied or owned by Europeans.

Every political party in this country—Swarajists, Responsivists, No-changers, Liberals, Independents and others—must realise that the problem of Indians in South Africa is a national problem and they should be united in their demand for the repeal of those laws which have humiliated Indians and reduced them to the position of serfs in South Africa. The honour of India is involved in the South African struggle. If she fails she sinks to the level of the backward nations. It is the duty of Indians to see that she does not fail but win in this struggle.

NOTES

The Maharaja of Kapurthala Trying to Please the British Government.

We wish to make a few remarks on the following passages from the speech delivered by the Maharajah of Kapurthala at the seventh assembly of the League of Nations, Geneva, 1926:—

His Highness the Maharajah of Kapurthala (India) said that other Indian Princes among them the Maharajah Jam Sahib of Nawanagar and the Maharajahs of Bikaner and Patiala, had attended the Assembly and had explained the interest of the masses of India in the ideals and work of the League. India was composed of people of different races and creeds, speaking languages entirely different in the different parts of the country. Two-fifths of the entire Indian Peninsula and one-fifth of its population were ruled by the Indian Princes and Chiefs under the suzerainty and the protection of His Majesty the King Emperor. They were absolutely independent in the internal administration of their States. The British-Indian law was not in force in their territories; the High Courts of Justice in British India had no jurisdiction over their subjects. The Princes keenly felt the honour and responsibility of being included among the representatives of India at the Assembly, and, as practical administrators of being allowed to bring their personal experience as a contribution to the common stock.

The Indian Princes had better opportunities of diffusing the aims of the League amongst their people than others who were differently placed. India, with the increase in education and knowledge and experience gained by travel, was awakening to a spirit of nationalism, which, with the friendly guidance and assistance of the British Government, would be sincerely hoped, in the not too far future achieve its glorious goal. This would mean that India would be a united nation in a self-governing country, like its sister dominions of Canada, Australia and South Africa.

"The masses of India" did not and could not possibly take any "interest" in the ideals and work of the League" and that for two main reasons. About 94 (ninety-four) per cent. of the people of India are illiterate and cannot possibly know much of the ideals and work of the League. In the second place, the League not having done anything for India, how can the masses of India take any interest in its ideals and work? In fact, even the intelligentsia of India take generally such interest in the League as only spectators and critics are likely to do.

When the Maharajah of Kapurthala referred

to the people of India as "speaking languages *entirely* different in the different parts of the country", he uttered a falsehood which would be quite palatable to the opponents of the aspirations of Indians. Far from being entirely different, the main languages spoken in the Northern, Eastern, Western and Central parts of India, and in the Deccan, are very closely related both in their grammars and vocabularies; we mean such languages as Hindustani (Hindi and Urdu), Bengali, Punjabi, Nepali, Assamese, Oriya, Marathi, Gujrati and Sindhi. In fact, throughout the regions where these languages of Sanskritic origin are spoken, their speakers can make themselves understood through the medium of a patois which one may call a kind of Hindi. A very large number of cultural and other words in these languages are exactly the same. As regards South India where languages like Tamil, Telugu, Malayalam and Kanarese are spoken, their grammars, no doubt, are somewhat different from those of the Sanskritic languages, but they, too, possess a large number of cultural and other words, derived directly or indirectly from Sanskrit, in common with the Sanskritic languages. And in the south of India, too, Hindi or Hindustani is understood by large numbers of people.

In theory, the ruling Indian Princes and Chiefs may be "absolutely independent in the internal administration of their States", but they are actually not so. They have to bow to the dictates of the Residents and Political Agents even in matters of internal administration when the interests of the British Government and of Englishmen in general are concerned or affected in certain ways.

The Princes may keenly feel the *honour* (to what extent they are capable of feeling the *responsibility* of being delegates to the League we do not know) of being included among the representatives of India at the League Assembly, but we question their right to be so included. Their States are not Members of the League; they do not contribute a farthing to India's contribution to the League, and they are not responsible in any way to the people of British India, which alone is a member of the League.



Prince Arfa (centre figure with cap on), delegate for Persia at the VII Assembly of the League of Nations.

The Maharaja owes it to himself to explain in what way "the Indian Princes had better opportunities of diffusing the aims of the League amongst their people than others who were differently placed." And supposing they have such opportunities, how have they used them?

In what sense and in what ways does India's "spirit of nationalism" receive "the friendly guidance and assistance of the British Government"? Let India's large numbers of political prisoners and of deportees and internees without trial answer.

The Maharajah of Kapurthala is a very safe prophet in saying in delightfully vague language that India "would achieve its glorious goal" "in the not too far future." So, it may be a far future, though a not too far future! And what is the glorious goal which India would, in Kapurthala's opinion, achieve in this far future? Why it would be a self-governing country within the British Empire! We look upon such a destiny as only a half way house, the goal being

independence, and international interdependence, such as Great Britain, France, Japan, etc., enjoy.

R. C.

India's Representation on the League Secretariat and International Labour Office

We have urged more than once that educated Indians should be employed in adequate numbers in the various offices of the League and in the International Labour Office. The two points which M. Hambro, Norwegian Delegate, emphasised with regard to the Budget of the League at its last plenary meeting this year, lend force to our contention. The points were:

First, the necessity for all small and distant nations to foster a better representation on the Secretariat and on the International Labour Office. While making no complaint, he would remind the Assembly of the difficulties encountered by officials belonging to nations whose mother-tongue

was not either of the official languages of the League. He had been satisfied, however, by the remarks of the Secretary-General included in the report that only for certain classes of the staff of the Secretariat would a perfect knowledge of both official languages be a necessary qualification.

In appointing the new higher officials of the League and the Under-Secretaries and Chiefs of Section, the Council must take care not to give the world at large the impression that only the citizens of great Powers should have an opportunity of filling them.

The Assembly should remember that the first President of the Permanent Court of International Justice was a Dutchman and the second a Swiss. It was important that every delegate coming to the Assembly should be able to find some member of the staff of the Secretariat capable of explaining the work of the League to him in his own language. He was confident that the Council would do everything in its power, and it was naturally impossible to proceed too hastily.

The Secretary-General's remarks regarding a perfect knowledge of French and English being needed only for certain classes of the staff makes short work of the argument that more Indians are not employed because they do not know both French and English.

The Indian Legislative Bodies, the Indian National Congress, the Muslim League, and the Indian Press should with united voice demand that India should be adequately represented on the League of Nations Secretariat and on the International Labour office.

R. C.

The League of Nations Slavery Convention

The League of Nations Assembly has approved the Slavery convention drafted by its Sixth Committee, and has passed the following resolutions there anent :—

I. "The Assembly :

"Approves the Slavery Convention drafted by its Sixth Committee and earnestly trusts that it will be signed and ratified as soon as possible by all the Members of the League of Nations ;

"Instructs the Secretary-General to take the necessary steps to bring the Convention officially to the knowledge of all States Members or non-members of the League of Nations which may not have signed it before the end of the present Assembly to the end that they may sign or adhere to it in accordance with the provisions of Article 11 of the Convention."

II. "The Assembly :

"While recognising that forced labour for public purposes is sometimes necessary :

"Is of opinion that, as a general rule, it should not be resorted to unless it is impossible to obtain voluntary labour and should receive adequate remuneration."

III. "The Assembly :

"Desires that the League of Nations should continue to interest itself in securing the progressive abolition of slavery and conditions analogous thereto and therefore begs that the Council will prepare and communicate to the Assembly every year a document mentioning the laws and regulations which parties to the Convention on Slavery in accordance with Article 7, will have communicated to the Secretary-General, and that the Council will include therein any supplementary information which the Members of the League may be disposed spontaneously to furnish with regard to the measures taken by them to this end."

IV. "The Assembly :

"Taking note of the work undertaken by the International Labour Office in conformity with the mission entrusted to it and within the limits of its constitution ;

"Considering that these studies naturally include the problem of forced labour :

"Requests the Council to inform the Governing Body of the International Labour Office of the adoption of the Slavery Convention, and to draw its attention to the importance of the work undertaken by the Office with a view to studying the best means of preventing forced or compulsory labour from developing into conditions analogous to slavery."

We have always been of opinion that forced labour should be entirely abolished, even if it be for public purposes. In any case it should be abolished in countries where, as in India, public opinion can be flouted with impunity, and also in those regions inhabited by uncivilised or semi-civilised peoples, where public opinion is either non-existent or not vocal. If forced labour for public purposes be legal in England, for example, it would not be so harmful as it would be in the countries referred to above ; for in countries where public opinion is very strong it is easy to prevent or remedy abuses.

We say this because the Slavery convention recognises the legitimacy of forced labour for certain purposes and in certain cases by Article 5, which runs as follows :—

The High Contracting Parties recognise that recourse to compulsory or forced labour may have grave consequences and undertake, each in respect of the territories placed under its sovereignty, jurisdiction, protection, suzerainty or tutelage, to take all necessary measures to prevent compulsory or forced labour from developing into conditions analogous to slavery.

It is agreed that :

(1) Subject to the transitional provisions laid down in paragraph (2) below, compulsory or forced labour may only be exacted for public purposes,

(2) In territories in which compulsory or forced labour for other than public purposes still survives, the High Contracting Parties shall endeavour progressively and as soon as possible to put an

end to the practice. So long as such forced or compulsory labour exists, this labour shall invariably be of an exceptional character, shall always receive adequate remuneration, and shall not involve the removal of the labourers from their usual place of residence.

(3) In all cases, the responsibility for any recourse to compulsory or forced labour shall rest with the competent central authorities of the territory concerned.

The Italian Delegation "would have preferred...to suppress, rather than regulate, forced labour in all its forms." So would we.

The Portuguese Government was of opinion that it was extremely advisable to define forced labour, and it considered that an organisation specially qualified for the purpose like the International Labour Office should be asked to undertake an enquiry into this difficult question, which was so important for the future of the populations of the mandated territories and of other countries.

We would go further and say that not only forced labour but "public purposes" should also be strictly defined.

R. C.

Sir William Vincent's Reservations

With regard to the slavery convention Sir William Vincent, leader of the Indian Delegation, made the following reservations:—

"Under the terms of Article 9 of this Convention I declare that my signature is not binding as regards the enforcement of Article 2, sub-section (b), Articles 5, 6 and 7 of this Convention upon the following territories; namely, in Burma; the Naga tracts lying west and south of the Hukawng Valley, bounded on the north and west by the Assam boundary, on the east by the Naphuk River and on the south by the Singaling, Hkamti and the Somra tracts; in Assam, the Sadiya and Balipara Frontier tracts, the tribal area to the east of the Naga Hills district up to the Burma boundary, and a small tract in the south of the Lushai District; nor on the territories in India of any Prince or Chief under the suzerainty of His Majesty.

"I also declare that my signature to the Convention is not binding in respect of Article 3 in so far as that Article may require India to enter into any Convention whereby vessels, by reason of the fact that they are owned, fitted out or commanded by Indians, or of the fact that one-half of the crew is Indian, are classified as native vessels, or are denied any privilege, right or immunity enjoyed by similar vessels of other States signatories of the Covenant, or are made subject to any liability or disability to which similar ships of such other States are not subject."

The reservation made by India in regard to the searching of suspect ships would not in any way impede the execution of an effective agreement on this subject. No Indian ships were engaged

in the slave trade, and the law of India prohibited slavery and the slave trade under severe penal clauses.

The reservation in regard to the Indian States was not due to the fact that slavery prevailed in those States but arose from their constitutional position. The convention would be brought to the notice of all States, and provisions existed in the convention for extending its obligations to those areas should it be necessary or desirable to do so.

Efforts were being made by the local Governments to eradicate slavery in the administered areas. 3,000 slaves had been released last year in one of those areas, and a special expedition had been sent during the present year to another area.

Sir William Vincent did well to tell the League Assembly that "No Indian ships were engaged in the slave trade, and the law of India prohibited slavery and the slave trade under severe" penalties.

One of the reasons given by the Indian Delegation for the reservation in regard to the Indian states runs as follows:—

(2) Recent enquiries have satisfied the Government of India that slavery in the ordinary sense is not now practised in any Indian State and that, where conditions are present which may be held to amount to forced labour of the kind against which the draft Convention is directed, no serious abuses exist, and progress is in fact being made in removing or mitigating such conditions.

There would be many persons in India who would challenge the accuracy of these statements. We think they owe it to themselves to publish their facts.

Sir William Vincent's statement to the effect that slavery did not exist in the Indian States requires to be strictly examined by the newspapers of all Indian States as well as of all the papers of British India. For only recently *The Servants of India* wrote as follows:—

We read in the memorial sent to the Maharaja of Jodhpur by the All India Raona Rajput Maha Sabha, Ajmer, that 'the Raona Rajput community in Jodhpur State (numbering 47,677) has been groaning under a most pernicious practice known as the 'slavery of Raonas'—a malevolent and inhuman measure passed by the consultative council of Jodhpur State dated the 11th July 1926 under which the master of the Raona has the absolute right of maintaining and extracting work from them; of setting them free at will and calling them back on necessity of giving away the daughters of Raonas or whole families of them as dowry for Rajput daughters, even if the Raona be serving elsewhere at the time. Obviously the slavery of Raonas as represented in the memorial is not a mere metaphor. We have not yet come across any refutation of the statement of the Maha Sabha by the Jodhpur State. It is an eloquent commentary on the nature of the administration of a State where the subjects have to appeal for the abolition of legalized slavery. Jodhpur has the distinction of

spending more money on the motors of the Maharaja than on the education of the children of the State. In this, however, we are afraid he has many competitors in his brother Princes. But Jodhpur State certainly enjoys the rarity, if not the uniqueness, of having legalized slavery. We humbly suggest to the Maharaja to bestow a little less attention to Polo and a little more attention to State affairs.

The Subodha Patrika of recent date also contains the following paragraph :—

A correspondent of the *Times of India* writing on this question admits the truth of Lalaji's statement and says that the conditions of Indian labourers in Native States are much worse. He instances the case of Hyderabad where, he asserts, each aristocratic house overflows with any number of purchased slaves—men and women—and this in spite of the recent firman of the Nizam against forced labour. What is true of Hyderabad is true of all other states. What is known as *payakali* system of labour in British India is a modified system of slavery. A man is given a few hundred rupees by a money-lender, for his marriage on condition that he serves the sowcar for twenty years or so for no wages but for merely food and clothing. The best part of a man's life is thus spent in the moneylender's service for a few paltry hundred rupees. Forced labour in *Khoti* villages is a common practice. *Peltha* is another form of forced labour. These forms of virtual slavery ought to attract the serious attention of Government. Government as the paramount power would be thoroughly justified in putting an end to slavery in Indian states as in its own territory.

The reader is requested to read also pages 223-224 of our last August number.

R. C.

Sir William Vincent on Forced Labour

With regard to forced labour in India Sir William Vincent said :—

In the provinces, steady progress was being made to prevent any condition of forced labour approaching to slavery. Forced labour for private purposes had no legal recognition in India. Forced labour was sometimes recognised as a predial obligation, but this obligation had been commuted for cash payments and an enactment passed prohibiting any kind of servitude for debt. The enforcement by penal sanctions of any form of indentured labour or labour contracts had been abolished.

India was second to no State in its desire to eradicate slavery from the world.

Sir William Vincent says that "Forced labour for private purposes had no legal recognition in India." But "*bigar*" or forced labour is still practised for Government officials coming on tour in the Simla Hills. Is that a public or a private purpose? It is clear, of course, that a Government official

is sometimes a private person and acts in a private capacity. Therefore, it is difficult to say when he can legally compel people to work for him. Hence, it is best to abolish forced labour both for public and private purposes. The least that the people of India can demand is a strict and clear definition of public purpose.

As Sir William says, forced labour for private purposes has no legal recognition for India, any attempt to exact such labour should be resisted. Moreover, publicists in every province of India who know the laws and have access to a law library should put his statement to the test to ascertain whether he is correctly informed. Other statements of his require to be similarly tested.

Sir William Vincent's Speech on Slavery Convention.

By the courtesy of Mr. Patrick, secretary to the Indian Delegation, whose uniform desire to help me both in London and in Geneva I gladly acknowledge with thanks, I am in possession of a typed copy of Sir William Vincent's speech in the League Assembly on the slavery convention. From this I shall make some extracts, with comments where necessary.

"The principles laid down, particularly in regard to forced labour, taken with the action of the International Labour Bureau, cannot fail to have far-reaching effects throughout the world, and so far as I know, this is the first occasion on which a definite undertaking, or at any rate so complete an undertaking, in regard to forced labour, has been accepted, I refer particularly to forced labour for private purposes. May I say that India heartily welcomes the conclusion of this Convention and is glad to undertake the duty of making every effort to root out conditions of servitude which approximate to slavery."

When will the Government of India make earnest efforts to end India's *political* servitude?

We are glad to learn that

In the tracts situated on the extreme northern eastern frontier of British India, the population of which is estimated at a few hundred thousand persons only, steady systematic efforts are being made by the Local Governments to eradicate traces of slavery and conditions analogous thereto. In one of these areas already, over 3000 slaves have been released last year on payment of substantial compensation to their owners; in another area special expedition has been sent this year charged with the mission of securing by persuasion and payment of compensation the release of all slaves in that territory.

R. C.

Was Abolition of Slavery in Nepal due to League's Influence?

Sir William Vincent concluded his speech by saying:—

Such has been the moral influence of the work of the League and of the high ideals for which it stands, that I saw in the "Times" the other day a statement, and I have no reason whatever to doubt it, that the State of Nepal, an independent State not in India but on the northern frontier, has recently completed the liberation of 59,000 slaves at a cost of £375,000 paid by the State. That is a result on which the State of Nepal may, I think, be congratulated, and is clear evidence of the influence of the League in the East.

We are not unwilling to give credit where credit is due. But we do not remember to have read or heard before that the State of Nepal has abolished slavery under the influence of the League, of which Nepal is not a member. We should like our readers in Nepal and elsewhere or others who know either to confirm or to contradict what Sir William has said.

Geneva, 30. 9. 26.

R. C.

Nervous Reflex-Arc in Plants

It is rare in the history of science when an investigator, disdaining to follow the beaten track, goes out in a great adventure in vast and new fields of exploration and annexes a new realm to the empire of knowledge. In this, he can expect nothing but unrelenting opposition, for the new advance can only be established after demolition of old and unfounded theories which had paralysed all growth in knowledge. The opposition is strengthened by writers of text-books who find their works becoming out-of-date and therefore worthless. It is about twenty years ago that Professor Bose announced his discovery of nervous impulse in plants, of which we were the first to publish a popular account. The methods of experimentation were so novel and so extraordinarily accurate and the results themselves were so startling, that they received the high honour of publication in the Transactions of the Royal Society (1913). In spite of this, attempts were made by interested parties to suppress the discovery by most unfair methods of which we obtain an inkling from the following extract quoted from a review in the New York Times.

After referring to the great sensation created by cabled accounts of Sir J. C.

Bose's astonishing discoveries, it proceeds to say that the announcement of the plant having a nervous system, has been received by some plant-physiologists with scepticism. It is pointed out that India itself from ancient days has reeked with magic; that it is essentially the home of mystical philosophy: that Bose is possessed of a speculative mind, and that in all likelihood he is swayed more or less, by the intangible mysticism common to his country. The paper is most outspoken against this gross misrepresentation. It says:

"If Sir Jagadis, by the energy of a dynamic personality, has succeeded in his demonstrations, he has accomplished a modern miracle. There is no trace of mysticism in the volume (*The Nervous Mechanism of Plants*); it does contain miracles—modern laboratory miracles. It lacks speculative digressions. Theories of other eminent scientists regarding the method of plant functioning are analysed, dissected and confuted in the most concise and practical manner. Bose calls to his aid physics, electric, dynamics, hydraulics, as he has need of them, to prove his thesis. If an instrument is required for an exact demonstration and science has not made it available, he invents one to suit. Several instruments of his devising are well known throughout the world. It is impossible to ignore the relentless logic of his scientific conclusions, which are based upon the most modern methods of scientific laboratory procedure."

One of the most important events at the Meeting of the British Association at Oxford has been the enthusiastic reception accorded to the recent discoveries of Sir J. C. Bose by the leading physiologists. We publish elsewhere two special reviews of *Nervous Mechanism of Plants* contributed by two plant-physiologists of outstanding eminence. The first is by Professor S. H. Vines, whose work on Plant-physiology is a classic in the English language. The second is a translation of an article in French contributed by Professor R. Chodat, of the University of Geneva, whose investigations on plant life are of such eminence as to have won for him the honorary doctorate from the University of Cambridge, and the foreign membership of the Academie des Sciences, Paris. He has been elected this year as the President of the Botanical Congress of America.

The Indian Women's University

Professor Karve's devotion and sacrifice in the cause of female education have been most exemplary. The Indian Women's

University started by him ten years ago, on a humble scale, is now well-known throughout India and abroad. Sir Leslie Wilson, Governor of Bombay, opened last month the new building of the University Girl's School at Poona. His Excellency is reported to have said :

You have referred, in the address to which I have just listened with so much interest, to the fact that, so far, your institutions have received no financial aid from Government, and you have appealed to all concerned, including I suppose the Government of Bombay, not to sit too tight on forms and formalities. To this I can only reply, that there is one formality—and you will agree with me that it is an important, and indeed an indispensable formality—with which you have not yet complied, and it is this, that you have never applied to Government for a grant-in-aid either for the Women's University itself or for the High School.

We hope the University authorities would soon put to the test the last statement.

Late Mr. S. Rangaswami Iyengar

The death at the early age of forty of Mr. S. Rangaswami Iyengar, Editor of *The Hindu*, removes a prominent figure from the field of Indian journalism. Mr. Iyengar joined the editorial staff of *The Hindu* in 1908 and was appointed editor after the death of his uncle, late Mr. S. Kasturiranga Iyengar. His talents as a journalist were indeed of a high order. Being a man of a retiring disposition he did not take any active part in public movements but concentrated all his attentions in editing *The Hindu* which is one of the best Indian edited Dailies in India. We offer our sincere condolences to the members of his family.

Bengal's New Governor

The services of Colonel F. S. Jackson, Whip of the Conservative Party in the House of Commons, have been rewarded with the Governorship of Bengal on the expiry of Lord Lytton's term of office. In spite of the appreciative notices in the Anglo-Indian press of this appointment we have failed to discover any special merit in the Governor-designate of Bengal, unless the fact of his being a fine cricketer and a party whip is to

be regarded as recommendations for a governorship. Does Col. Jackson possess any administrative qualification? Does he possess that statesmanship which is essential in the Governor of a province like Bengal whose problems are so diverse and difficult? No wonder that the impression should prevail that India is the dumping ground for British mediocres.

Modern Afghanistan

Mr. G. K. Nariman, the Parsee journalist and orientalist, who has recently returned from Afghanistan gives a pleasing picture of the country. It appears from Mr. Nariman's contributions to the press that Afghanistan is taking rapid strides in efficient administration and in all departments of national activity. Slavery was abolished from the country six years ago and the *purdah* was fast disappearing. The Emir practises and encourages monogamy. The Hindu of Afghanistan "groans under no religious disability. He is the Moslem's equal." But the following lines from Mr. Nariman's article in *the People* is sure to serve as an eye-opener to Indian Musalmans:

We Indians, ill-starred victims to fanaticism, squabble over music before mosques. The enlightened monarch of Kabul has bands playing in the Snahi mosque on the Id day. Mosques of which I intended to admire the interior were shut in my face both in India and even in part of Persia. In Kabul I entered the principal one boots on.

He also gives the most interesting piece of information about the conservation of Buddhist and Iranian archaeological remains in the country. Says he :

The country is covered with archaeological vestiges, Iranian and Buddhist. I had the unique fortune to visit many as the first Indian, (above the level of a Legation Sowar or an expert chauffeur). Bamian with its colossal statues of the Buddha carved out of the rock to a height of 150 feet and 100 each and miles of monastic cells, many with painted domes, the decoration being in irretrievable ruin, and several towers including the famous Minar Chakri. The latter carried the emblem of Buddhism—the *dhrama-chakra-pravartana*. I want my brothers in India to note that it is Amanullah Khan, an Islamic sovereign, who is providing for the conservation of this monument of idolatrous genius.

Imperial Conference

The Imperial Conference in which the premiers of the various British States or "Dominions" will meet to discuss problems of common importance will make a determined effort at keeping intact for the Britisher those economic interests for which Imperial Britain had been preaching and spreading civilisation in the "darkest" and richest markets of the world these last two hundred years or so. Empire patriotism is the latest fashion among those moral wonders who think so monistically when it comes to choosing between good and evil in the face of material temptation. But one Mr. Archibald Hurd has given away the show in the *Fortnightly Review* through inadvertent commitments relating to the nature and ideals of the great British Commonwealth of free nations. In giving shape to the feeling of uneasiness which the Britishers feel regarding the future of their Empire Mr. Hurd says:

"Although progress is being made in translating the Empire into a *working alliance of sovereign States with wideflung colonies, dependencies and mandated territories* (for which, in the main, the Mother State is responsible), the progress is slow and halting. (Italics ours)

So that the Empire is to have sovereign States as well as slave areas on which these sovereign States would feed fat. We believe of India will get an honourable position in the Empire as a dependency with some South African and Canadian officials to look to her moral and material progress under the Union Jack. There will of course be no lack Indian Maharajahs and "leaders" to hail any such arrangement as a phenomenal stroke of good fortune; but let us leave that alone.

Mr. Hurd harbours no doubts regarding the racial character of the Empire. He says:

"We in Great Britain are the unit, but *the whole Empire* is the home of the stock of that *British race* which we believe to be a powerful factor in the development of the human race in the world to-day. Let us realise that the British peoples are embarked on a great and glorious and beneficent adventure." (Italics ours)

There will also be some persons of Dutch, French and Jewish (last but not the least) extraction to take part in this "great and glorious and beneficent adventure"; but it will take little stimulation of the right type to make them swear by their Anglo-Saxon

ancestry. East of Suez all Armenians and Jews are Englishmen by vocation. Will the Dutch and the French lag behind?

How must the Imperial Conference get down to business? They shall do so by

Endeavouring to find the basis of an effective scheme of Imperial co-operation in matters of policy, internal and external; defence, naval, military and aerial communications by sea as well as by air, the redistribution of population so as to adjust the present anomalous want of balance of man-power; the development of the vacant spaces overseas; and the *improvement of marketing arrangements* in this country and *in the Dominions, Colonies and Dependencies?* (Italics ours)

It is in the last part of the programme that we come in. In the face of these "improvements of marketing arrangements" we may disappear totally as prosperous individuals, retaining only some sort of an entity as necessary adjuncts to the great Imperial Market.

The Imperial Conference also holds out a promise to those who are labouring for stopping War for all times and making the world an abode of eternal peace and happiness.

"If the Conference is to achieve a full measure of success it must mean something to every man, woman, and child within the wide orbit of the British Commonwealth. It must not only proclaim once more the ideal of the British peoples, working towards a common end, the consolidation and development of a unique commonwealth: but it must produce evidence that *measures are being taken* to reach that ideal and *to protect it from violation* by those nations outside the family circle which have other and, as we believe, lower ideals and purposes. (Italics ours)

Such measures, if taken will lead to war on a larger and more destructive scale. Long live the "Unique Commonwealth"!

Police Commissioner Speaks the Truth

The Police Commissioner of Calcutta has very recently issued a report dealing with the Communal riots in Calcutta in July last. As will be seen from the following extract from the report, the Commissioner fixes the guilt regarding the attack on the Raj Rajeswari procession, on the Mahomedans. We were convinced of this long ago and others, fellow journalists of an impulsive type have already suffered for expressing unrestrained views relating to the subject. The Commissioner of Police says:

"In reviewing the regrettable incidents which marked this date, and in the light of evidence subsequently obtained, it is impossible to avoid the conclusion that the opposition offered by the Mahomedans to the *Raj Rajeswari* procession was deliberate and prearranged.

The publication of the report at a time when Bengal is plunged in electioneering and people are everywhere looking for loopholes to attack the Swarajists, who are the Government's chief opponents, will serve as an useful weapon in the hands of those Hindus who think that the Swarajist Hindu-Moslem Pact has been of the greatest harm to Bengal and condemn that Party because of their diplomatic and foolish love of Mahomedans. Whether the report has been published at this critical moment to help the anti-Swarajists or innocently for the sake of truth and justice will be proved by the use that the Government make of it. If they sincerely believe that the Mahomedans were guilty of a deliberate and pre-meditated crime in starting the July riots, what steps are they going to take on it? Will they prosecute some Mahomedans and try them in the ordinary court of law or will they have some hundreds of them interned without trial for being a source of danger to the community? Or will they levy a fine on all Moslems to compensate those who have suffered losses on account of riots? It is possible that the Government will do nothing of the sort and merely sit quietly watching the effects of their untimely truthfulness on Swarajist strength in the Councils.

Mr. A. K. Ghuznavi's Share in Riot-guilt

The same Police report also contains a reference to Mr. A. K. Ghuznavi as being at least partly responsible for the troubles in the Mufussil. If Mr. Ghuznavi is really guilty he should be taken to task for it; but the Government must not overlook the deeds of the other and probably greater offender Sir Abdur Rahim whose activities had much to do with inflaming the Mahomedans to be self-assertive and to be "up and doing." The report condemns Mr. Ghuznavi in the following way :

That trouble was likely to occur was apparently foreseen by Mahomedan leaders as is evident

from the text of the telegram sent by Mr. A. K. Ghuznavi from Allahabad to the Moslems of Bengal. There is little doubt that on this occasion Mr. Ghuznavi had begun to realise the disastrous effects of his uncalled for inquiries from all districts in Bengal about the practice relating to music before mosques and that his intentions were pacific, but it is beyond question that his message inspired a sense of grievance amongst his followers by adumbrating the possibility of 'grave provocation and persecution.'

We are all struck with the frankness of the Police report, but at the same time we cannot help asking the Government, "What about it?"

Mahomedan Ideas of Fair-Fight.

Some have called the communal riots Civil War. There is no doubt that it is so at least in spirit. To what low depths this communal madness has dragged us down, can be seen in the methods adopted by, the "warring" armies. One generally associates with fighters virtues like, courage, self-sacrifice, and chivalry. In the riots we have found tons of cowardice, low selfishness and utter brutality where we have found ounces of virtue. Attacking innocent people with knives *from behind*, murdering *sanyasis* and helpless old men, chopping off ears and noses and other bestial ways of dealing with an "enemy" have been demonstrated to a thoroughness by the gallant riotors. One such example has been given in the Police report published recently. It runs:

The most disquieting incident of this character occurred on the night of July 20 when the doors, windows and other combustible portions of a block of houses bounded by Central Avenue, Nilmadhab sen Lane, Murali Dhar Sen Lane and Krishna Behari Sen Lane and the walls of the houses up to a distance of over two feet from the ground were drenched with oil. These premises are occupied almost entirely by Marwaris and Bengali Hindus and there seems little doubt that the oil was placed there by Mahomedans, with the object of setting fire to the houses by throwing down a torch during the passage of a *Mohurram* procession.

Oil had also been freely poured on the lanes which bound three sides of the buildings evidently with the intention that the blazing roads would not only prevent the escape of the inmates of the burning building, but would also delay the Fire Brigade in entering the lanes for rescue work and for extinguishing the fire.

Had this diabolical plan been carried into execution, the consequences would have been appalling, for the inmates of the houses would have been shut in by a sheet of flame and many lives would undoubtedly have been lost before the Fire Brigade could have effected a rescue. The oil was laid with the utmost secrecy and was not noticed by any one until the morning of the following day, but fortunately very heavy rain fell on the night of July 20 and a terrible tragedy was providentially averted.

The Government's idea in publishing this account is not known to us. We are reproducing it in the hope that as our readers are all enlightened persons and not fanatics, there is no chance of their being excited over it beyond what they will feel in the way of natural revulsion for things which are infernal and sub-human. But as the Government report will be translated into the vernaculars and read by the masses, there is a likelihood that it will do much harm and little good. It has not been like true upholders of law and order to have published such accounts at a time when the wounds of "war" are still fresh in mind.

Protection of Minorities

For the sake of true democracy it is necessary that the interest of minorities be not sacrificed to the whims of those who are superior in number. This fact has been accepted all over the world and great brains have worked long and hard to discover means whereby the just rights of the minorities may be safeguarded without hampering the normal functions of the State machine. But some minorities have made a god of their inferiority in numbers. It began by protection and it is likely to end in apotheosis. Minority demands are slowly assuming the qualities of bullying and majorities are beginning to doubt whether it were not better to have been the weaker party. The Mahomedan minority of India is a good example of a most modern minority, barring of course the domiciled Europeans. For the benefit of these greedy minorities we give below some extracts from a report of the 1925 sitting of the League of Nations. On September 22, 1925 the Assembly discussed the Protection of minorities. After stating the resolutions the report says :

At the same meeting, the Brazilian representative, in his personal capacity as Rapporteur, also

made a statement on minorities questions. He recalled the origin of the rights of minorities and their historical development and concluded that the question of racial and religious minorities was only raised on certain historic occasions, such as that of the incorporation of the territory of one State with that of another, or of territorial changes resulting from a war, or of the constitution of new States, or in the course of struggles on the part of certain States against oppression. Accordingly, he added : "the mere co-existence of groups of persons forming collective entities, racially different in the territory or under the jurisdiction of a State is not sufficient to create the obligation to recognise the existence in that State, side by side with the majority of its population, of a minority requiring a protection entrusted to the League of Nations. In order that a minority according to the meaning of the present treaties, should exist, it must be the outcome of struggles going back for centuries or perhaps for shorter periods, between certain nationalities, and of the transference of certain territories from one sovereignty to another through successive historic phases. These factors, however, are not constant in all the States Members of the League of Nations."

He, therefore, considered that the idea of a general convention for the protection of minorities applicable to all the Members of the League of Nations was impracticable.

He then went on to deal with the procedure followed by the Council to ensure the application of the minorities treaties. In this connection, he examined certain suggestion for the amendment of this procedure, presented to the Assembly by Count Apponyi on September 14th, 1925. He did not see his way to accept the Hungarian delegate's opinion on the question, and submitted political and legal arguments in favour of his own view. He urged that those who had conceived the system of protection instituted by the minorities treaties had not dreamed of creating within certain States a group of inhabitants who would regard themselves as permanently foreign to the general organisation of the country. On the contrary, they had wished to ensure respect for the inviolability of the person and to prepare the way for conditions necessary for the establishment of national unity. "In order to attain the desired ideal", he observed "it would suffice that the Governments should never depart from the rules of good faith and that the League of Nations should exercise its legitimate supervision : also that the persons belonging to the minorities should willingly fulfil their duties to co-operate, as loyal citizens, with the State whose nationals they have become."

Following upon this speech, the British representative drew attention to the importance of the definition which the Brazilian representative had given of the purpose of the minority treaties.

The Czechoslovak representative observed that the Brazilian representative's account of the origin of the minorities treaties corresponded exactly with the reality and that his declaration gave an exact idea of the development of the discussions which had taken place on this question during the successive Assemblies of the League of Nations. He himself had reached the same conclusions as the Brazilian representative : namely, that nations possessing minorities must respect the rights of those minorities but that minorities must realise

that, if they went too far, the consequences might be deplorable and quite contrary to the wishes of those who had produced the minorities treaties.

The Belgian representative, after stating that the ideas put forward by the Brazilian representative were exactly in agreement with his own, recalled the fact that he had observed in the Sixth Committee of the Assembly that, if it were proposed to extend to all States the system of the protection of minorities, such a policy, instead of ensuring the peace of the world, would create internal conflicts in a great number of countries, in addition to the international conflicts which could not fail to arise.

It appears therefore, that minorities are not universally treated as gods. They have their rights but their obligations or duties to the majority should occupy more of their time than the former. Those minorities which attempt to remain for ever like foreigners in the midst of the majority should be told and taught that theirs is a policy which does not pay in the long run.

The Royal Agricultural Commission

It is no use our welcoming or turning away the Royal Commission on Indian Agriculture as it is already there and working. If it succeeds in doing good to the Indian ryots and to Indian Agriculture we shall not deduct a bit from what credit will be due to it, on the plea that it had come to us without our invitation. The personnel of the Commission might have been chosen with better judgment. There are some members whose appointment seems to have been little influenced by considerations of real merit. Let us, however, console ourselves with this that even Royal Commissions should take apprentices as precaution against future shortage of trained Commissioners.

England is to-day going through an acute phase of Empire mania. All her energies are being concentrated upon that one question—how to make the Empire self-sufficient and prosperous with a view to give to the British race a more or less permanent overlordship in world affairs. Had their been no racial aspect to the question, we Indians might have been induced to see good in it inspite of its narrow and aggressive (anti-Universalistic) nature. But racial colouring has completely alienated us from the Empire ideal. We know that we are not in it to be treated as equals of the Britishers but as a mere dependency which

provides a good and expansive field for exploitation. Hence our outlook in matters relating to economics and politics is purely national and not at all Imperial.

The Royal Commission on Indian Agriculture on the other hand is bound to take an Imperial view of things. Their recommendations regarding the quality and quantity of produce, financial arrangements, Railway and other construction, Irrigation, etc., will most probably be made with special reference to Imperial convenience and policy. Hence it is practically certain that their recommendations will not be acceptable to those who judge of a thing by whether or not it will stimulate the well being of India above every thing else. It is not right that we should criticise the Commission before it had published its recommendations; but the fundamental difference in outlook by which an Imperially appointed Commission is bound to be separated from the Indian Nation, forces us to express our misgivings at once.

Chairs at the University of Calcutta

For the progress of any University it is necessary that its highest teaching staff should be composed of only men of outstanding scholarship and academic ardour. Indifferent scholars and slackers should never occupy University Chairs.

In the case of the University of Calcutta some of the highest academic posts have gone to people who have either not much scholarly ability or little willingness to do their duty. Such men must go and the University professorial staff remanned by promotion and recruitment of honest and able scholars. The above should be accepted as a general principle by the university authorities. It is not necessary to go into details concerning the departments of Economics, History, Mathematics, Anthropology etc. etc.

India's Loyalty

The following news appeared in the Daily Press :

LORD LYTTON

PORTRAIT TO BE PAINTED FOR CALCUTTA

London, Sep. 12.

The *Morning Post* says that Sir Prodyat Tagore

has commissioned Mr. G. P. Jacomb-Hood to paint a portrait of Lord Lytton for the Victoria Hall, Calcutta.

After the completion of the work, the artist will go to India to paint the portraits of Sir Prodyat Tagore, his wife and son, and the Maharajah of Burdwan—Reuter.

It seems that we starved, diseased and famine-stricken Indians do not lack active loyalty. It is indeed in complete accordance with true *Vaishnava* principles that Sir Prodyat has proceeded to spend Indian money for honouring Lord Lytton.

Our Professor of the Universe Again

In our last issue we referred to the non-mathematical and non-academic activities of the Hardinge Professor of mathematics at the Calcutta University. We have since been taken to task by some admirers of Dr. Ganesh Prasad for having deprecated one who and whose pupils have been quoted in standard works on the different branches of mathematics. As we have not more than ordinary knowledge of mathematics we are not in a position to controvert these claims. We said that we were not getting our money's worth by keeping Dr. Ganesh Prasad in occupation of a costly chair, and this statement holds good irrespective of the learned Dr.'s qualifications. Of what good is a super-cook if he does not enter the kitchen?

However that may be, let us quote the following lines, regarding Dr. Ganesh Prasad's academic achievements; which we found in the *Leader* of Oct. 15, 1926.

Sir, Mr. Janki Prasad, vakil, Allahabad High Court, wrote a rejoinder in defence of Dr. Ganesh Prasad which appeared in the *Leader* of the Sept. 22. Dr. Ganesh Prasad was asked to lecture on 'The History of Study of Mathematics at Cambridge'. A humble mathematician like myself understood from the announcement that the subject included the study, not only by students but also by professors, lecturers and other people connected with the Cambridge University: in other words, I thought (as I think many other unsophisticated people also did) that he would speak not only on the methods of teaching, courses of study, system of examinations, but also on the contributions of the Cambridge School of mathematicians towards the progress of mathematics. Instead, the doctor chose to deliver a harangue on the real and supposed shortcomings of the Tripos examination at Cambridge, and, incidentally, to belittle those Indians who had proceeded to Cambridge for higher studies.

I have no desire to dilate on the point. If the

doctor wished to speak on the examination system only, he ought to have chosen as his subject 'History of the Mathematical Examinations at Cambridge'. I only voiced in my letter my disappointment at the doctor's performance. I expected edification from the learned doctor's discourse, but heard nothing but a one-sided and exaggerated attack upon Cambridge degrees and the Cambridge system of examinations.

I am, however, more deeply concerned with some of the claims made on behalf of Dr. Ganesh Prasad and his pupils, and with the criticism of the contributions of Cambridge towards the advancement of mathematics. Mr. Janki Prasad has used the adroitness worthy of a lawyer in proving his client's case. He has tried to damn Cambridge out of the mouth of its own men. He has quoted Prof. Hardy's criticism of the Tripos examination. According to Hardy: however, the criticism is hardly applicable to the system which obtains now. The Tripos was at its worst forty years ago, but since then, there has been an obvious revival. Dr. Young is of opinion that *fifteen years ago*, the Cambridge students were inferior to their confreres on the Continent. Dr. Young's opinion, however, did not go unchallenged, and I would refer Dr. Ganesh Prasad to Prof. G. H. Brydén's defence of the Cambridge system in *Nature*.

No one holds that the Tripos is the most perfect system of examinations; all institutions become imperfect with time and have to be revised periodically. What I take exception to is the statement of the doctor that 'the Cambridge system of teaching was inferior not only to that of many continental universities, but was even inferior to that of Calcutta or Allahabad'. Mr. Janki Prasad does not repudiate the statement in his rejoinder. The quotations from Young do not support it, for they refer to conditions which are now changed. My straight query is 'Has he any evidence to prove that the present system of teaching and examination at Cambridge is inferior to the present system at Calcutta or Allahabad?' If he has, let him bring it forward.

My contention had been that Cambridge was and still is far in advance of India. It is simply preposterous to pretend that Indian mathematicians had anything like the same standing as those of Cambridge. Compare the output of India with that of Cambridge during the last quarter of a century, and the melancholy and humiliating conclusion will at once dawn upon us that we are yet leagues behind Cambridge. It is a matter of no glory that in modern times, we have not produced, with the exception of the late lamented Mr. Ramanujan, a single mathematician who could be ranked with men like Cayley, Sylvester, Green or Stokes. Ramanujan gave promise of genius of the highest class, but his unfortunate and untimely death deprived India of one of its most gifted sons. No one would be happier than the writer if Mr. Janki Prasad or anybody else could substantiate the claim that 'nearly a score of Indian mathematicians have been quoted in standard European works as authorities in different branches of mathematics'. From what little I know of mathematics the claim appears to be audacious; for whoever has followed the progress of mathematics in the mathematical journals, or in the volumes of mathematical publications, is well aware of the paucity of Indian contributions. I have diligently

searched the pages of the volumes of the *Fortschritte der Mathematik* (progress of mathematics) which contains abstracts of almost all the papers ever written on mathematics; *Science Abstracts*, and other journals, as well as histories of mathematics. I have not found a shred of evidence to prove that Dr. Ganesh Prasad and his pupils are regarded as *authorities* on any branch of mathematics. I have no desire to depreciate the merit of the work of the learned doctor or of his pupils. They are all worthy men, they have knowledge of their subject, they contribute papers to mathematical journals, and Dr. Ganesh Prasad has written two B. Sc. text-books too. But they have not done so far anything of such importance as to entitle them to call themselves authorities, creators of knowledge, discoverers of important truths, openers of new vistas of thoughts, and arbiters on disputed questions of science. On the other hand, take the living Cambridge men like Hardy, Eddington, Baker, Jeans, Larmer, Forsythe, and younger men like Fowler, Milne and Dirac. The stamp of their thought is impressed permanently on science. Every serious student is familiar with Hardy's convergence theorems, his methods of evolution of definite integrals; Eddington's work on Star drifts, his theory of Cepheid variable, and his explanation of the evolution of worlds; Jeans' speculations on Cosmogony; Baker's researches on Geometry; Larmer's works on Matter and Aether, and on the Electron theory; Dirac's development of Quantum mechanic. But I need not weary you with further examples which can be understood and appreciated only by students of higher mathematics.

In any case when we set the contributions of Dr. Ganesh Prasad side by side with these, the contrast becomes painfully manifest. His output during the past 25 years amounts to what? He has a few papers in European journals (in recent years only in Indian journals) to his credit. But let him or his admirers tell the public in plain language if in these papers there are discoveries of any far-reaching importance. He has worked at some minor problems, extended the scope of some well-established theorems, pointed out mistakes in the applications of certain theories. You will find the learned doctor's name squeezed in the footnote of an article on Physik in the German Encyclopaedia of Mathematical Sciences (page 169); which, for the information of the readers I may add, contains references to everything which appears on print; and once in a while mentioned in the *appendix* (not the text) containing a bibliography (which aims to include all which had appeared on the subject) in Carslaw's Fourier series and integrals (page 311, second edition). All this is creditable, but this work does not raise him to the rank of mathematicians whom Cambridge has produced and whose contributions fill pages of well-known mathematical books and journals and whom he tries to pooh pooh by quoting irrelevant and grossly exaggerated statements.

In the end, let me say that although I do not quite realize the point in the insinuations contained in the last paragraph of Mr. Janki Prasad's rejoinder, I am happy to learn that foreign degrees have lost all their charms, and the public appreciate the merit of a scholar at its true worth. I shall be happier if Mr. Janki Prasad and Dr. Ganesh Prasad will cease to delude their unwary countrymen into the belief that in the progress of science India has

nothing to learn from foreign countries and that in mathematics as long as it is in the safe keeping of Dr. Ganesh Prasad, all is well, and India need fear no rivalry. Let us not cover our poverty and nakedness with the garb of self-adulation and self-conceit. Amen!

FAIRPLAY.

Our Minto-Professor of Economics

We are having too much of a good thing in the continued occupation of the Economics Chair at the University of Calcutta by Dr. Pramathanath Banerjee, the author of *Public Administration of Ancient India*. Post-war economics is a somewhat more complicated subject than Public Administration, specially than that of Ancient India. Of all the living economic problems that have come up before us since the armistice, our Minto Professor has not supplied a suitable and well thought out solution to even one. Whatever his prestige may be in the field of Ancient Indian Statecraft or in the Bengal Legislative Council, he has proved a good failure as the head of the department of Economics. Among the various faculties, Economics is probably the most backward (or is it Anthropology?) in the Calcutta University. Bengal's contributions to Indian economics are insignificant. We have given a long enough trial to Dr. Banerjee. He is, no doubt, a man of merit, but as a Professor of Economics he has missed his vocation.

The Indian National Congress

Ever since the Swarajists captured the Congress, the Congress has ceased to function as a representative national body. By a well schemed out policy of exclusion and blocking, the Congress, specially in Bengal, has been reduced to the status of a screen behind which everything is Swarajist. It is our duty now to revive the former width of outlook in the Congress. So long as this is not done, let us not mix up the ideals of the Swarajya party with those of the Indian National Congress.

The way the Swarajists are carrying on their election campaign show that they are more interested in playing the party game than in furthering the Nations' well being.

The coarse and stupid nature of the attacks and counter attacks between the Swarajists and their opponents show that electioneering is not a good way to formulate national ideals. Very few speak or write on vital national problems, while, practically all spend every ounce of energy in villifying one another and raising unimportant and petty issues to the dignity of national politics. If self-seekers and mediocres were ever let loose in the field of national politics to deal with personal virtues and national ideals after the example of the proverbial bull in the china shop, it is being done in India to-day. It would indeed be a great national calamity if things continue like this. We need every honest and true lover of India to-day to come forward even at some personal sacrifice, to take part in and, if possible, assume charge of national politics. Welcome signs are not totally absent in other parts of India, but in Bengal the prospects are as yet very dark.

The Origin and Development of the Bengali Language

Dr. Suniti Kumar Chatterjee's monumental work with the above title published by the Calcutta University is now before the public. It is the first Historical Grammar of the Bengali language which scrupulously follows the laws of the science of Linguistics. Moreover, while concerned mainly with the intensive study of the Bengali, the author spares no pains to make his book as useful as possible to the students of sister languages like Hindi, Guzratī, Marathi, Assamese, Oriya, and even the Dravidian groups of the Indian vernaculars. This application of the comparative method has increased the value of the book considerably and Dr. Chatterjee has earned the permanent gratitude of the Bengali people by producing this first systematic grammar of the Bengali language.

Dr. Chatterjee's book is published in 1926 and the first genuinely Bengali grammar was published in English by Raja Rammohun Roy in 1826, just a century ago, to whom Prof. Chatterjee makes a touching reference. "The first Bengali to write a grammar of his mother-tongue was the father of Modern India the great Raja Ram Mohun Roy, whose work was published in English in 1826 and in Bengali in 1833, and *he knew what we should mean by Bengali*".

Without rushing to patriotic exaggeration the Bengalees may take pride in the fact of their possessing some of the earliest specimens of Indian vernacular in the form of the *Charya* literature (900 A. D.) বৌদ্ধ গান ও দোহা, discovered by M. M. Pandit Haraprasad Shastri in the Nepal Durbar Library. So the extant texts of the Bengali literature covers a period of over a thousand years. Moreover, the geneology of this language is no less remarkable. Sir George Grierson "the *doyen* of Indo-Aryan Linguistics" remarks in his *foreword* to Prof. Chatterjee's book:

"For many reasons Bengali in itself is specially deserving of careful study. With a literature going back for several centuries and preserved with some care, it gives opportunities for the study of its history that are wanting in some other forms of Indian speech. It is a typical descendant of the great language that under the name of Magadhi Prakrit, was the vernacular of eastern North India for many centuries. This was the official language of the Great Emperor Asoka, and an allied dialect was used by the Buddha and by Mahavira in their early preaching."

To contribute even partially towards the elucidation of the history of such an important language is creditable; that Prof. Suniti Kumar Chatterjee has succeeded in bringing out the first complete and exhaustive grammar of that language redounds to the permanent glory of Bengal and the Bengal school of scholars. Rabindranath Tagore has made Bengali a world language and Dr. Chatterjee would make the study of the Bengali language indispensable to the scholarly world interested in Indian Linguistics. We accord our hearty congratulations to Prof. Chatterjee on the happy completion of his great book and we recommend the same to all earnest students of Indian philology and linguistics. It is contemplated to publish an exhaustive review of Dr. Chatterjee's *magnum opus* in a future number of the *Modern Review*.

Mon. Romain Rolland's warning to Young India

"Young India" conjures up generally a picture of rejuvenation and growth but we are liable to forget that *young* means *immature* also; we are apt to ignore thereby the uncomfortable fact that the magic title of

'Young India' covers also many sins of the rising generation of Indian youths. Our best friends are not those who flatter our vanities but who speak plain truths in plain language. No Indian would dispute that Mon. Romain Rolland is one of the best friends of India. His epic pen has made the name of India go to the heart of millions of souls both in the Old as well as the New World. His "Mahatma Gandhi" has been translated into almost all the important languages of Europe. His love for India and his sympathy for the Indians are deeper than any average Indian would suspect. So much the reason why every word that he says in criticism of Young India, should be respectfully listened to and that we should try our best to play the True Young Man by attempting to rectify our errors.

Since the publication of his study on 'Mahatma Gandhi' and the French edition of *Young India* in 1923, Mon. Rolland had occasion to be in personal contact with numerous young Indians through letters and through visits paid to him in his Swiss Cottage. The resultant impression produced by our compatriots on the great artist-philosopher is not very flattering. The first defect that the Indians visiting Europe betray is *superficiality*. Passing judgment on Europe and things European seems to be as easy as passing through the countries of Europe in a comfortable railway train. Problems of European art literature and politics are disposed of by Indians in a summary way that is staggering. This superficiality of understanding necessarily involves a lack of real sympathy for the Eternal and basic elements of European culture.

The second defect more serious is a narrow *national egotism*. Forgetting that they are consciously or unconsciously imitating the Occidentals in their pursuit of national politics, the Indians assume lofty airs and seem to shout with a spirit of condescension: "Look ye Occidentals, how high we are above you as spiritual beings!" This sort of race consciousness is but the first stage in the evolution of race hatred. Hence it hurts the prophet of international amity:

"I am pained," says M. Rolland, "to see the childish national vanity which has possessed now the Young Indians staying in Europe. Before having learnt anything of Europe they seem to treat Europe with

disdain. Some of our own statements—my own words also—have unbalanced them. They are in the habit of underrating the spiritual and moral power of the West. These young Indians pose as a superior race which must resume its dominion. Some young Chinese who are in France also think in the same way.

"Really it seems to be fruitless then that we have spent our life in combating *our* nationalists of Europe, our young fighting cocks of "L'Action Francaise" group, if we find the same morbid spirit in those big groups of oppressed nations whom we wish to defend. But probably this is a proof of the unity of mankind—the herd psychology, "Pur Truppo!"

"The Indians of to-day seem to betray a spirit of strange detachment, if not of total indifference, with regard to the tragedies of Europe. In speaking with many Indians of high culture and good heart, I have felt more than once that they are so far removed from all our anxieties about the liberation of Europe that they seem to be separated from us by centuries. They seem to think: "That is Europe. Not ourselves!"

"Should we say then in our turn, before the struggles and sufferings of Asia—

"That does not concern us"?

"I shall never speak like that. But I am afraid that some such impression would be left in the mind of some of my European friends.

"This must be combated resolutely. All of us therefore who think and write must place ourselves on the *universal* plane. There are not, there should not be, two different ways of judging the political ethics of India and of Europe. All those who suffer for Justice, all the martyrs of Liberty are common members of one family. I accept you. Do you accept me? Our Christ of Europe belonged to Asia and he died for the whole Humanity."

We hope young India would ponder over these noble lines and profit by this prophetic statement of Mon. Rolland.

The Greater India Society

In the text books of Indian history written by English writers and their Indian disciples as well, India is represented generally as a nation periodically attacked by foreigners and dominated by them. But the great work done

by India in realising the unity of mankind and in taking initiative to propagate culture through the length and breadth of Asia, is significantly suppressed or ignored. The noble chapter of Indian and Asiatic history wherein we read of the friendly cultural collaboration of India with the Mongolian, the Mon-Khmer and the Malay-Polynesian world, has been studied by few English scholars. The main researches into this momentous history of Asia had been done by the French, the German and the Dutch savants. It is a happy augury that some of our brilliant Indian scholars who have special training in the continental universities, have now joined to form the Greater India Society with a view to recover this great yet unfortunately neglected and almost forgotten chapter of our history from oblivion. India, was great in several departments of ancient culture,—Religion and Philosophy, Literature and Art. But she was *greater* when, transcending the barriers of narrow nationhood, India paved the path of International Fellowship and Peaceful Co-operation. This Greater India of selfless service to Humanity is the main object of study of the Greater India Society to which we wish all success.

Greatness of Switzerland

Switzerland is a very small country with a population less than five millions. But Switzerland is in many ways greater than India with her vast area and a population of 320,000,000. First of all Switzerland provides a brilliant example of what a liberty-loving people can do to preserve their independence. Secondly, it shows that popular government and free institution of republicanism can flourish among people of different racial stocks, religion and speaking different languages, without communal strife or communal representation. In little Switzerland, her French-Swiss, German-Swiss and Italian-Swiss people, speaking different languages and with separate cantonal governments and the Federal Parliament, work for their national interests. Thirdly, Swiss people are highly cultured and their achievements in the field of Science and Industry are far superior to those of the people of India.

A recent Geneva despatch reports:—"The largest locomotive in the world, constructed by Geneva engineers, had a successful trial spin, making more than one hundred miles

an hour." This is certainly an achievement. In the field of Electric Engineering, particularly Hydro-electric Engineering the Swiss people are second to none. They surpass other nations in the delicate art of watch-making as well as silk industry.

India has much to learn from Switzerland. In the Universities of Geneva, Lausanne, Zurich and Berne there should be scopes of Indian students. But defective Indian educational system does not train Indian University students in such a way as to enable them to master French or German language. However, we hope that Indian scholars will in future go to the Swiss Universities to widen their world vision.

T. D.

The Arrival of Yudhisthira in Heaven

The cartoon printed overleaf depicts the arrival of *Yudhisthira* in Heaven after the battle of *Kurukshetra*. After five years of bloody warfare the dwellers of heaven, the simple and homely mother India and the England-returned father India, heard that the Reform-Yudhisthira was coming to their land. This happy news stimulated mother-India to get ready with her *Arghya* and father India to have his English made dressing gown dyed in Indian ochre. When at last Yudhisthira arrived, with his dog, mother India fainted at the sight of the canine which was a British blood-bound representing the "damn the consequences" mentality. The Mont-ford Reforms Yudhisthira, hailing from a cold country was dressed in skins (hidebound). Then? Then the bloodhound and Yudhisthira lived happy ever after.

The Voter's second Sight

The voter suddenly obtains second sight and realises the true nature of those who had been making such wonderful speeches for him. There was the ex-official shedding titles and crocodile tears in order to express his sympathy for the starving masses. This sympathy was hardly discernable in his waist measurement. There were also the law and order loving office-monger preaching co-operation, the England-returned fox and the Brahminic cobra which infest every village. The voter is aghast and can hardly vote.



Reform-Yudhisthira. Artist :—Hitendramohon Bose



The Voter's Discomfiture. Artist :—Hitendramohon Bose



THE SONG OF THE HIMALAYAS

By Courtesy of the Artist Mr. Gaganendranath Tagore

Prabasi Press, Calcutta

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THE MOVEMENTS OF PLANTS

The History of Our Time

BY PROFESSOR C. A. TIMIRIAZEFF

[The great discoveries in photosynthesis placed the name of the eminent Russian, Prof. C. A. Timiriazeff of the Moscow University, in the fore-most rank of plant-physiologists. In acknowledgment of his unique services in advancing physiology of plants, the honorary doctorate of the Cambridge University was conferred on him and he was also elected as the Foreign Member of the Royal Society. His scientific contributions are regarded as of such great importance that in spite of his being a foreigner, the great honour of delivering the Croonian lecture of the Royal Society was conferred on him. His discoveries have been simultaneously published in all European languages. He disproved the previously accepted view, that the yellow region of the spectrum, which is so bright to the eye, is the most effective region in the solar spectrum for photosynthesis. By his brilliant experimental method he was able to localise the maximum efficiency in the red region of the solar spectrum where the absorption of radiation by chlorophyll is greatest. His work on the "Life of Plant" is one of the most important contributions in plant-physiology. Its characteristic note is an exposition of plant structure and function based on physico-chemical processes at work in the living plant. In writing *The History of Our Time* Prof. Timiriazeff gives account of the epoch-making character of physiological researches carried out by Sir J. C. Bose. This article *On Movements of Plants* written in the Russian language is for the first time being translated and published by us in English, in the present issue. How profound has been the impression made on biological science by the discoveries of Professor Bose will be understood from the following extracts from the article of the eminent Russian savant in regard to the most important advances in physiological science. "We have become familiar during the last decades, with the part played by the Japanese. Now it is our fortune to witness the emergence of another and a still more ancient race, the Indian. The very name of this Indian savant is associated with a new era in the development of science in general. His classical work is remarkable for its brilliant

working out of experimental methods and for the deep significance of the conclusions which have all the appearance of a fresh triumph of scientific physiology" TRANSLATOR]

A very remarkable example of the application of exact physical methods to the physiology of plants, is afforded by the labours of the Indian savant whose very name indicates a new era in the development of science in general. We have become familiar during the last decades, with the part played in it by the Japanese. Now it is our fortune to witness the emergence of another, and a still more ancient race—the Indian. In wide circles of a society, which prides itself on its enlightenment, it is the custom to fall into raptures over the juggler's tricks of Indian fakirs, but for many of its members the news of the achievements of the great Indian savant in the field of positive science, will be an entirely unexpected novelty. It may, indeed, be doubted whether the activities of the well-known Indian physicist Jagadis Chandra Bose* is not to be regarded as a the most brilliant example, in the advancement of modern science.

The results of which we propose to speak here, relate entirely to the twentieth century and form a whole series of labours, the first of which was presented to the International Congress of Physicists at the Paris Exhibition

* This very name, as also the names of his assistants mentioned by him, Guruprasanna and Surendra Chandra take us back to somewhere in the mythical world of the Mahabharata.

of 1900. The major part of these researches we carried out in India; Bose's first book *Response in the Living and Non-Living* was dedicated "To my countrymen". The very title of this book indicates the breadth of the ideas engaging the attention of the investigator. In this book, which is as original in its aim as it is rich in its contents, the author advances the idea of the complete similarity of the manner in which Living and Non-Living Bodies react to external stimulus. Beginning his book with a quotation from the Rig Veda: "The Real is one: Wise men call it variously", he proceeds to the final conclusion; "The phenomena investigated do not represent the effect of the play of some unknowable and arbitrary vital force, but the working of laws that know no change, but act uniformly in the organic and the inorganic worlds."

In his further labours, Bose concentrates more on the similarity of vital phenomena in plants and animals, and in his most remarkable book, which came out in 1913, "Researches on the Irritability of Plants," he arrives at the following conclusion:

"Many difficult problems in animal physiology find their solution in the experimental study of analogous problems under the more simple conditions of plant physiology"; and, further on "from the point of view of evolutionary doctrine this result is highly significant." We content ourselves here with a brief analysis of his classical work, which is remarkable for its brilliant working out of experimental methods and for the deep significance of the conclusions, which have all the appearance of a fresh triumph of scientific physiology and a fresh defeat of Vitalism. For his lecture before the Royal Institution in 1914 he gave the original title: "Plant-Autographs and their Revelations".

The problem confronting Bose consisted in the fact that the whole armoury of scientific technique had been for decades applied to the physiology of animals; but the study of the phenomena of the movements of plants was an entirely different proposition. As a skillful and experienced experimenter, Bose felt convinced from the very outset that these methods were still insufficiently delicate for their application to the most interesting phenomena of the movement of the plant; he therefore devised new and automatically recording apparatus remarkable for their extreme sensitiveness. All such apparatus are based on the principle that a thin lever, attached at one end to the moving organ, traces with the other end a line on the

smoked moving surface of a revolving cylinder. But Bose quickly became convinced that the feeble movements of the delicate organs of plants were not strong enough to overcome the friction of the lever against the moving surface; he therefore devised his ingenious process which consisted in the principle that the drawing point of the lever is not in permanent contact with the moving surface, but touches it periodically for a moment leaving only a series of dots divided by known intervals of time. This method offers two advantages: first of all, it eliminates friction and it becomes possible to examine the feeblest movements, as for example, the movement of the leaflets of *Desmodium*, which is entirely arrested under a load of '03 gram, and would not therefore be able to overcome the friction of the recording surface; over and above this, the space between the dots enables us to measure the rapidity of the movement for even the smallest intervals of time. Bose succeeded in imparting to his apparatus great sensitiveness and constancy.

The second problem, namely the method of strictly quantitative stimulation was also completely solved by Bose. He also demonstrated dependence of response on external conditions such as temperature, humidity, composition of gaseous medium and on the internal state of the organism. This latter or tonicity of the organism is best determined by internal electrical processes, especially by the determination of the so-called negative variation of current, studied by Bose with equal, if not greater, thoroughness than was done for animal organisms. By the aid of his apparatus, it was possible to reveal the exact moment of the death of the plant, although it had not yet been revealed by any external phenomena, which are only observed some considerable time afterwards. The state of an organism is revealed, both by the degree of sensitiveness of the organ and by the extent of the responsive movement.

It is, of course, impossible to give here the whole rich contents of the book, which must at once be acknowledged to be a classic in this complicated and extremely interesting and important field of physiological research. We merely set forth the most important achievements of Bose, by quoting the most striking examples. He divided the movements of plants into two

categories (1) those evoked by external shocks, presenting two special cases, single and multiple and (2) spontaneous movements. We must say that the most brilliant result of all his research consists in the fact that by the aid of the multiple responses he connects spontaneous movements with the movements evoked by external stimuli; or to speak more correctly, he abolishes altogether the category of spontaneous movements thereby inflicting a fatal blow on Vitalism in the field of plant physiology.

We will begin with an appreciation of his methods. First of all, then, as already said, they allow of the measurement of movements which by previous methods were incapable of being expressed numerically. They allow us to observe phenomena which complete their course in a time as short as one hundredth of a second, a matter of special importance in studying the period of so-called latent stimulation. Not less attention was directed to various devices of excitation,—mechanical, thermal and electrical. The action of induction current, especially, made it possible not only to attain constancy but also quantitative increase in the degree of stimulation.

The sensitiveness of *Mimosa* proved to be ten times as great as that of the most sensitive organ in the human subject—the tip of the tongue. The leaf of *Mimosa*, as is well known, responds to a shock very much more quickly than it recovers from it. The first, as we know, is expressed by the fall of the petiole of the leaf, the second by the return of the leaf to normal position. Under the most favourable condition possible, for example of temperature, the leaf responds to an external shock by a fall lasting for about a second, and returns to its former position only in the course of 15 minutes. Considerably more sensitive is *Biophytum sensitivum*, the leaflets of which close up in one second and take three minutes to recover. *Neptunia Oleracea*, on the other hand, takes just three minutes to complete the movement of fall and requires a whole hour to recover from it. Feeble shocks, though themselves remaining without result, produce additive effects, so that within certain limits, the result obtained is the product of the intensity of the single stimulus, multiplied by the number of repetitions. With the increase of the stimulus the extent of the movement is increased. The same is

true of the effect of rise of temperature. When the temperature is lowered, the sensitiveness is on the other hand diminished and finally disappears altogether at a certain minimum temperature.

As in the case of the shortening of a muscle, the movement of the leaf may be accompanied by the production of work. The action of load has identical effects in one case as in the other. If the load is increased, the amount of the movement is diminished, as is also the interval of time necessary for the complete "recovery" of the organ. Within certain limits, the work performed by muscles increases with the load. The same is also true with regard to the pulvinus of *Mimosa*. With a load of 100 milligrams the work equals 1'340 milligram-metres; with a load of 1000 milligrams, 8'666 milligram-metres. The various types of response of plants are similar to those of muscles. Under normal conditions and with sufficient intervals of rest, the plant responds with movements of uniform size. In case of insufficient rest the phenomena of fatigue make their appearance. In the case of somewhat lowered sensitiveness, the response increases under the influence of the stimulus itself; the so-called 'staircase' effect is thus obtained, followed by fatigue.

The sensitiveness of *Mimosa* to external stimuli disappears when it is rapidly transferred from light to darkness, the sensitiveness being restored after a short time. The motility is depressed on application of water, the excitability being restored by the application of glycerine. Gases and vapours also produce their characteristic effects.

The death of the plant revealed by negative variation of current, is very quickly reflected also on its curve of movement. A temperature of 60°C., kills the plant almost instantaneously. When we study the effect of a gradual rise of temperature, we notice a continuous expansive movement up to about 60°C, when it suddenly stops—and for ever. Moreover, this temperature of 60°C., corresponds to the death of the normal plant. In the case of the fatigued plant, death supervenes at 37°C.; in that of the poisoned plant at 18°C.

In regard to the transmission of stimulus Bosc completely refutes the current views of Pfeffer, Heberlandt and other German physiologists.

He proves that excitation is produced, as in the animal nerve, by the make of cathode and break of the anode. External stimulation, mechanical, physical, and chemical, act moreover not only at the part where they are applied, but the excitation is also transmitted to considerable distances in the plant. What is the nature of this transmission? The above-named German physiologists maintain that the transmission is exclusively hydrostatical. After setting forth the inadequacy of their arguments Bose proceeds to work out a method, the sensitiveness of which was adequate to the conditions of the problem. In order to accurately determine velocity of transmission of excitation it was necessary to find the exact value of the latent period. Bose's method enabled its magnitude to be determined accurately to 1/100 of a second. Given constant conditions, complete constancy was also attained in the results. The latent period for *Mimosa* was, on the average, 1/10 second. In the case of the less sensitive *Neptunia*, it amounted to as much as 6 seconds. The velocity of the transmission of movement in the petiole of *Mimosa* was 30 millimetres per second. Within certain limits the velocity of transmission increases with the increase of intensity of stimulation and with a rise of temperature. The velocity is also dependent on previous excitations, but the onset of fatigue lowers it. Conduction of excitation is observed in both directions, though not always with identical velocity. A whole series of experiments prove that the transmission of excitation is not hydrostatical but is of a protoplasmic character.

We pass from single to multiple responses. In the case of *Biophytum* and *Averrhoa*, a single moderate shock evokes one single response; a stronger shock evokes, however, a whole series of successive responses.

A remarkable conclusion follows from these experiments, that rhythmic response does not necessarily presuppose a rhythmically repeated cause to produce it. On the contrary, the energy of a stimulus may be stored up, and pass over into a latent state which finds subsequent expression in repeated responses. This is analogous to the potential or latent energy of a spring in a state of tension, which when released,

executes a whole series of periodical vibrations. In this way the appearance of repeated responses is explained by the store of (latent or) internal energy of the plant.

"Sometimes we may lose sight of antecedent external stimuli, the absorption of which promoted the storage of external energy which gives rise to rhythmical activity. Under such conditions pulsations appear to us as though they were automatic or spontaneous."

Under natural conditions plants are subject to a great variety of stimuli from the environment such as warmth, light internal hydrostatic pressure, and action of various chemical agents. The energy of all these stimuli stored up by the plant may become sufficiently great to cause an excitatory overflow; the response then appears as automatic.

The boundary line between multiple and spontaneous responses thus disappears. *Biophytum* normally capable only of single response may be compelled, by the application of stronger stimuli, to give multiple responses, which cannot be distinguished from automatic or spontaneous movements.

The small leaflets of *Desmodium gyrans* afford the classical example of spontaneous movements. When placed under unfavourable conditions, the plant ceases to exhibit these movements. It then reacts like *Biophytum*, by repeated responses to strong stimulus and by a single response to weak stimulus. *Biophytum* thus becomes a connecting link between the single response of *Mimosa* and the enigmatical spontaneous movements of *Desmodium*.

This brings Bose to the final and most interesting chapter of his book—to the study of the movements of *Desmodium*, which by its mysterious "voluntary" movements furnishes the Vitalists with their last refuge. Says Bose:

"Up to the present no explanation of the so-called spontaneous movements has been offered. But in this and in my previous work, it has been shown that spontaneous movements have in fact no real existence: that every movement results either from the action of an immediately antecedent stimulus, or of stimulus that has been stored and held latent.

That this is the case in *Desmodium* is proved by experiments on the isolation of the leaflets from external stimulations. Depletion of the store of energy then reveals itself by the gradual stoppage of pulsating movements. In this condition of

suspended movement, the plant exhibits it again on the application of a fresh stimulus. If the loss of energy has not gone too far, a moderate stimulation evokes a series of repeated movements; but in case of greater dissipation of energy, a strong stimulus only evokes a single response. A leaflet of *Desmodium* reduced to this condition responds to a single induction shock by a single movement. We may say, that in this way, *Desmodium* is physiologically transformed into *Mimosa*."

The normally pulsating movement of detached leaflets of *Desmodium* may be kept perfectly uniform by maintaining a moderate internal hydrostatic pressure. If this pressure is increased, the amount of diastolic movement will be increased, but the reverse systolic process will be diminished. When the load is increased, the amplitude of the pulsation is diminished and finally arrested. The striking conclusion of Bose, after the proof of the non-existence of spontaneous movement, relates to the analogy between the automatic pulsations of the plant and the animal, between pulsating activity of *Desmodium* and that of the animal heart.

The cardiac tissue has a prolonged period of insensibility to stimulation known as the refractory period. A similar phenomenon is also observed in *Desmodium*. The pulsating tissues of both animal and plant do not exhibit tetanus under continued stimulation.

By the aid of a Stannius' ligature, pulsating hearts are arrested in a state of dilatation at diastole. A similar arrest of pulsation is also observed in *Desmodium* when a ligature is applied below the motile organ. Pulsating leaflets of *Desmodium*, just like the pulsating heart, are more responsive to stimulation at systole, than at diastole. An induction shock at the diastolic phase produces an additive pulsation. Transmitted excitation produces either an inhibitory or an exhilarating effect.*

* According to the researches of Gaskell, the vagus of the tortoise contains two kinds of fibre—

A complete parallelism is also afforded with regard to the effects of temperature. Lowering of temperature has an effect both on the pulsation of the leaflets of *Desmodium* and on the pulsation of the frog's heart—enhancing the amplitude and diminishing the frequency of the pulsations. At a minimum temperature the pulsations become arrested. Warming restores pulsation, producing a staircase effect. A rise of temperature increases the frequency of pulsation, but reduces its amplitude.

Still more astonishing is the similarity in the action of chemical substances, carbonic acid, ether, chloroform and others. The antagonistic action of acids and alkalis on the cardiac tissue is well known. Dilute acids induce an arrest of cardiac pulsation in diastole. Alkalis, on the other hand, induce an arrest in systole. *It is a literal fact that the same results are obtained with leaflets of Desmodium.* Bose proves the surprising fact that an organism killed by a poison which produces death in one phase of movement, may be brought to life by another poison, which acts in a diametrically opposite way.

Bose concludes his book with the view which he had advanced in his preface: "Only by studying the simple phenomena in the plant organism, can we hope to disentangle the more intricate responses of animal tissues." He thus demonstrates the bankruptcy of the present physiological theorists, who propose the converse path, from man to plant.

an excitatory and an inhibitory. Distinctions of this kind have not been noticed in mammals, but yet it has been observed that with an energetically beating heart, stimulation of the vagus has an inhibitory effect, and an exciting effect when the heart has a sluggish beat. Bose shows that *Desmodium* offers an analogy to the above processes.

SIND IN THE EIGHTIES

By NAGENDRANATH GUPTA

V

H. J. RUSTOMJEE

H. J. Rustomjee, the leading Parsi merchant of Karachi, was an entirely self-made man. He was left an orphan when quite young and was brought up by his uncle who did a small business as a repairer of watches and clocks, H. J. Rustomjee had very little education as he began making a living for himself when scarcely out of his teens. By years of patient labour he built up a large business which extended rapidly and included a variety of goods. He was an agent for a large number of wine merchants in Europe. When accused of selling wines by his friends he used to reply laughingly, "I don't sell any liquor myself; I sell the trade." He was a large dealer in piecegoods and other imported articles. He built a large and handsome office with extensive godowns in which he laid down rails for a light tramway along which heavy bales and packages were easily moved in trucks. It became a show place and was frequently visited by newcomers to Karachi, including the Governor of Bombay. Trolleys were kept for the use of visitors. As an arbitrator in commercial disputes H. J. Rustomjee used to make two or three thousand rupees a month, and the whole of this amount was given away in charity. He travelled round the world two or three times and this was a liberal education which broadened his outlook and enabled him to hold his own in conversation. He habitually avoided talking "shop" and was thoroughly cosmopolitan in his views and sympathies. Parsis as a community have very little sympathy with the Indian National Congress but when I was raising funds for the Congress propaganda in England H. J. Rustomjee was the first man to give me a donation without scarcely any persuasion. After I had left Karachi he visited me two or three times at Lahore on his periodical tours of inspection of his various branches and agencies in northern India.

J. N. TATA AND RATAN TATA.

Mr. Jamsetjee Nusserwanjee Tata, the well-known Parsi philanthropist and merchant of Bombay visited Karachi during my stay there. The great industrial schemes with which his name is associated had not then taken shape, but he was known even at that time as a remarkable man with large and original ideas and anxious to help in developing the resources of the country. I met him several times and was impressed by the charm of his personality and the bright geniality of his conversation. His second son Ratan (afterwards Sir Ratan) Tata was also in Karachi as a student in the Sind College. After he had matriculated in Bombay he was sent to Karachi to join the new College there and read for the First Examination in Arts. He stayed with B. G. Padshah, the vice-Principal of the Sind College and now a partner in the firm of Messrs. Tata Sons and Company. I saw Ratan Tata frequently though as he was a somewhat shy freshman he did not take much part in our conversation. I think he stayed in Karachi for about a year. I did not meet him again but I had some correspondence with him in 1912. When I was editing the "Tribune" at Lahore important archaeological excavations were being carried out on the site of Pataliputra (Patna) at the expense of Ratan Tata, and I wrote to him in that connection. I had a very cordial and friendly reply. I sent to him two miniatures in water colour drawn by my son Samarendra Nath Gupta illustrating two quartrains of Omar Khayyam and I believe these will still be found in the art collection left by Sir Ratan Tata.

THE SECOND INDIAN NATIONAL CONGRESS

The first Indian National Congress held in Bombay in 1885 and at which only 75 persons were present was attended by only one Sindhi, Dayaram Jethmal. He never attended another Congress as his health failed

and he died after a short time. The second session of the Congress was held in Calcutta in December 1885. Dr. Rajendra Lala Mitra, the famous *savant* and antiquarian, was the Chairman of the Reception Committee and Dadabhai Naoroji was elected President. There were no regular Congress Committees and there was no formal election of delegates. A few delegates went from Sind, Hiranand Shankiram and myself among the number. W. C. Bonnerjee, the President of the first Congress, gave up his own house in Park Street for the accommodation of the delegates and he sent a number of carriages for their use. The meetings were held in the Town Hall. As the number of delegates increased in subsequent years spacious *pandals* were erected for the delegates and visitors and this is now done every year. Dadabhai Naoroji's presidential address was delivered *extempore* and was striking in its simplicity and directness. Mr. W. C. Bonnerjee who appeared interested in what I was doing in Sind, introduced me to Mr. A. O. Hume who humorously remarked that I looked like an Afridi because I had long hair and was wearing a Sindhi turban. Thenceforward it was my good fortune to be reckoned among Mr. Hume's friends and we corresponded regularly. Mr. Hume used to write long letters about the indifference and apathy of Congressmen and their niggardliness in providing the sinews of war for carrying on the Congress propaganda in England. The primary and palpable advantage of the Congress was that it provided a common platform for the educated classes in India. Dr. S. Subramaniya Iyer who afterwards became a Judge of the Madras High Court and later on relinquished his Knighthood in disgust, and Mr. Ananda Charlu used to sit by my side. They could not follow the Hindustani speeches at all and I had to summarise these in English for their benefit. Of the four hundred or more delegates assembled in Calcutta I doubt whether even a tenth had any clear conception of the work that lay before the Congress, or the nature of the struggle it would have ultimately to face. There was a programme of reforms, of course, such as the enlargement of the Legislative Councils, the establishment of High Courts in the major Provinces, the introduction of simultaneous examinations in India and England for the Indian Civil Service, and so on and so forth. Beyond that

there was no vision of a time when the Congress would come to handgrips with the Government and would find all the resources of the Government arrayed against it. Mr. Hume, the father of the Indian National Congress, was Secretary to the Government of India when he retired from the Indian Civil Service and he could not foresee future developments and the beginning of a stern and protracted struggle. He asked the delegates in Calcutta to sign their names in the Visitor's Book at Government House. He shepherded a few prominent delegates to an interview with Lord Dufferin, who took care to point out that he received his visitors not as the leaders of a political movement but as individuals of distinction in different parts of India. On the Congress platform Mr. (afterwards Sir) Henry Cotton was among the visitors and he was accompanied by the Marquis of Huntley, one of the winter visitors to Calcutta. Lord Huntley was visibly moved when he listened to Surendranath Banerjea's outburst of eloquence, and exchanged whispered comments with Mr. Cotton. A Madras delegate was so carried away by the oratory of Surendranath that he declared, gesticulating with his hands, "Surendranath Banerjea calls for words, and the words come!" Words, words, words! People imagined India was being borne to the haven of redemption on the flood tide of oratory.

LORD DUFFERIN AND NARENDRA NATH SEN

It was while the Congress was sitting in Calcutta that a deputation of the Indian Association waited upon Lord Dufferin to make some representation to him. Among others there were Messrs. Ananda Mohan Bose, Narendra Nath Sen and Surendranath Banerjea. The address of the deputation and the reply were followed by some desultory conversation. Lord Dufferin observed that the flowing Indian costume was far more becoming to Indian gentlemen than English clothes. After this sartorial remark Lord Dufferin suddenly asked, "Which of you, gentlemen, is the Editor of the *Indian Mirror*?" Mr. Narendra Nath Sen stepped forward. Lord Dufferin, trembling with indignant passion, said:—"I ask you, gentlemen, is it like a gentleman to make use of a Viceroy's private correspondence, after having had access to it as a matter of favour in a newspaper article?" This startling and abrupt exhibition of temper by the Viceroy of India left the members of the

deputation speechless with consternation. It should be explained that Lord Dufferin had himself shown some correspondence to Mr. Hume, who was writing a series of articles for the *Indian Mirror* and had made use of the information he had gleaned from the correspondence. There might have been some misunderstanding, probably Lord Dufferin intended that no public use should be made of the information in the letters. Narendranath Sen was liable in law for the articles, but he could not be accused of a breach of the code of gentlemanliness because he had never seen the letters in question, and he could not doubt the discretion of Mr. Hume. However, it was Narendra Nath who, after the first few moments of silence, blusted out in his booming voice, "My Lord, if I had known you would insult me under your own roof I would not have come here." There was again silence and Lord Dufferin moved off to a distance. Mr. (afterwards Sir) Donald Mackenzie Wallace, Lord Dufferin's Private Secretary, was in the room and he went up to Lord Dufferin and whispered a few words. Lord Dufferin, who had recovered his temper by this time, slowly approached Narendra Nath Sen and said with great deliberation, "Gentlemen, it is my painful duty (Narendra Nath told us afterwards that when he heard these words he thought he would be made a State-prisoner forthwith) to apologise to this gentleman for what I said and to request you all that this incident should be forgotten and should not be mentioned outside this room". Ananda Mohan Bose and others then joined the conversation and Mr. Mackenzie Wallace, after the Viceroy had left, particularly asked the members of the deputation that the contretemps should not be made public on any account. Lord Dufferin's wishes were respected to the letter and nothing appeared in the papers for some years. But how could such an incident be kept secret? It was all over Calcutta the same day and was eagerly discussed by the Congress delegates. Narendra Nath Sen became the hero of the day. His sturdy independence did not last to the end of his life. He was made a Rai Bahadur and received a subsidy from Government for a "loyal" vernacular newspaper.

A RIVER PARTY

Mahes Chandra Chowdhury, a leading Vakil of the Calcutta High Court, gave a

river party to the delegates of the Congress. He chartered a steamer for a trip up the Hugly and invited some other persons besides the delegates. Mr. W. C. Bonnerjee, while introducing me to our host spoke of Mr. Chowdhury's ability as a lawyer in very high terms. A little later while we were strolling on the deck Mr. Bonnerjee noticed Sambhu Chandra Mukherji, Editor of the *Reis and Rayyat*, sitting on a chair at some distance. Mr. Mukherji was fantastically dressed as a Mussalman and was wearing the *Kulla* and the turban seen in the frontier districts of the Punjab. "Do you know that man!" asked Mr. Bonnerjee. I said I knew him. "He would not hesitate to abuse his own relation if it would help him to turn a phrase," said Mr. Bonnerjee contemptuously. I shall have something more to say about Sambhu Chandra Mukherjee in another place.

THE FOURTH INDIAN NATIONAL CONGRESS

At the fourth Indian National Congress held at Allahabad in 1888 Sind was fairly well represented. Tabilram Khemchand, Harchandrai Vishindas and several others were present. I had gone down to Calcutta some weeks earlier and came up to Allahabad with the Calcutta and Bengal delegates. Narendra Nath Sen, Asutosh Chaudhuri and myself occupied one tent. Pandit Ajudhia Nath of the Allahabad Bar was the Chairman of the Reception Committee and Mr. David Yule, head of the firm of Messrs. Andrew Yule and Co. of Calcutta was President. Less than a month before the meeting of the Congress Lord Dufferin with laboured rhetoric had denounced the Congress as "a microscopic minority" at the annual St. Andrew's dinner in Calcutta, and the result was that about two thousand delegates foregathered at Allahabad. Mr. Yule who was present at the dinner in Calcutta said Lord Dufferin's oration had left him cold. Sir Auckland Colvin, Lieutenant-Governor of the United Provinces, had written a remarkable article in the *Pioneer* entitled, "If it is real what does it mean?" in which he had treated sympathetically the approaching awakening of national consciousness in India, but he did everything he could to thwart the Congress at Allahabad. As Pandit Ajudhia Nath pointed out in his scathing speech at the opening of the Congress the Reception Committee could not get even a site until Maharajah Lakshmiswar Singh of Darbhanga bought Lowther Castle with

its extensive grounds so that the Congress met within a biscuit throw of the Government House, Allahabad. It was with the direct encouragement of Sir Auckland Colvin that the so-called Patriotic Association came into existence just before the Allahabad Session of the Congress and died immediately after it. The triumvirate that formed the Association consisted of Sir Syed Ahmed, Raja Siva Prasad and Munshi Newal Kishore of Lucknow. Sir Syed Ahmed and Munshi Newal Kishore never came near the Congress but Raja Siva Prasad boldly carried the war into the enemy's camp and came on the Congress platform as a delegate. When the resolution about the Legislative Councils came up for consideration Raja Siva Prasad who was an Inspector of Schools in the United Provinces, moved an amendment. In a rambling speech which was constantly interrupted and hissed Raja Siva Prasad asked the delegates to accept as an amendment a long petition which he produced. As soon as he sat down. Mr. Eardley Norton the brilliant lawyer from Madras, came forward and amidst thunders of applause and uproarious laughter gave a crushing reply to Raja Siva Prasad. Pointing dramatically to the petition in the Raja's hands, Mr. Norton declared that the Raja had been in labour and had been brought to bed of a monstrous petition. The President quietly ruled the amendment out of order. So angry was the mood of a section of the delegates that Raja Siva Prasad had to be escorted out of the *pandal* by some volunteers and others. We were informed afterwards that Raja Siva Prasad had come to the Congress with the deliberate intention of wrecking it. Had he been hustled or pushed about the police would have been called in and the Congress broken up. When the Congress adjourned in the afternoon, Mr. Eardley Norton came up to the Sindhi delegates and admired their curious hats. Tahirram and Harchandrai invited him to their tent and presented him with a couple of new Sindhi hats as souvenirs and trophies of his gladiatorial performance and vanquishment of Raja Siva Prasad in the arena of the Congress. Mr. Norton at once put on one of the hats and performed some amazing feats of high jumping while we held our sides with laughter. I met Mr. Norton once more in the Bar Library of the Calcutta High Court after many years. He was then well advanced in years but he at once re-

membered the Allahabad incident with a broad smile. Another little incident deserves to be recorded. At the Subjects Committee a resolution was being drafted on the report of the Public Service Commission of which Sir Charles Aitchison, Lieutenant Governor of the Punjab, was President. The report with the voluminous evidence recorded by the Commission had just been published. Some of the delegates had read the report but the question was how many had read the evidence. Mr. Mahadev Govind Ranade, although a Government servant used to be present at the meeting of the Congress and it was he who organised the National Social Conference. Mr. Hume said he was sure Mr. Ranade had read the evidence given before the Commission. Mr. Ranade quietly replied that he had done so. That was his way; he was thorough in everything he did.

THE FIFTH INDIAN NATIONAL CONGRESS

The fifth Indian National Congress held in Bombay in December 1889, was made memorable by the presence of Charles Bradlaugh, who, after repeated opposition, had at length succeeded in taking his seat as a member of the House of Commons. Pherozshah Mehta was Chairman of the Reception Committee and Sir William Wedderburn, who after his retirement from the Bombay Civil Service had been elected a member of Parliament, was President. Mr. Bradlaugh came out with him as a visitor but it was understood that he had agreed to support the views of the Congress and champion the cause of India in the House of Commons. After John Bright, Charles Bradlaugh was the stoutest Parliamentary champion of India. There was an informal conference before the meeting of the Congress at the bungalow on Malabar Hill where Mr. Bradlaugh and Sir William Wedderburn were staying. With his long white hair, clean shaven face and clear, pale complexion Mr. Bradlaugh looked like an Archbishop. But the great width of the shoulders and the massive figure were indicative of immense physical strength, and one could understand how it had taken half-a-dozen Sergeants-at-Arms to remove him from the Bar of the House of Commons. The face was no less powerful and the jaws were like a rock. Looking at him I recalled his struggle to occupy his legitimate place in the House of Commons. Three times the electors

of Northampton had returned him as a Member of Parliament and three times he was prevented from taking his seat. As he was an avowed atheist it was contended that the oath could not be administered to him and without the oath no Member of Parliament could be admitted to the House. On each occasion it was Lord Randolph Churchill who moved that Mr. Bradlaugh could not take the oath and could not be allowed to take his seat. Speaking from the Bar of the House Mr. Bradlaugh contended that he would resign his seat and come back with a fresh mandate, that the House had no power to refuse to recognise the authority of the electors, and that he had no objection to take oath. When he was re-elected for the third time he refused to budge from the Bar of the House and had to be dragged away by force. It was reported afterwards that the great muscular strain of that struggle affected Mr. Bradlaugh's health and probably hastened his death. Mr. Gladstone then introduced the Bill which permitted members of Parliament to make an affirmation if they so desired, instead of taking the oath and Mr. Bradlaugh took his seat without any further difficulty. Commenting on the efforts to keep Mr. Bradlaugh out of the House Mr. W. T. Stead wrote in the *Review of Reviews* that Mr. Bradlaugh had more religion in his little finger than Lord Randolph Churchill had in his whole body. At the Conference Mr. Bradlaugh made a Statement that the leaders of the Congress should not expect him to undertake the part of an advocate in the House of Commons. He would always exercise his own judgment and his discretion must be absolutely unfettered. Both at the Conference and in the open Congress Mr. Bradlaugh made a deep impression as

a great orator. His classic and pure Anglo-Saxon, his wonderfully clear enunciation, the sonorous roll of his deep voice held the large audience in the *pandal* spell-bound. It is no wonder that with his sincerity, strength and gift of speech he became, within a short time, one of the most influential members of the House of Commons, to whom the House listened with attention and respect.

I saw Premchand Roychand, the famous financier a short thin wisp of a man wearing a dhoti and the *khoka*, the peculiar hat worn by Gujratis and Parsis. There was a time when he occupied the position of a dictator in the market and share bazar of Bombay, and overawed the banks. He had an uncommon capacity for finance and a prodigious gift for mental arithmetic. He passed twice or thrice through the Bankruptcy Court and gradually lost his power and influence. He will be best remembered by his handsome endowment to the Calcutta University, and the studentship named after him. Kashinath Trimbak Telang, who had attended the Allahabad Congress the previous year and had made an admirable speech there was now a Judge of the Bombay High Court but he used to go round the camps and to attend Congress as a visitor. Mr. Telang was strikingly handsome and had a head and face of the finest Brahmanical type. Satyendra Nath Tagore, who was at that time a District and Sessions Judge in the Bombay Presidency, was also among the visitors to the Congress. I had met Pherozeshah Mehta at Allahabad, In his speech as Chairman of the Reception Committee in Bombay he made a great hit by comparing the opponents of the Congress to the inmates of the cave of Adullam

ORIGIN OF INDIAN DRAMA

By BATA KRISHNA GHOSH

THE Drama is the index of an advanced stage of civilisation and is the noblest production of the artistic instinct of man. The yearning after the beautiful and the ideal is as old as the human race; it is said that man craved for decoration long

before he felt the want of clothes. In every people, however savage and barbarous, are found ways of amusement not directly instinctive. Naturally enough, dancing with its lusty and vigorous movement of the whole body appealed most to the savage mind. It

served not only the purpose of amusement, it was also of considerable importance in forming the society. It was through dancing that man first learnt to act in concert and it also served to discipline the savage people for war.* Thus dancing is the mother of all the arts. The art of music followed and gradually some sort of literature too was formed and all these combined to produce the drama. In the wonder land of India which produced the earliest philosophy and literature of the Aryan world was first conceived the idea of a drama. But like everything Indian the origin and development of this drama is steeped in obscurity and darkness. Yet we can still trace our drama to its origin; it is a difficult but not an impossible task.

"If India has forgotten the precursors of Kalidasa, if the works of ancient dramatuges have disappeared without leaving a trace, if the dramatic literature comes to light as if by miracle with a few master-pieces, if the poetics of theatre claims for it a divine origin and pretends to have reached perfection even at the time of its birth, the jealous vanity of the Brahmins has not been able to entirely efface the traces of successive advances which have prepared the way for the rise of Indian Drama. Even in the absence of dramatic works the evolution of the theatre may be traced by means of the direct or indirect evidence of Indian literature: the vedic Samhitas which go back to the remote centuries before the Christian era; the Brahmanas which follow hard behind the Samhitas, the Great epics, closely connected with the ancient *itihasas* and the grammatical works of Panini and Patanjali. Some of these works furnish positive documents about the condition of the theatre, about the form of representation and the dramatic art and sometimes they have scattered among them the constituent elements which grouped together, give the drama. Classified and coordinated, these documents form a chain the links of which connect Kalidasa and Bhavabhuti with the ancient sacerdotal poets of the Aryan tribes." ¹

The ideal of Indian drama as recorded in the Bharatiya Natyasastra is simply wonderful and splendid; it ought to be the ideal of the drama of every age. Brahma explains to the Danavas who were dissatisfied because the drama played at the Flag Festival of Indra depicted their own defeat:

"This play is not merely for your pleasure or the pleasure of the Devas, but exhibits mood (bhava) for all the Three Worlds. I made this play as following the movement of the world, whether in work or play, profit, peace, laughter, battle, lust or slaughter, yielding the fruit of righteousness to those who follow the moral law, pleasure to those who follow lust, a restraint for the unruly, a discipline for the followers of a rule, creating

vigour in the impotent, zeal in the warriors, wisdom in the ignorant, learning in scholars, affording sport to Kings, endurance to the sorrow-smitten, profit to those who seek advantage, courage to the broken-willed, replete with the divers moods (bhava), informed with the varying passions of the soul, linked to the deeds of all mankind, the best, the middling, and the low, affording excellent counsel, pastime, weal and all else.

"This drama shall be the source of all counsel in matters of sentiment (rasa), mood (bhava), and every rite, it shall serve as a timely resting-place for those who are grieved, weary, unhappy, or engaged in an arduous discipline, bestowing righteousness, renown, long life, fortune, increase of reason, affording counsel to the world. That which is not to be found herein is not knowledge, nor craft, nor wisdom, nor any art, nor deeds, nor yoga.

"I made this drama according to the seven lands, and so you should not feel resentment towards the Immortals. The drama is to be understood as witnessing the deeds of Gods and Titans, Kings of the spheres, and Brahma-sages. Drama is that which accords with the order (svabhava) of the world, with its weal and woe, and it consists in movements of the body and other arts of expression (abhinaya). The Theatre is such as to afford a means of entertainment in the world, and a place of audience for the vedas, for philosophy, for history and other matters". ²

According to Indian tradition, the dramatic scriptures of India were framed by Brahma at the request of the lesser gods, at the very beginning of the Treta Yuga. This event is described as follows in the first chapter of the "Natyasastra" of Bharata, the most ancient and the standard work in Sanskrit literature on dramatic art.

"When Brahma was a Sage in the Krita Age, and when Vaivasvata Manu was preparing for the Treta Age, when popular morality is in the grasp of greed and of desire, and the world is deluded by envy, by resentment, and by weal and woe, when the Devās, Danavas, Gandharvas, Yaksas, Raksasas, Mahoragas, and the Lokapalas entered upon Janbu-dvipa, then Indra and the other Devas said to Brahma: "We desire a pastime to be seen and heard. This matter of the Four Vedas should not be heard by the Sudras; pray therefore shape another and a fifth veda for all the castes.

"Saying to them, 'so let it be' and turning away from Indra, he who knows the essence of every matter, seated in Yoga posture, called to his mind the Four Vedas, thinking 'Let me make a fifth Veda, to be called Natya (Drama), combined with epic story, tending to virtue, wealth, (pleasure and spiritual freedom), yielding fame—a concise instruction setting forth all the events of the world about to be, containing the significance of every scripture, and forwarding every art.' Thus, recalling all the Vedas, the Blessed Brahma framed the Natya Veda from the several parts of the Four Vedas, as desired. From the Rig Veda he drew forth the words, from the Sama Veda the singing, from the Yajur Veda gesture, and from the Atharva Veda the sentiment". ³

The first traces of the Indian drama are found in the most ancient literature of India—

* See Grosse, *Anfaenge der Kunst*.

the Rig Veda. There are at least fifteen hymns in the Rig Veda which consist of dialogues between two or three parties. Sometimes even a group, such as that of the gods and the Maruts, take part in the dialogues. A peculiar feature of these hymns is that they are not used in the ritual ceremonies although all the other hymns of the Rig Veda have been used in some way or other. These hymns very early attracted the attention of many scholars and various theories were started to explain and elucidate these obscure hymns. Max Mueller⁴ was the first to point out that they were very probably recited in honour of the respective gods when different parties represented the gods who held the conversation. But the dialogue hymns of the Rig Veda are almost incomprehensible in the form in which they have come down to us; so Windisch⁵ in 1878, on the ground of similar cases in Irish literature, first threw out the suggestion that these dialogue hymns are but the remains of a kind narrative literature of mixed prose and poetry, in which the verses alone were considered fixed and unalterable and thus escaped the fate of the prose portions which were fixed merely as regards their general contents and changed shape at the hands of every new rhapsodist and at last passed away altogether leaving some traces only in the later Brahmanas. Pischel gave his support to this theory. He pointed out that the rhapsodist is generally called "granthika" in Sanskrit literature, the etymological meaning of which would be "the connector" signifying that they used to "connect" the verses by narratives of a flexible character.⁶ Oldenberg⁷ too arrived at the same conclusion although by a different line of argument. On the basis of a pseudo-vedic hymn,—the Suparnadhyaya and certain portions of the Pali Jataka, he constructed with great skill a new and hitherto unknown type of literature of Ancient India—the Akhyana type, principally consisting of a certain number of fixed verses supplemented and elucidated by a prose text. The verses are the points of climax in the narrative and represent the most ancient and important parts of it. They have been preserved in a fixed form while the prose as a rule was not fixed and was left completely to the judgment of the rhapsodists; only in a few exceptional cases it has come down to us. Thus, for example, three verses which in themselves form the text of a Jataka (No. 253)

are absolutely incomprehensible without their necessary explanation and supplements found in a text separated from it by a long period of time—the Vinaya Pitaka, where too appears the Jataka story about the Brahman and the Naga. A similar instance of prose and verse mixed is found in the legend of Sunahsepa in the Aitareya Brahmana (vii. 13 ff.). Is it not then natural to suppose that so many obscure and fragmentary hymns of the Rig Veda have remained incomprehensible to us only because the unfixed prose portion belonging to them are lost and perhaps lost for ever? Oldenberg even succeeded in making celebrated converts to his theory including Pischel and Geldner⁸ although the latter afterwards changed his opinion and regarded the dialogue or Samvada to be a kind of ballads.⁹ But in general his theory was not favourably received by the scholars and afterwards, Oldenberg himself seems to have lost faith in his theory; for, in a later publication he does not press his point and remains content with saying that the character of these hymns is still undecided and that it would be of no use to repeat old arguments,¹⁰ though in another part of the same work he again involves himself in a vain attempt to prove his theory.

Leopold von Schroeder¹¹ energetically opposes Oldenberg. He does not deny that the Samvada hymns or the dialogues such as that between Pururavas and Urvasi (Rig Veda X. 95), indeed—presuppose a kind of Saga or legend and which moreover might have been essentially the same as the legend of Pururavas and Urvasi in the Satapatha Brahmana. But it is quite another thing to say that the real plot of the Pururavas myth which is now lost formed the necessary prose portion of this hymn as if the hymn as it is gives no sense at all. In his opinion this dialogue hymn as given in the Rig Veda, in spite of its obscure portions is sufficiently complete in itself and a brilliant piece of artistic poetry; it would be to rob it of its glory if it is regarded in the light of Oldenberg's Akhyana theory. Schroeder also points out that the Satapatha Brahmana refers to the verses of the Rig Veda merely as quotations and of the eighteen verses of the Rig Veda only five are given in the Satapatha Brahmana and that they do not in any way give the impression that to get the whole legend it is necessary to combine the verses of the Rig Veda and the prose of the Satapatha Brahmana. He says that these

hymns are exactly of the same type as the dialogues of Edda of the Icelandic literature.

The parallelism between the Jatakas and the dialogue hymns, on which the whole theory of Oldenberg is based, is impossible. The verses of the Jatakas are not necessarily dialogues except in chance cases. There is another consideration: how could any portion of the Rig Veda have been forgotten when such infinite caution had been taken to preserve these hymns in contents as well as text though the language of the people changed almost beyond recognition? Is it not a well known fact that the Rig Veda of four thousand years ago is the same as the Rig Veda of to-day? Was it not considered a sacrilege to omit even a syllable of the text? How could this Rig Veda have been thus rifled by rhapsodists? It cannot be said that the prose portions were forgotten even before the hymns of the Rig Veda were collected into a Samhita, for these legends are recorded in the later Brahmanas, and thus must have been known when these exegetical works were composed. We are thus compelled to admit that these hymns, however obscure and enigmatical, are complete as they are and that they are not fragmentary remains of pre-historic Akhyanas.

We have seen how Schroeder has contested the Akhyana theory of Oldenberg, but unfortunately he himself has likewise failed in his attempt to explain the dialogue hymns in his own way. Obsessed with the idea that the dialogue hymns or any hymn having the slightest resemblance to a dialogue are full-fledged mystery plays, he has given himself up to unbounded fancy and has expressed views which though probable or at least imaginable cannot on any account be accepted in history. It is indeed very much to be deplored that such eminent scholars, though unerring in their judgment when criticising any body else, should always be blind to their own flaws.

Schroeder sees in these Samvada hymns mysteries of the Vedic age and has tried to establish his theory on a broad ethnological basis. He points out the close relation between music, dance and drama among many peoples and goes so far as to say that a kind of mystery play was already in existence even in the hoary past of the Indo-Germanic age. That some of the gods are called dancer in the Rig Veda can, in his opinion, be explained only on the hypothesis that these gods or rather the priests re-

presenting them were actually seen dancing in the mystery plays. The Samvada hymns and some of the monologue hymns then represent the mystery plays of the Rig Vedic period, connected with the cult of that age just as they are seen among some of the half civilized nations of the earth, particularly, the Mexicans. In his opinion the ancient Indian cult-dramas are the final result and not the beginning of a long series of developments and that the modern Yatras connected with the Krishna-Visnu and Rudra-Siva cults, represent a parallel phenomenon.¹²

Winternitz¹³ has taken an intermediate position; in some of the dialogue hymns he sees the ancient Akhyanas while in others he recognises some sort of cult-dramas, which however could claim but a very rudimentary stage of development in comparison with the later classical Sanskrit dramas.

Hertel¹⁴ too has endeavoured to trace the origin of Indian drama from the Rig Veda. In his opinion the hymns of the Rig Veda were always sung and on this hypothesis, in the case of a dialogue hymn, it would be impossible to differentiate between the utterances of two or more parties if there were only a single person to sing it. Different parties therefore represented the various gods of these dialogues and that is a great step towards the development of the drama. In the Suparnadhyaya he sees a full-fledged Indian mystery. But it is well known that every hymn of the Rig Veda was not sung and this is a serious flaw in the theory of Hertel.

So much for the theories put forward to explain the nature of the dialogue hymns of the Rig Veda. It is simply perplexing how the same data could give rise to such different theories. But whatever that may be it is clear that each of them has been strained to give out more than it could possibly do and thus has become ridiculous to some extent in the eyes of impartial judges. There is nothing which can prove beyond doubt that the Samvada hymns are the remains of ancient Akhyanas; neither would any body consider them to be full-fledged mystery plays when even the Indian tradition itself knows nothing of such cult-dramas in those ancient times.

Yet at the same time we cannot deny that here we have the first traces of Indian drama and we shall certainly not be far from the truth if we say with Sylvain Levi that it is impossible to read the majority of these

dialogue hymns without imagining a sort of dramatic spectacle.¹⁵ Some sort of dramatic art was very probably known already in the vedic age and "the drama", in the words of Schroeder, though of course rudimentary, "had already begun to exist".¹⁶

The auxiliary arts of the theatre too were already sufficiently developed in the Vedic age to contribute to the lustre and glory of the drama. The Samaveda, simple musical adaptation of the Rig Veda, bears testimony to the great progress made by the Hindus, in musical art in these ancient times and in one of the most beautiful hymns of the Rig Veda 1. 92. 4), the Dawn is compared with the dancing girl (*Nritu*) who displays her graces. In Atharva Veda (XII. I. 41) it is said that "the mortals dance and sing on the earth to the sound of the drum", and the feminine heart was already renowned for its partiality for those "who could sing and dance" (Satapatha Brahmana, III. 2. 46).¹⁷ We find in the Rig Veda the three main types of percussion, wind and stringed instruments represented by the drum, the flute and the lute.¹⁸

Dialogue hymns are not found in the younger Vedas except once in the Atharva Veda. At first sight their disappearance indeed seems to be detrimental to the view expressed in the preceding pages: it would be said that dramatic art, a national asset, could not have been laid aside and forgotten by a people who acquired it as the result of an ancient culture and long literary activity; the natural tendency would be rather to develop it and bring it to the perfection of the classical dramas of Bhasa and Kalidasa. Now if the dialogue hymns represent a sort of rudimentary drama, why should they disappear from Indian literature immediately after the age of the Rig Veda? Should they not therefore be regarded as the result of the whim and caprice of some of the poets of the Rig Veda? The answer to this question will be found in the fact that the younger Vedas contain nothing that is not thoroughly ritualistic in contents and application and we have already seen that the dialogues were not used in the ritual ceremonies. The fact that they are not found in the younger Vedas rather suggests that they were intended for purely secular use. That some sort of dramas were also known in the later Vedic age is proved beyond doubt by the fact that the actor is mentioned in the Yajur Veda. In the Vajasaneyi Samhita

(XXX. 4) of the White Yajur Veda we light upon a passage where the *Sailusa* is mentioned in connection with dancers and singers. In classical literature this word signifies an actor; even in the epics it is used in this sense. In Ramayana (ii. 30. 8), Sita reproaches Rama for having wished to give her away to another like *Sailusa* which in the commentary is explained by the word *Jayajiva* or "one who lives by the prostitution of his wife" in agreement with the great commentator Sayana who also gives the same meaning to the word in another connection. Similarly in the Virataparva of the Mahavarata (XVII' 43), Draupadi is compared with a *Sailusi*, a word which according to the commentator Nilkantha, signifies an actress (*Nati*). The actors were never held in high esteem in India and there is nothing to be surprised at in the serious charge brought against them by Sayana and Ramavarman, the commentator of the Ramayana. However, on analogy with the words which accompany the term *Sailusa* in the Vajasaneya Samhita (see also the Taittiriya Brahmana III, 4.2) we arrive at the conclusion that even in the later Vedic age actors and perhaps actresses too were already in evidence.

A strong dramatic element is perceptible also in the rituals described in the ancient Brahmanas. The ritual did not consist merely of the singing of songs and recitations in honour of the gods; it involved a complex round of ceremonies in some of which there was undoubtedly present the element of dramatic representation; that is, the performers of the rites assumed for the time being personalities other than their own.¹⁹ An interesting illustration is afforded by the ceremony of buying the Soma plant. The purchaser is a Brahman and the seller a Sudra. A lively dialogue takes place between them accompanied by a good deal of price-haggling and if the seller raises too many difficulties, the Brahman takes possession of the Soma by force and if the former presumes to resist, he is beaten with logs of wood and leather thongs. After some time they parley and come to terms with each other and the price too is paid for the Soma. These strange proceedings can hardly have any real significance for the ritual that can be imagined, but all the same, they are indispensable for the ceremony. Certainly we have not here implied a prohibition of the Soma trade; it is much more probable that we have here a figurative

representation of the legend of the carrying away of the Soma from the Gandharvas.²⁰ The principal features of the Mahavarata ceremony too are of unusual interest from this point of view. A Vaisya of white complexion and a Sudra fight for a piece of round skin; the Sudra is defeated and chased away from there with blows from his antagonist. Afterwards a hetaera and a Brahmacarin appear in the scene and use abusive language towards each other. How could these naive and vulgar proceedings have been admitted by the ancient austere, Rishi into their sacred sacrifices? Assuredly, these were not their own invention. Where did they come from? Hillebrandt was certainly right in his remark that the whole ceremony gives the impression of a popular festival.²¹ To the influence of popular amusements therefore we will have to attribute the origin of these peculiar features of the holy sacrifices of ancient India and necessarily we will have to admit that there was a sort of dramatic representation in vogue in the popular amusements of the age. The first beginnings of the real Indian drama are perceived in these ceremonies. We have in them imitations of popular plays. The same is the case with the hetaera and the Brahmacarin—these two figures too were directly taken from popular dramatic representations. In this vile-tongued Brahmacarin we see the later Vidusaka (reviler) in embryo a constant figure in the classical Sanskrit dramas. In all the dramas of the classical period, the Vidusaka invariably appears excepting in those which owe their subject matter to the main plot of the great epics, the only exception in this field being the *Malatimadhava* of Bhavabhuti.²² Even in the drama of the austere monk Asvaghosa the *Vidusaka* has been introduced though he is strangely out of place there. This shows that even about the beginning of the Christian era, the Sanskrit drama had had a long career before it and had already become stereotyped, so much so, that no one could eliminate from his drama one of the standard figures even if he wished it. In the standard works on dramaturgy, the Vidusaka is regarded as the actor par excellence, inasmuch as, like the hero and the heroine, he too is guarded by a special deity, the sacred syllable Om. Macdonnell has remarked that the jester usually plays a prominent part while the hero and the heroine are often in the depths of despair.²³ From all these facts

we are tempted to the conclusion that the figure of the Vidusaka and also that of the quarreling maid, who conjointly are responsible for the humorous element in the dramas, were directly borrowed from the popular dramatic representations in vogue in India from the very earliest times as we have already seen and Indian drama owes its origin chiefly to the popular mimes; for we can very well imagine the Vidusaka enjoying a very prominent place in the folk-plays, but in the classical dramas, in the ordinary course of things, he could have claimed but a subordinate position instead of his high importance as representing the typical actor.

Hillebrandt²⁴ has pointed out a number of particulars which decisively prove that the principal source of origin of the Indian drama must have been such a popular mime: the conversation between the stage-director and the actress at the beginning of the dramas; the use of different languages; the mixture of prose and chansons; the close relation with dance and music; the plainness of the stage and the retention of the Vidusaka in the dramas.

These popular plays consisted chiefly of dance, song and music.²⁵ According to the Kausitaki Brahmana (XXIX. 5) the art (*silpa*) is made up of dance (*uritya*), song (*gita*) and music (*vadita*); but a Snataka or a person belonging to any one of the three higher castes who had completed his course of education, could not practise these arts—at the most only songs.²⁶ These arts therefore had a stamp of vulgarity on them in the eyes of Indians.

Dance song and instrumental music again are called the chief constituents of the drama and it may be safely assumed that the drama was developed out of these arts.²⁷ In this connection it should be noticed that the words generally used to denote actor, drama and the dramatic art, *nata*, *nataka* and *natya*, are all derived from the root *nr̥ti*, to dance. According to Grosse, the drama is directly developed out of the dance; "the song becomes drama as soon as it is accompanied by mimic gestures and the dance becomes drama as soon as it is accompanied by words." It should be considered that the technical terms of the dramatic art are not derived from Sanskrit the holy language of the Hindus: but from popular dialects. Even the word *Nata* is of Prakrit origin. Now if we compare with this the rule laid down by Paraskara, that no Snataka

should indulge in dancing, singing or music, we come to the conclusion that some sort of theatre was in existence in the very earliest times which was restricted only to the common and vulgar people and in which dancing played a very important part.

Keith however has unfortunately expressed quite a different opinion about the origin of Indian drama; in his opinion religion is the ultimate source of the origin of Indian drama or rather, the vegetation ritual. "It is difficult not to see in the Kamsavadha (referred to in the Mahabhasya of Patanjali), the death of Kamsa at the hands of Krisna, the refined version of an older vegetation ritual in which the representative of the out-worn spirit of vegetation is destroyed". The idea receives material support from the fact that in some manuscripts of the Mahabhasya, the followers of Krisna are said to have painted their faces red while those of Kamsa used black paint; "the red of Krisna's following then proclaims him as the genius of summer who overcomes the darkness of the winter".²⁸ The contest is often presented as one between summer and winter and we have seen in the Mahavrata what is probably a primitive form of this contest, the white Vaisya fights with the black Sudra for the sun and attains possession of its symbolical form, the round skin. Now all this is very ingenious no doubt, but what Keith himself has said about the fanciful theories of another may with equal force be applied to him; the Mahavrata or the Kamsavadha "suggests nothing of the kind to average intelligence."

For the religious origin of the drama Keith depends solely upon the Mahavrata ceremony; all the other arguments he has forwarded serve merely to prove that the cults of Krisna and Rama exercised some degree of influence on the development of Indian Drama but they have nothing to do with the origin. Now can the Mahavrata be considered a ritual ceremony proper? In other words, did the ancient Risis invent or willingly consent to the vulgar practices, such as the fight for a skin and the indecorous scene between a hetaera and a student, as essential features of a religious ceremony? Certainly not, we should expect things of quite a different character from such high quarters. The solution of the problem of course lies in what Hillebrandt says about the Mahavrata ceremony; it is a popular festival. Unusual popularity, admitted by Keith himself, earned for it—religious sanction

and gradually it was even transformed into a religious ceremony containing all the features of a popular festival. It is startlingly presumptuous to say that it was in a religious festival that Krisna appeared as slaying Kamsa.²⁹ Nothing of the kind is hinted at in the Mahabhasya; we may rather assume from the general contents that Patanjali had some sort of popular representation in view. If Krisna the slayer of Kamsa happens to be a god, we cannot on that account ascribe a religious origin to the drama representing this episode in the life of Krisna. If indeed, it is necessary to give any explanation as to why this theme in particular should be taken up by a drama, we may say that the dramatist in doing so is but obeying the law of Bharata,—he takes the material for his drama from the epic story. How can it be urged then that the drama owes its origin to religion? Even in the case of the Rig Veda we have seen that the dialogue hymns, the nearest approach to a drama, were of a secular character. A secular origin therefore must be sought for the dramas, in other words we will have to admit that the drama rose out of popular mimes.

Later, we have instances of dancing and music being regarded as necessary for some of the sacred sacrifices. In the *Katya-yanasrautasutra* (21. 3. 11) dancing and singing are prescribed for the *Pitrimedha* and dances were necessary for the *Atiratra* and the *Sattrayana*. It was perhaps for this reason that—*Natasutras* were necessary even before the age of Panini. Keith sees in the *Natasutras* text books for pantomimes; but is it possible that Panini should take notice of text-books on vulgar pantomime in his grammar for the *Sistas* and that these works should be written in Sanskrit? It is far better to give the word *Nata*, its traditional meaning the actor, and to recognise in them with Sylvain Levi who connects these *Natasutras* with the *Bharatiya Natyasastra*,³⁰ the first fruits of the labours of ancient Indian dramatic theoreticians. Already in the age of Patanjali we see that *Natas* are no longer pantomimes pure and simple—they also sing, and probably this state of things prevailed also in the time of Panini. Actresses too were perhaps known to Panini, for the word *Nati* occurs in *gana gauradi* (Panini IV. I. 41). The main principles of these *Natasutras* mentioned by Panini are most probably preserved in the standard works on dramaturgy such as the

Bharatīya Nāṭyaśāstra, for this is precisely what has happened in the case of every science studied by the Hindus.

Sten Konow places Asvaghosa in the second century A. D. and makes the astounding remark that there is no reason why Indian drama should be older than this poet by more than a century,³¹ though himself he admits that in the time of Asvaghosa Indian drama was fully developed in every detail. Why the number of dramatic authors before Asvaghosa "need not have been very great"³² is quite incomprehensible. If we are to believe in the legend recorded in the *Avadanasūta*, which was translated into Chinese already in the third century A. D., a *Bauddha Nāṭaka* was played by actors from the Deccan before the King of *Sobhāvati* and it is said that a Deccanese actor represented the life of the Buddha before King *Bimbisara*.³³ We have already seen that some sort of actors were already in evidence even in the hoary past when the mantras of the *Yajurveda* were assuming a fixed form. Clear evidence of cult-dramas in imitation of popular mimes is found in the ritual literature. Manuals for actors were known even in the days of *Pāṇini* (5th. Century B. C.) and the great epics too furnish us abundant materials to prove the existence of drama proper. The *Nāṭa* is mentioned in *Mahābhārata* (XIV. 70. 7 and XII 140. 21) and in the *Harivamśa*, a supplement to the *Mahābhārata*, we are told of a drama framed out of the *Ramayana* legend. *Weber*³⁴ has pointed out, in connection with his translation of the *Vajrasūci* of Asvaghosa that the latter refers to the *Harivamśa*. Now, if we could be sure that the *Vajrasūci* is really a work of Asvaghosa, we get a very ancient date for the *Harivamśa*. *Nāṭa*, *Nāṭaka* and *Samāja* are mentioned in *Ramayana* (II. 61. 15) where by the word *Samāja* certainly the well known popular festivals are meant in which all sorts of popular amusements took place. If we can believe the commentator, the word *Vyāmisraka* occurring in *Ramayana* (II. I. 23), signifies nothing but the drama of mixed Sanskrit and Prakrit. In the *Mahābhāṣya* of *Patanjali*, we have undeniable evidence of actual dramas based on epic stories being played by professional actors. Three modes of representation are mentioned in *Mahābhāṣya* (II. 2. II). Firstly, the representation by the *Saubhikas* or *Sobhanikas* who caused the binding of *Bali* and "caused *Kaṁsa* to be killed";

their representation was 'pratyakṣam'. This can only signify that the *Saubhikas* themselves performed the manual acts of killing *Kaṁsa* and binding *Bali* in order the better to illustrate the whole story to the audience, in which case of course one of them assumed the role of *Kaṁsa* and the other of *Kṛṣṇa*, his slayer. *Keith* has raised doubts as to whether they at all used speech in their performance; but keeping the fact in view that their primary intention was to demonstrate to the audience by manual acts the epic story in question, it becomes apparent that the speech or rather the dialogue was absolutely necessary for them, without which their performance would be reduced to a mere wrestling feat which can hardly be of any help to understand the epic story. Besides, no dumb show is known in India excepting of course the puppet play; but, as we shall soon see, even these puppets were contrived to speak by an ingenious method. Here then we have the instance of actors who assumed the roles of the persons figuring in the dramatic piece and doubtless used speech too in their performance. Is this not a genuine Indian theatre? But *Keith* again raises the objection that the word *Saubhika* is not generally used to denote an actor. Indeed the word is rarely used but at least one other instance may be pointed out where it has actually been used in the same sense. The word *leśasobhika* appears in a *Mathura* inscription and *Lueders* himself, who in his paper on the *Saubhikas* has tried his best to prove that they were anything but actors and has caused a great deal of confusion by insisting on an etymological interpretation of the passage in the *Mahābhāṣya*, has admitted that it should be translated by "cave-actress"³⁵. Now "*Sobhika*" is of course the Prakrit form of "*Saubhikā*," the feminine form of "*Saubhika*."

Another kind of representation mentioned by *Patanjali* is by means of paintings, a fine illustration of which is certainly afforded by the well known scene in the *Mudrarakṣasa* (Act I). *Canakya's* spy went about from house to house with a painting of the god *Yama*, singing songs at the same time, doubtless about some legend connected with the god *Yama*. In the second act of the *Dutavākya* of *Bhāṣa* various interesting scenes are presented, which according to *Konow*, were exhibited by means of some sort of shadow-pictures.³⁶

The third kind of representation was

performed by the Granthikas or Kathakas, who related the fortunes of their subjects and to give the legend which they recited the appearance of a reality, they divided themselves into two parties, one set adhering to Krishna and the other to Kamsa. They were also marked by the contrast of face-paints between the two parties. Granthikas are mentioned in the Mahabharata (XIV 70. 4), but there the commentator Nilakantha has taken it to mean astrologers. The word Granthin occurs in Manusamhita³⁷ but in quite a different meaning. Pischel has, as we have already seen, ingeniously explained the word etymologically by "connector" signifying, in his opinion, those who connected the verses of a recitation by a sort of prose commentary. However, from all this it is clear that "Granthika" is but another name of the Kathakas so well known to the public of Bengal. From an obscure word in the text of the Mahabhasya it appears that their function was restricted chiefly to the recitation alone. These various kinds of dramatic representation are certainly sufficient to prove the existence of actual dramas in the age of Patanjali and in the opinion of Keith,

"We seem in fact to have in the Mahabhasya evidence of a stage in which all the elements of drama were present; we have acting in dumb show if not with words also; we have recitations divided between two parties. Moreover we hear of Natas who not only recite but also sing; a special term *Murukumsa* existed to name him who played women's parts, appropriately made up."³⁸

Keith has laid great stress on the influence of the recitation of the epics on the origin of Indian drama. He goes so far as to say that without the epics there would have been no drama. Levi has rightly remarked, "when two rhapsodists associate and divide to themselves the roles, drama is produced."³⁹

We have in a bas-relief from Sanchi, which may safely be placed before the Christian era, a representation of a group of these Kathakas. Bharata himself indirectly admits the influence of the epic on the drama, for, in his opinion, the drama, combined with epic story, is called the fifth Veda. Moreover, the Kathakas too generally have recourse to a great deal of facial expressions and expressive movements of hands and feet, very much like the professional actor and we can safely assume that the recitation of epic legends too was to some extent instrumental in originating the Indian drama, though we need not exaggerate its influence like Keith. But we need not on that account

bring down the date of Indian drama to second century B. C. ⁴⁰ If indeed epic recitation is the primary cause of the rise of Indian drama, it does not imply that the oldest date possible for Indian drama is later than that of the great epics, for, we have unmistakable proofs of the existence a great epic literature even before the Ramayana and the Mahabharata. It is well known that gathas of a popular type are quoted in the Brahmanas and very often these gathas relate the story of some ancient king of the country. Kusa and Lava were not the first rhapsodists of India; even in the age of the Satapatha Brahmana, bards used to recite these gathas in praise of the glorious deeds of ancient rulers on the occasion of the horse-sacrifice. The great antiquity of these gathas is established by the fact that they are quoted in the Brahmanas exactly in the same manner as the verses of the Rig Veda⁴¹ and it is not improbable that there was also a gatha-samhita very much like the Rik-Samhita.⁴² Oldenberg admits the epic character of these gathas but he prefers the idea that they were merely isolated pieces. But he too has been compelled to admit the existence of a pre-Brahmanic epic at least in one instance: he says that the verses of the Aitareya Brahmana VIII. 21. 10. "were very probably taken from an epic story."⁴³ We thus see that on the hypothesis of Keith himself the date of the drama may be taken back to very early times. But there is nothing to prove that drama is not possible without epic recitation for Keith himself has admitted that in Mexico we have the material of a ritual drama but not the epic element.⁴⁴

Various other sources have also contributed to the rise and development of the Indian drama and the puppet-play may be one of them. From very early times some sort of puppet-play was in vogue in India. In the Mahabharata (III. 30. 21 ff.) men in the hands of God are compared to puppets manipulated by means of a thread (Sutraprota). More interesting is the fact that it is there referred to as an old legend (*itihasa-puratana*) which of course indicates the high antiquity of the puppet-play. That puppets were also introduced on the stage is known from the Bala-Ramayana of Rajasekhara. One puppet represents Sita in whose mouth is placed a sarika which can speak Prakrit even in verse while the puppet player himself spoke both Sanskrit and Prakrit for the other puppet. The puppet player is called the Sutradhara

and this very well agrees with the statement made in the Mahabharata that the puppets were *sutraprota*.⁴⁵

Shankar Pandurang Pandit arrived at the reasonable conclusion that performance by puppets and paper figures must have preceded those by human beings on the basis of the term *Sutradharā* or the thread-holder, which in Sanskrit signifies the stage-director.⁴⁶ Pischel is of opinion that "the puppet-play is probably everywhere the most ancient form of dramatic representation. Without doubt it is the case in India".⁴⁷ He also thinks that the *Vidusaka* too was a standard character in the puppet-plays, although according to Sten Konow he originally belonged to the popular mime. Hillebrandt advocated the very opposite theory: he thinks that the puppet play presupposes an older drama.⁴⁸ Just as the drama is the imitation of actual life, so the puppet-play is the imitation of drama on a smaller scale. However Sten Konow is very probably right in his conjecture that the puppet-play is developed out of playing with puppets which on their turn are but imitations of actual life⁴⁹ of which we shall all be convinced if we remember the fondness of playing with dolls in children of every nationality. Puppets are called *putrika*, *puttali*, *puttalika*, *duhitrika*, in Sanskrit, all of which have the same meaning—little daughter and this fact too goes to corroborate the theory of Sten Konow and testifies to the great popularity of the puppet-play. It is quite possible that the puppet-play contributed in some degree to the development of the drama but there is nothing to show that it had anything to do with the origin thereof. The peculiar term *Sutradhara* which in Sanskrit signifies the stage-director might have been borrowed from the stage-language of the puppet-players, who, as we have seen, were truly "holders of thread", inasmuch as they had to manipulate puppets by means of a thread and the stage-director of a theatre is not known to have to do anything with it. But the new interpretation suggested by Keith and Hillebrandt⁵⁰ is quite satisfactory; the theory recognises the *Sutradhara* clearly as the man who lays out the temporary play-house needed for the exhibition, and this sense passes easily over into that of director. Thus the whole thing remains doubtful and no conclusion can be drawn.

In many countries, such as Greece and Mexico, the origin of the drama is closely

connected with phallic dances. The same was the case in India too in the opinion of Schroeder,⁵¹ for the *Gandharvas* and *Apsarases* are a sort of phallic and erotic deities and they are closely connected with the origin of Indian drama according to Indian tradition. That the authors of the ancient ritual texts have recorded nothing about phallic dances, is to be explained by the fact that the priestly singers and authors did not admit any erotic gods and demons into their rituals. But we have already seen that there is much in the ritual texts that is low and vulgar, even prejudicial to the sense of morality of the holy *Ris*. However, this sort of reasoning is of a highly speculative character and no conclusion may be arrived at in this way; so, the sooner we take leave of it the better. From a similar motive we should also refrain from investigating in detail the fantastic theory, started by Ridgeway that the drama owes its origin to representations held in honour of the dead. His researches are of profound interest for Indian ethnology but the origin of Indian Drama is by no means determined by them.⁵²

Some scholars have followed quite a different line of research to trace the origin of Indian drama. In their opinion, the Greek influence is the primary cause of the origin of Indian drama. Numerous petty Greek princes held their Kingdoms on the borders of India and it may be safely assumed that they had their theatres on the banks of the Indus for their amusement. It is quite probable that many Indians saw and admired their theatrical performances and longed to have their own theatre and by and by they built one for themselves and a drama too on lines suggested by the Greeks. But we have already seen that Indian Drama had begun to exist long before the violent tornado of Macedonian invasion disturbed the border countries of the Indian continent.

Weber⁵³ was the first to suggest the theory of Greek influence in his characteristic guarded manner. Windisch, in fact, was the real upholder of this theory and adduced elaborate evidences in its support. Pischel and Jacobi however adopted the directly opposite view of the question and Levi examined his arguments in detail and proved that the conclusion drawn by him is by no means inevitable and irresistible and that they may be construed to support a different theory. Windisch chiefly depends upon the

Mricchakatika, which he wrongly held to be the oldest Indian drama.⁵⁴

The arguments forwarded in support of this theory, such as the division the drama into acts, their subdivision into scenes, various modes of speech (loud, aside, to oneself etc.), the use of the prologue etc., are all of quite a superficial character. All these features of the classical drama could very well have been developed independently and no foreign influence would be necessary to explain their existence, and Konow has rightly observed that the Grecian drama and that of India are absolutely different in character.⁵⁵ The exterior form too of the Sanskrit drama with the various Prakrit dialects used in it is unique: Greek drama has no parallel phenomenon to show. Windisch, obsessed with the idea that every feature of the Indian drama has its counterpart in the Greek drama, goes so far as to say that the Vidusaka is but the imitation of the confidential slave of the Greek drama. He forgets that the Vidusaka is always a Brahmana by caste and that a Brahmana can never be a slave. The mask and the buskin, peculiar features of the Greek theatre, are not known in India. The favourite argument in favour of the Greek origin of Indian drama is that the curtain of the Indian theatre is called *Yavanika* which means "Grecian cloth"; but whether the Greeks themselves knew the use of the curtain on the stage is not yet settled. Moreover, Sten Konow has aptly remarked that if indeed the whole dramatic art was borrowed from the Greeks, is it not strange that the Indian word for the curtain alone should bear an etymological testimony to the fact?⁵⁶

The theory of Hermann Reich that Indian drama owes its origin to the classical mimes of Greece, becomes *prima facie* untenable inasmuch as he too has taken the *Mricchakatika* to be the oldest and typical Indian drama and his whole theory is based upon this wrong assumption. He has pointed out that like the Indian theatre, the classical mimes too knew nothing of the mask and the buskin, that in both, the number of actors was very large and various languages were used and that some of the standard characters in each of them bear a great resemblance to one another. But indeed if the mime is the source of origin of Indian drama why should we have to go to Greece for a mime? Have we not mimes in India itself from very early times,—early enough

to exclude the possibility of Greek influence upon them. Sten Konow has rightly observed that Greek influence on Indian drama may be considered probable only if it appears to be absolutely necessary in order to explain the Indian drama, which is by no means the case.⁵⁷ Lately, Keith has with impartial judgment dealt with the question of Greek influence and he too has arrived at the conclusion that borrowing from Greek drama does not satisfy all the conditions necessary for the rise and development of Indian drama. But we will have to admit with Keith and Oldenberg the possibility of Greek drama or mime, as played at the Court of Greek princes, having aided in the development of Indian drama as suggested by Weber so long ago.⁵⁸

An Indian theatre of the third century B. C. has actually been discovered in the Sitabenga cave on the Ramgarh Hill "where poetry was recited, love songs were sung and theatrical performances acted".⁵⁹ Bloch has found in it unmistakable traces of Greek origin, but it has been proved that its similarity to the Greek theatre is nominal and in no way convincing.⁶⁰

Levi⁶¹ is responsible for a novel theory about the time and land of origin of Indian drama. He pointed out that some of the titles ascribed to Kings and princes by dramatic theoreticians appear in the inscriptions of the Western Ksatrapas as royal epithets. The author could not have invented such titles as *Sramin* for the king and the crown prince, *bhadramukha* for a prince etc.; he must have taken them from the actual state of things. The dramatic forms which gathered and perpetuated these appellations must therefore have been established at the time when these appellations themselves were in force in official etiquette; it must therefore have been in the time and at the Court of the Ksatrapas that the vocabulary, the technique, the first examples of the Sanskrit drama and everything connected with it were established.

It is indeed preposterous to think that the drama which in a nascent state was already in existence even in the days of the Rig Veda, in the opinion of Levi himself, should have to wait for the Scythian barbarians to give it the final impetus to materialise into the great classical dramas of India. True, the earliest elaborate Sanskrit inscription is that of a Ksatrapa monarch; but it is too much to theorise upon this

datum like Levi that "the Sanskrit theatre must have been constituted at that epoch when Sanskrit secularised was not yet vulgarised, under the auspices of these Ksatrapas"⁶² It would seem that the Scythians had to discover and revive the Sanskrit language, as if it had fallen into disuse before them. But it is known that Sanskrit also appears in the inscription of Usabhadata and the newly discovered Sanskrit inscription of the Sunga period testifies to the irresistible fascination exercised by the Sanskrit language which induced the followers of the Buddha to translate their scriptures into Sanskrit even in his life time and this intention would certainly have been realised had it not been for an express decree of the Buddha prohibiting it.⁶³ But even his prohibition could not prevent the first Sanskrit drama known to us, coming from the hands of a Buddhist Monk ---Asvaghosa. That Prakrit had become for a time the general language of the inscriptions is most probably due to the influence of Asoka the great innovator, who was the first king to have his decrees inscribed on stone and that in Prakrit in obedience to the command of the Buddha. Indeed the whole theory of Levi is based on very insecure grounds. Keith has proved that the supposed agreement in the use of technical terms is more imaginary than real and the lack of accord is complete and convincing.⁶⁴ It is so striking that Keith concludes from it that the drama could not have originated under the Western Ksatrapas, of Ujjayini; in that case the use of technical terms could not have been so flagrantly out of harmony with the official language. Chronologically too Levi's theory becomes untenable, because Asvaghosa, who himself was preceded by numerous dramatic authors, wrote his dramas in the first century A. D. whereas the earliest Sanskrit inscription of a Ksatrapa monarch dates from the second century A. D. Levi's theory is in part based on a passage of the Bharatiya Natyasastra which is so corrupt, that it could be made to yield any consistent meaning only with the help of parallel passages in two other works of widely different age. His theory therefore cannot in any way be used to explain the origin of Indian drama.

The land in which the Indian drama was first framed, is, according to Levi, Malava, the Kingdom of the Western Ksatrapas. "The three great literary Prakrits, Sauraseni, Magadhi, and Maharastri, radiate like a fan

round Ujjayini, the capital of Malava".⁶⁵ But we will have to consider that the Maharastri is not used in the oldest dramas⁶⁶ and the language of the ladies of position is the Sauraseni from which Lassen has concluded that the land of the Surasenas is the land of origin of Indian drama.⁶⁷ Sauraseni in fact appears throughout as the normal prose of the dramas and no other dialect even in theory vies with it in importance.⁶⁸ The Vidusaka used *pracya* or an eastern dialect which according to Keith and Konow⁶⁹ is but another name of the Sauraseni dialect. Indeed no reliance can be placed on the use of so many different dialects in the drama; it has nothing to do with the actual state of things in any period of Indian history. It should be attributed to literary purposes rather than to any attempt to imitate the speech of the day. On the whole, for the present at least, we must remain satisfied with Lassen's theory that Surasena was the land of origin of Indian drama and not Malava as declared by Sylvain Levi.

But Sylvain Levi is certainly right in his statement that the first Indian drama was written in Prakrit and not Sanskrit. This agrees very well with the secular origin of the Indian drama and indeed this is the only possible hypothesis on which the use of Prakrit dialects in the Sanskrit drama can be explained.

"The hypothesis which would attempt to justify this singularity as an exact reproduction and voluntary imitation of the social condition, would be in contradiction to the essential genius of Hindu art in all its manifestations. Besides, it is sufficient to observe to do away with the supposition, that in all other kinds of literature, unity of language is the absolute rule: in the tales as in the learned epics, Kings, Valets, Brahmanas, Pariahs speak the same language."⁷⁰

Why should then in drama alone be allowed so many different dialects? It must be admitted that drama originally was not in the hands of the Brahmanas. They got hold of the epic literature at an early date and by superimposing upon it a heavy mass of philosophical and theological matter, obliterated every sign of its ever having been of a popular character; there is no reason why they would not have done the same with the drama too if they had it in their power. If the first Indian dramas were written in Sanskrit, as Keith suggests, and that too of course by the learned Brahmanas, would these aristocratic philosophers, so

obdurate in all other respects towards the lower orders of human beings, have relented so much as to let them use their own speech on the stage? It is far better to approach the question from the opposite side and imagine that these all-conquering Brahmans gradually reduced the province of drama too which was formerly exclusively enjoyed by the lower and vulgar population of the country, under their own jurisdiction but could not efface the traces of its popular origin firmly established as the result of a long tradition, and their theorising spirit remained content with formulating an artificial rule enjoining that women of high position should employ Maharastri in lyrical passages, but otherwise they as well as children and the better class of servants, should speak Sauraseni, Magadhi should be used by attendants in the royal palace, Avanti by rogues and gamblers, Abhiri by cowherds, Paisaci by charcoal-burners, and Apabhramsa by the lowest and the most despised people as well as barbarians⁷¹—a rule which was never, nor could ever possibly be fully carried into practice. It is a preposterous idea that the hetaera and the Brahmacharin of the Vedic age should abuse each other in pure Sanskrit. Even Keith is struck with the absurdity of such an idea; he even admits that in the representation of Kamsavadha mentioned by Patanjali "the vernacular must have been used by the humbler members of those who took part in it".⁷² How then can it be said that with regard to the question as to whether Prakrit or Sanskrit was the original language of Indian drama, "the probability is rather for than against" Sanskrit? Besides it is admitted by the best authorities that a great stream of narrative literature in vernacular dialects flowed in India from very early times side by side with the epic literature⁷³ and it would be to place too much faith in the omnipotence of the Buddha if we are to believe that at a word from his mouth a vast literature in a Prakrit dialect was brought into existence. The Prakrit literature is certainly Pre-Buddhist; it was treasured by the common people and was therefore essentially a narrative literature. Most probably the general character of the whole Buddhist literature is the same as that of this literature and its influence on Indian drama can be traced very clearly. The true poetry, drama and sculpture too is but the impassioned expression of an irresistible emotion. But this is exactly what is not the

case with these fine arts in India. The noblest specimens of Sanskrit poetry are subservient to the description of some natural phenomenon or a human being remarkable for beauty or any other quality. In like manner the earliest sculptors of India—those of Bharut, Amaravati and Sanchi, did not aim at giving expression to any subtle sentiment by means of their sculptures; they simply wanted to tell stories through the medium of stone. Similarly, our dramatic authors too could not get over their inherent partiality for pedantic descriptions. Indeed Sanskrit dramas are characterised by a want of life and the whole dramatic literature seems merely to be a variant of the ancient narrative literature.⁷⁴ One of the most peculiar features of Sanskrit drama is the preponderance of descriptive verses over the prose dialogue, which, in the ordinary course of things, constitutes the drama proper. All the points of high emotion are expressed by these verses and the prose is used as if merely to connect these verses. This style has a striking parallel in the prose intersected by popular gathas of the most ancient phase of the Sanskrit literature—the Sanskrit of the Brahmanas and the general style of the Buddhist literature, with its gathas giving in a concise form the gist of the characteristic elaborate and deliberative prose.

1. Sylvain Levi, *L'etude indienne*, I. pp. 300-1.
2. Coomaraswamy's translation has been followed. "The Mirror of Gesture," pp. 2-3.
3. *Ibid.*
4. *Sacred Books of the East*, XXXII, p. 183.
5. *Verhandlungen der 33. Versammlung deutscher Philologen und Schulmaenner in Gera*, pp. 28 ff.
6. *Home of the Puppet-play*, p. 14.
7. *Zeitschrift der Deutschen Morgenlaendischen Gesellschaft*, Vols. XXXVII and XXXIX.
8. See *Vedische Studien*, I. p. 284 ff.
9. *Die indische Balladendichtung*, Marburg.
10. *Zur Geschichte der altindischen Prosa*, p. 53.
11. *Mysterium und Mimus im Rig Veda*.
12. See "Mysterium und Mimus im Rig Veda".
13. *Wiener Zeitschrift für die Kunde des Morgenlandes*, XXIII. p. 102 ff.
14. *WZKM*, XVIII. p. 59 f., 137f. See also *WZKM*, XXIII. p. 273; XXIV. p. 117 f.
15. *Theatre indien*, I. p. 307.
16. *Mysterium und Mimus im Rig Veda*, pp. 9-10.
17. Sylvain Levi, *Theatre indien*, I. p. 307-8.
18. Macdonnell, *History of Sanskrit Literature* p. 169.
19. Keith, *Sanskrit Drama*, p. 23.
20. *Ibid.*
21. *Ritualliteratur* p. 157; See Konow, *Das indische Drama*, p. 42.

22. Konow, Das indische Drama pp. 14-15.
23. History of Sanskrit Literature, p. 348.
24. Ueber die Anfaenge des indischen Dramas, p. 22.
25. Konow, Das indische Drama, p. 42.
26. See Paraskara Grihyasutra, II. 73.
27. Konow, Das indische Drama, pp. 42-43.
28. Sanskrit Drama, p. 37.
29. Keith, Sanskrit Drama, p. 73.
30. Le Theatre indien I. p. 300.
31. Das indische Drama, p. 49.
32. Ibid.
33. Sylvain Levi, Le theatre indien, p. 319 ff.
Konow, Das indische Drama, p. 51.
34. Indische Streifen. Vol. I. p. 189.
35. Zeitschrift der Deutschen Morgenlaendischen Gesellschaft, VIII, p. 867.
36. Das indische Drama, p. 55.
37. XII. 103.
38. Sanskrit Drama, p. 36.
39. Le theatre indien, p. 310.
40. Keith, Sanskrit Drama, p. 45.
41. Oldenberg, Zur Geschichte der altindischen Prosa, p. 34.
42. Ibid.
43. Ibid p. 35, f. n. 2.
44. Sanskrit Drama, p. 27. f. n. 1.
45. See Pischel, Home of the puppet-play, p. 7.
46. On *Vikramorvas'ya*, notes, p. 4.
47. Home of the Puppet-play, p. 5.
48. Ueber die Anfaenger der indischen dramas, p. 8.
49. Das indische Drama, p. 47.
50. See, Sanskrit Drama, p. 56-57.
51. Mysterium und Minus im Rig Veda.
52. See, Konow, Das indische Drama, p. 38.
53. Indische Studien. II. p. 148.
54. See Konow, Das indische Drama, p. 10.
55. Ibid.
56. Sten Konow, Das indische Drama p. 41.
57. Ibid, p. 40.
58. Sanskrit drama, p. 68.
59. Archaeological Survey of India Annual Report 1903-4, p. 123 ff.
60. Hillebrandt, ueber die Anfaenge des indischen Dramas, p. 23; Konow, p. 41.
61. Indian Antiquary XXXIII. pp. 163-74.
62. Ibid. p. 173.
63. See Culla-Vagga, V. 33.1.
64. Sanskrit Drama, p. 51.
65. Indian Antiquary XXXIII. p. 174.
66. Konow, Das indische Drama, p. 49.
67. Indische Alterthumskunde II. p. 512.
68. Keith, Sanskrit Drama, p. 73.
69. Ibid. p. 73 : Konow, p. 49.
70. Levi, Indian Antiquary. XXXIII. p. 173.
71. Macdonnell, History of Sanskrit literature. p. 349.
72. Sanskrit Drama, p. 73.
73. Jacobi, Das Ramayana. p. 117 : followed by Keith, Classical Sanskrit Literature p. 11.
74. Cf. Oldenberg, Die Literatur des Alten Indien, p. 241.

A PREFACE TO THE HINDU CATEGORIES OF INTERNATIONAL LAW

BY BENOY KUMAR SARKAR

SECTION 3.

INTERNATIONAL RELATIONS AND INTERNATIONAL LAW IN HINDU INDIA

The Western precedent has indicated that it is not enough to be convinced of the existence of international relations, foreign policy, diplomacy, *arapa* transactions etc. The existence of international "law" must have to be demonstrated independently, item by item and epoch by epoch, so far as the pre-Westphalian world is concerned. And this is the task to which research scholars have been addressing themselves in England, France, Italy, and especially in Germany.

If the claims of even Greece and Rome as makers of international law continue to be open questions, or at any rate, not recog-

nized as settled facts or first postulates, where does ancient and medieval India stand? Research in this field can hardly be said to have begun in right earnest.

(a) *Public and Private International Relations*

The problem is two-fold. In the first place, it will have to be proved that there were international *relations* among the peoples of the Hindu states. Such relations have a double character : (1) private and (2) public.

The public international relations constitute that system of intercourse which the states as sovereign bodies enter into with one another. Every war and every peace-treaty belong naturally to this system.

The entire political history of a country in its external aspects consists of these public international relations. These may be described more concretely as belonging to the sphere of foreign policy or diplomacy strictly so called.

It has to be observed that the political history of Hindu India has not yet been attacked from this angle. The material for such a study is indeed already available to a certain extent in the ordinary publications. But the foreign intercourse or diplomatic aspects of Hindu history remain to be approached in a systematic and technical manner.

The states themselves are the parties in public international relations. But the private international relations arise whenever and wherever foreigners as individual citizens happen to come into contact with the indigenous population of a country. Every commercial transaction between two different countries, every travel into a foreign land for pleasure or culture, every occasion when the person and property of an alien become the object of a state's supervision or protection constitute the international relations of a private character.

The history of relations between Hindu states has not yet arrested the serious attention of scholars from this standpoint. The simplest form in which these private international relations can be exhibited is certainly to be found in commercial intercourse. Treatises like Radha Kumud Mookerji's *History of Indian Shipping* or Lassen's *History of Indian Commerce** are attempts, although unconscious in this direction. But altogether we have here almost a virgin field.

(b) Private International Law

Now international relations do not in themselves, as has been pointed out, constitute a system of international law or custom. Hence comes the second problem in indology. The existence of international law has to be demonstrated, country by country and epoch by epoch. And here, again, in two branches (1) private and (2) public.

Private international law is as a rule not much talked of in the press or on the platform. But in the modern world its

volume and importance do not fall much short of the ordinary civil and criminal laws of a country. The reason is obvious. *Weltwirtschaft** or world-economy has come to stay in mankind's business relations. Almost every agricultural, industrial or commercial transaction of major importance to-day is an affair in which the "nationals" of more than one state take active part. In every big city of the world to-day the jurists have, therefore, to handle cases involving the nationality or citizenship of foreigners and their properties, the conflict of laws bearing on them such as may prevail in different countries, or the execution of judgments passed by foreign courts outside the jurisdiction of a state.

We have already noticed how *jus gentium* of the Romans, which became finally codified in 360 A. C. as *Edictum Perpetuum* of the Prætor Peregrinus, may to a certain extent be compared to the *droit international privé*† as explained and summarized by Foigniet in his *manuel* (Paris, 1923). It may be observed incidentally that the *peregrins* or foreigners in Rome enjoyed by *jus gentium* virtually all the privileges to which the Roman citizens themselves were entitled by their *jus civile*.

It will not be uninteresting to record here a specimen of *internationales privatrecht* such as European humanity has known for centuries. Let us take the *droit d'aubaine* (the law of *aubain* i.e., alien or foreigner) which prevailed in France during the entire feudal regime and continued to be in force with certain modifications until its abolition by the Revolution (August 6, 1790)§.

Every *aubain* was treated as serf. No alien was allowed to live on French soil unless registered as serf to some *seigneur*. No alien was allowed to marry without the authority of his master. Finally, no alien was allowed to inherit or transfer property in any manner, testate or intestate. The properties of the *aubain* were inherited by the lord.

* See Harms's article in *Weltwirtschaftliches Archiv* (Jena, April 1924).

† This book must be sharply distinguished from the other work of the same author, which deals with "public" international law.

A German text book in this line is Rohs's *Einführung in das internationale Privatrecht* (Bonn, 1911).

§ Foigniet's *Droit International Privé* (Paris, 1923), pp. 129-135.

* This German book is now available in Jayaswal and A. Banerji-Sastri's English (Bankipore, 1925).

Equality between aliens and citizens was established in France by the Revolution. In other words, Europe passed through a period of lengthy "dark ages" before the spirit and letter of the Roman *jus gentium* reappeared in legal institutions.

As in other fields, in the domain of private international law* also, indology has made no serious attempts to advance its own claims to recognition in the world of science. But one instance of a positive character may be cited at once.

If Megasthenes's statements are to be trusted, the city, fathers of Pataliputra may be taken to have functioned as the supervisors of aliens' property, should it have been necessary. In case of the death of foreign residents their property was remitted to their relatives at home.

There is no room here for a description of the private international law of the Hindus. It is enough that we have suggested the need for research in this region.

(c) *Studies in the Public International Law of the Hindus*

The second branch of international law is public. Whenever people talk of international law they generally mean this branch. But, as has been remarked above, it is the private international law which affects the life and well-being of men and women in modern times almost as seriously as the ordinary laws of the land. For all practical purposes, the citizens of a country may rest indifferent to the "public" international law. It acquires a more or less dramatic importance chiefly on occasions of war, and of course, then it may involve serious consequences for nations *en masse*.

What, now, about the public international law of the Hindus? Certainly in point of

chronology it belongs to the pre-Westphalian stages. And modern scholarship has a right to be sceptical about its existence until it can be demonstrated inch by inch, as in the case of Greek and Roman laws by the Western scholars of the last half-century.

The work that has been accomplished up till now in Hindu international law and allied fields may here be briefly reviewed.

The oldest publication in this line seems to be Mueller-Jochmus's *Geschichte des Voelkerrechts im Altertum* (Leipzig, 1848). The chapter on India is based exclusively on *Manu Samhita* (VII). The relevant passages have been topically arranged according to the subject-matter of a "modern" text-book of international law. But what is the evidence that the injunctions of Manu constituted the positive law or custom of the country? The question remains open as to when and where, if at all, these ideals or suggestions of *Manu Samhita* were enacted as statutes and observed as such by the states in their peace and war relations with one another.

For the next work on the subject the world of science has had to wait about seven decades. In Pramatha Nath Banerjee's *Public Administration in Ancient India* (London, 1917) there is a chapter on these topics. The author has proceeded to the work not so much from the standpoint of international law as of international relations. His sources of information, moreover, are as promiscuous for this chapter as for the others in the book. That is, he does not distinguish between the strictly historical authorities and the epics, *nitisastras*, *dharmasastras*, etc. We have not been furnished with any clue by which to disentangle the pound of fact from the ton of fiction.

The same methodology of confusion between institutions and theories or actualities and pious wishes pervades the articles of L. T. Visvanath in the *Modern Review* (Calcutta) for April-November, 1918. But all the same the publication is valuable. In the first place, the amount of data collected from various sources is large. Secondly, the work is nearly all-comprehensive. Finally, there is an attempt to master the relevant material and group it in the framework of legal categories.

Narendra Nath Law's *Inter-State Relations in Ancient India* (Calcutta, 1920) belongs to an altogether different branch of the subject. In the first place, the work is based exclusively on Kautilya. Secondly, it

* In the section on *Fremdenrecht* (Law relating to strangers or foreigners) which may be taken to be equivalent to *droit international privé*, Muller-Jochmus discusses the rules of Manu (VII, 72, 94, 99, 105, 106, 110) in regard to guests, hospitality etc. The author is evidently in the wrong. The laws of guests cannot be described as forming part of private international law.

He is likewise in error when he believes that there was no commerce between different parts of India or that there was no mercantile community (*Handelsstand*) among the Hindus.

The romantic description of India as "*poetisches Land*," again, he has imbibed from his *guru* Hegel. All those persons who have Hegel for their guide are sure to be misled in regard to the objective realities of life and society.

does not, like Mueller-Jochmus's *Geschichte* approach the material from the standpoint of topics in international law, but analyses the ideas of the *Arthashastra* in regard to public international relations. Consequently, the brochure can have no place in an account of positive international law.

The same remarks apply to my paper on the "Hindu theory of international relations" "published in the *Political Science Quarterly* (New York, 1921) and finally incorporated in *Political Institutions and Theories of the Hindus* (Leipzig, 1922). It deals with (a) the doctrine of *Mandala* (sphere of influence) and (b) the doctrine of *Sarvabhauma* (world-sovereign) in relation to the theory of sovereignty and is based on the *Nitisastras*, *Arthasastras*, *Mahabharata*, *Manu Samhita* and other texts.

In 1921 a paper on "international law custom in ancient India" by Pramatha Nath Banerji appeared in the *Journal of the Department of Letters* (Calcutta University).*

Kalidas Nag's *Les Theories diplomatiques de l'Inde ancienne et l'Arthashastra* (Paris, 1923), as the title indicates, deals with the diplomatic theories of ancient India.† In the background of these the author has sought to place the teachings of Kautilya. The word "diplomacy" has to be understood in the sense of foreign policy or "public" international relations.

Nag rightly begins his thesis with the statement that diplomacy is almost as old as human history. Then he investigates the Vedic texts to wring diplomatic (*i. e.*, foreign relations) ideas out of them. The *Mahabharata* has demanded much of his attention from the same standpoint. Finally, he comes to the *Arthashastra* and with a preliminary survey of its general political ideas devotes the rest of the book, about forty pages, to the Kautilyan theories of international complex and war situations. This final portion of the publication corresponds in French to Law's work mentioned above.

We have been furnished with a summary of Kautilya on the relevant problems. The perspective of previous theorists is also apparent. And the references to other *niti*-writers have always been given.

As a dissertation in the history of ideas it is altogether a valuable work, so far as

it goes, although devoid of interpretations in the light of political science. But since it is nothing but a contribution to the study of theory, the publication will not independently help much in an understanding of the positive laws and customs in the international India of the Hindus.

In Kashi Prasad Jayaswal's *Hindu Polity* (Calcutta, 1924) there are only two pages (Part II, pp. 190-191) on the topics in question. The writer incidentally happens to discuss the problem as to why the Hindus never attempted any conquest beyond the limits of India. On the strength of Arrian's *Indika* (IX) this fact is attributed by him to the Hindu "sense of justice" and absence of militarism.

It is not necessary here to examine the fact or the explanation. We notice that the writer is dealing with theory and may, therefore, be left out of account, for the time being.

It will not be out of place here to mention that Shamasastri in his *Evolution of Indian Polity* (Calcutta, 1920) has no chapter on foreign politics or the institutions of war, treaty, embassy and so forth. The subject of international relations or international law has been likewise left out of consideration in Ghoshal's *History of Hindu Political Theories* (Calcutta, 1923).

(d) *The Methodology of Research in Positive International Law*

Leaving aside the publications which are consciously devoted to theory, it is noteworthy that each one of the others is defective and misleading as a source of information on the subject of Hindu international law. And for this the responsible agencies seem to be two-fold:—first, the nature of the authorities on which the data are based; and secondly, an absence of precision in regard to the method of investigation.

The authors are not clear as to what they are going to exhibit. They, as a rule, avoid discussing the question as to whether they propose to dig out the ancient and medieval lines of thinking, categories of philosophical thought, the axioms and moralisings of high-brows and so forth or whether the results of their research have brought forth photographic accounts of objective realities. Besides the authors fight shy of the perplexing problem that objective realities can be delivered only by certain special classes of evidences and not by any and every "old" document.

* I have not seen this essay.

† For a critical examination of this book from the present and other standpoints see *Hindu Politics in Italian*.

Now, positive international law and custom belong to the group of objective realities. If the achievements of the Hindu states in this domain are to be demonstrated at all, it can be done solely on the strength of evidences more or less similar to those on which the story of Greek and Roman achievements is based.

And it is just here that the difficulty lies. The European antiquities are founded mostly on contemporary history, whereas contemporary history is conspicuous by its absence in ancient India.

Take the instance of Roman law. The earliest institutions of Roman jurisprudence known as the XII Tables, are now almost universally accepted as the "authentic" products of the fifth century B. C. more precisely 450 B. C. For about a century after this date there is no contemporary history in Greek or Latin to testify to the changes in constitution and law under the Roman republic.

But from about 350 B. C. every epoch in Roman history is furnished with the historical documents prepared virtually by eye-witnesses. The great historians like Caesar, Livy, Pliny, Diodorus, etc., flourished round about the beginnings of Christian era. And so far as the "codes" of "public" and "private" laws are concerned, the epoch from Hadrian to Diocletian and thence to Justinian (c 550 A. C.) witnessed a series of legal publications, original and commentorial, the like of which is almost unparalleled even in modern times. Besides, most of the compilations were prepared under imperial orders.

The legal and constitutional developments in Rome for a thousand years from the *Twelve Tables* to the *Institutes* of Justinian have all been written down by contemporaries with dates and names of the consuls or emperors. A modern scholar has only to translate those documents and say :

"Such and such a law was enacted in Rome or by the Roman Emperor at such and such a place in such and such a year with the following objects."

There is hardly any suspicion possible about the positive character of those laws. When however, the writings of a Gaius or Ulpian come in for examination, one knows exactly which portion is the positive code of the Empire and which portion constitutes the interpretation, commentary or legal philosophy of the individual jurist. It is on such

foundations that the modern history of Roman law has been built up.

The Romans used to write poetry, drama, stories, books on rhetoric, grammar, stoicism and what not. But these treatises can almost be safely ignored by a modern scholar, while investigating the political and legal history of Rome. The *corpus* of solid historical literature itself is vast enough and quite comprehensive. If at all, the remaining mass of literary material is exploited in a very subsidiary manner.

But so far as ancient India is concerned it is just these poems, and stories, grammatical and rhetorical books, philosophical and metaphysical treatises that we have as the main evidences for Hindu developments in economic, political, legal and other aspects of social life. How can indologists be justified in assigning the same realistic value to these documents as to the genuine historical literature of the Romans? It is time that we be determined to make an end of this arbitrary incongruity. As long as Indian antiquities fail to deliver genuine historical literature, we must have to deny the right of reasonable history to the data culled from so-called "literary evidences."

Where, then, are the evidences for positive international law and custom in Hindu India to be sought? Chiefly in the inscriptions (and coins). One need naturally be cautious of possible forgeries in these monuments. But, for the present, one cannot think of more solid and contemporary proofs. Inscriptions have played a great part in the reconstruction of European antiquities. But the existence of a rich historical literature in the ancient West has not rendered the question of inscriptions and coins so valuable and indispensable as with us in India.

What is to be done with the Hindu literary documents such as they are? For the purpose of international law or constitutional history generally, they may be divided into two main groups.

First come the preponderantly realistic story-books in prose or verse, the *Jatakas*, the *Mahabharata*, the *Ramayana*, the *Kathasaritsagara*, the *Furans* and so forth. The data from all this literature will have to be evaluated in two ways. In the first place, the concrete anecdotes may be taken to be something like "illustrative" material indicating more or less the kind of human life which was considered quite conceivable in the estimation of the authors and the readers.

And in the second place, these story-books contain a vast amount of general ideas, maxims, moralisings, truisms and first postulates which may be taken to stand for the philosophical or idealistic background of the people.

The second group of literary documents in the present consideration is composed of the *dharma-sastras* and the *niiti-sastras*. This literature will have to be handled mainly as the contribution of intellectuals to the theories of society, state, law, morals, authority, freedom, war, peace and such like phenomena. The work is essentially philosophical,—the result of brainy disquisitions. And as such it may contain a mere analysis of ideas and institutions, or it may even happen to adumbrate ideals of life, futuristic dreams for world-reconstruction, not excluding, of course, petty platitudes and moralisms. But since no philosophical work can be absolutely independent of time and space, it is not improbable that some of the positive laws, morals and institutions of the country have left their stamp on these *sastras*. But how to find out which passages in these texts refer to actualities? The only keys can be furnished by (1) contemporary history, which, as we have seen, is rare in India, or (2) inscriptions. In any event we are referred back to the "brass tags," the solid foundations in stone and copper.

The few volumes of historical texts that ancient India possesses must not be ignored by

any means. Kalhana's *Raja-tarangini*, for instance, deserves a minute analysis from the viewpoint of law, public and private, as well as internal and international.

The contemporary reports on India by foreigners beginning with the Greeks and coming down to the Moslems have yielded valuable results in other fields of Hindu history. For international law also they deserve a close scrutiny.

It is desirable, however, not to be carried away by the statements in these foreign books on India. This literature is but the record of impressions gathered by a traveller while spending some time in different parts of the country. One should not attach, as a rule, greater scientific value to these publications than one is used to in regard to the travel-books or tourist's accounts of to-day.

The student will have to cross-examine the authors at every point and ascertain the sources and possibilities of their information. The reliability, truthfulness, scholarship, and culture of these foreign writers must not be considered to be above board, as a matter of course. One must be always prepared for a greater or less amount of "personal equation" and professional idiosyncrasy in every foreign book and therefore be ready to place a certain discount on its authenticity as an objective record of "truth, the whole truth and nothing but the truth."

(To be continued)

AN ASTONISHING BOOK ABOUT INDIA *

(A REVIEW)

By J. T. SUNDERLAND

From the pen of Mr. Edward Thompson, an Englishman, there has just come to us a book which is as astonishing as it is interesting and remarkable. The author is unknown to us except as he is revealed in these pages. But he makes one thing clear, and that is, that he possesses large knowledge of at least one part of the history of British rule in India.

The book treats of the "Mutiny" of 1857 (the

"War for Indian Independence", as many of the people of India prefer to call it). Its title is "The Other Side of the Medal"; which means the side of the Mutiny which the author thinks British historians have tried to keep the world from knowing.

The astonishing things about the book are three: first, the amazing historical facts it brings to light, all so documented and supported by references to authorities that it seems impossible to doubt them; second, the fact that any Englishman has dared to write such a work; and third, and strangest of all, the fact that the author in

*"The Other Side of the Medal" by Edward Thompson. New York. Harcourt, Brace and Co. 1926.

face of the damning revelations which he makes, professes to believe that the British ought to rule India.

Mr. Thompson makes four distinct and outstanding claims or affirmations regarding the Mutiny. First, that the British, not the Indians, were guilty of committing the earliest, the initial, atrocities, the atrocities which started the Mutiny, and which aroused the indignation and anger of the Indians: thus stimulating them to commit atrocities in return. This seems wellnigh incredible. Claiming as the British did, to be a superior race, a race of highly civilized and Christian men, who had come to India to elevate the barbarous or at best only half-civilized people of the country, one would suppose that they would have been the last to perpetrate atrocities; or rather, that they would have refrained from them entirely. But Mr. Thompson shows the contrary, giving what seems the clearest possible proofs that it was they who offended first, thus setting a pattern for the Indians.

Second, our author affirms, and as he believes, proves, that the British carried the inhumanities of the war to more shocking extremes than did the Hindus or the Moslems. Third, that many of the bad things done by the Indians have been exaggerated by British historians and made to appear much worse than they actually were: and that many of the bad things done by the British have been minimized, and made to appear much less bad than they actually were, or else have been hidden entirely out of sight. Fourth, that there was a really fine side to India's part in the war which the world has not been permitted to see; in other words, that there were great numbers of instances of protection extended by the Indians to the British when the latter were in danger: that many kindnesses were shown the British in times of suffering and need, that there were many instances of refusals, on the part of both Hindus and Mohammedans to retaliate for wrongs received, which the British historians have not reported. In these ways serious injustice has been done to the people of India by causing the world to believe that their standards of moral conduct in the war were distinctly lower than those of the British, when, as a fact, the opposite was true; when as a fact the British showed themselves "barbarians" quite as much as did the Moslems or the Hindus, if not more.

Let us see what are some of the most important facts brought to light by the author about the Mutiny.

Mr. Thompson declares boldly that the Mutiny was "an episode when we (the British) were guilty of the cruelest injustice on the greatest scale" (page 30). He tells the story of how the Mutiny began the famous story of the "greased cartridges", a curious incident of which nearly everybody has heard, but the real and full truth about which very few persons understand. As is well known, the first signs of insubordination among the sepoys (Indian troops) appeared in consequence a regiment having been supplied with greased cartridges, which they were obliged to bite off as they inserted them into their rifles,—the grease being believed to be a mixture of hog-fat and cow-fat; the use of which in any way is abhorrent, for religious reasons, to all Hindus and Mohammedans. The regiment (made up of Hindus and Mohammedans)

complained of this violation of their religion; but their British officers, with their lofty sense of "superiority" declined to listen. As a result eighty-five of the men refused to use the cartridges.

But alas! this was "insubordination", and British "authority" must be maintained! The headstrong and arrogant officers, instead of quietly removing the cause of just grievance of the eighty-five, as they easily might have done, haughtily and promptly court-martialed them, and pronounced against them the outrageous sentences of degradation from the ranks in the presence of all their comrades, and ten years of penal servitude.

Of course, this monstrous injustice shocked the whole sepoy regiment. Thompson (p. 36), quoting from Kay's "History of the Sepoy War," gives the facts as follows:—"Under a guard of Rifles and Carabineers, the eighty-five men were brought forward, clad in their regimental uniforms, and then the sentence was read aloud which was to convert soldiers into felons. Their uniforms were stripped from them. Then the armorers and smiths came forward with their shackles, and soon, in the presence of that great concourse of their old comrades, the eighty-five stood, with the outward symbols of their dire disgrace fastened upon them. It was a piteous spectacle, and many were moved with a great compassion when they saw the despairing gestures of those wretched men, among whom were some of the very flower of the regiment,—soldiers who had saved the British Government in trying circumstances and in strange places and who had never before wavered in their allegiance. Lifting up their hands and voices, the prisoners implored the General to have mercy, and not consign them to so ignominious a doom. But there was no mercy. There was not a sepoy present who did not feel hot indignation rising in his throat. But, in the presence of those British loaded field-guns, what could they do?"

What did they do? What would any soldiers on earth, who had any spirit, have done under such conditions? That night the whole regiment, and several others with them, mutinied. And the war was on!

Lord Canning, the Governor General, declared the whole proceeding of the British officers in the case, "a folly that is inconceivable".

The following are some of the things Mr. Thompson affirms about British misrepresentations of the Mutiny and the bitterness which they caused at the time and have caused ever since in the whole Indian mind. On page 135:—"The Mutiny has been chronicled from one side only (that of the British), and from one set of documents; or from no documents at all, but merely stereotyped hearsay." On page 30: "When one side has succeeded in imposing its version of events on the whole world, when one side controls history or the press, then indignant bitterness becomes too poisoned and ferocious for expression." On page 122 he speaks of the "cold, insolently self-righteous British accounts of the

* He calls attention to the fact that the only history of the Mutiny from the Indian side, was one written by Mr. Vinayak Sarkar, which was suppressed by the Government. Its author was sent (on another charge) to penal servitude for life in the Andaman Islands.

Mutiny." On page 30 he says: "The author of the *Oxford History of India*, though he wrote coldly, was a man of fair and judicial mind and a sincere friend of India. His book shows an exhaustive research into authorities and a balanced proportion in treatment. Yet Indians feel that these very qualities make his treatment of such an episode as the Mutiny the more galling, his reticence being felt as deeply as the gross misrepresentations of other writers." On pages 83 and 84 he says: "Sir George Forrest's *History of the Mutiny*, regarded by many as the standard history of the whole episode, manages through three enormous volumes (over 1500 pages) to avoid any references, however slight or slanting, to excesses or severities [not to say atrocities and brutalities] committed by the British. It concludes with an unctuous paragraph on the last three executions, and closes by saying grandly:—"*Justice was done, mercy shown to all who were not guilty of deliberate murder, the land was cleansed of blood.*" Commenting on these words of Forrest, Thompson declares. "One might search the literature of the whole world and not find a more superb example of smug effrontery."

Persons who would understand the Mutiny as it really was, should bear in mind that to large numbers of the Indians who fought in it, it was a struggle for freedom and liberation from a hated foreign yoke,—as much as was the war of the American Colonies of 1776. The British in their writings do all in their power to keep this out of sight,—representing the war as an unprovoked and wholly unjustifiable rebellion against a just government which it was their duty to obey, instead of a war of patriotism. Thompson quotes with implied approval the statement of the *Oxford History of India* that "the rising, although primarily a military mutiny of the Bengal Army was not confined to the troops. Discontent and unrest were widely prevalent among the civil population, and in several places the populace rose before the Indian troops at those places mutinied."

If France has her John of Arc, so has India,—a patriot and a warrior, not less devoted to her country, not less heroic, and with far greater skill and genius as a soldier, than the famous Maid of Orleans. I refer to the famous Rani of Jansi,—a woman who in the Mutiny fought the British with unexcelled daring, as a patriot, with the hope of delivering India from a galling and detested foreign yoke; and lost her life in the struggle.

Thompson endeavors to free those who took part in the Mutiny, and indeed the whole Indian people, from some of the false charges which have been widely made by British historians against them. He says: "We have given Indians a reputation for bloodthirstiness and untrustworthiness which they are very far from deserving." "Few Indians are cruel in the sense that we use the term." "To see blood and suffering rarely gives pleasure to the Indian, whether a Hindu or a Moslem." "It is not a pleasure to the Indians to commit atrocities." "Exceptions there have been no doubt; some of the rulers having been victims of the blood-lust; but it will generally be found that cruelty in India has been the work of foreign races. It is not a pleasure to Indians to commit atrocities." (p. 123).

Stories were circulated widely among the

British in India and also in England, that English women were violated by the mutineers, as well as murdered, and these stories were to a considerable extent responsible for the ferocity of the British soldiers. But Thompson tells us that "Sir George Campbell examined at length the stories, and rejected them; and in this judgment is followed by 'respectable authorities'" (page 82).

On page 80 he agrees with approval the following from Sir J. W. Kaye, (for some time an official in India and author of a *History of the Sepoy War*):—"An Englishman is almost suffocated with indignation when he reads that Mrs. Chambers and Miss Jennings were hacked to death by a dusky ruffian; but in Native (Indian, histories, or history being wanting,) legends and traditions, it may be recorded against our own people, that Indian mothers and wives and children fell miserable victims to English vengeance; and these stories may have as deep a pathos as any that rend our own hearts." And the Indian women who suffered were many times more numerous than the English.

Of all the dark events connected with the Mutiny probably the one that enraged the British most and has been most bitterly condemned by historians (the British have commemorated it by a costly marble monument erected on the spot) was the murder of a number of English women at Cawnpore and the throwing of their bodies into a well. Certainly it was a shocking deed. The Indian people, with very few exceptions condemn it, and always have. Should they be held responsible for it, as they almost invariably are by British writers? In answer, Mr. Thompson quotes with approval (page 80) the following statements of Sir George Forrest, from his book, *The Indian Mutiny Introduction*; "The evidence proves that the Sepoy (Indian) guard placed over the prisoners (the women) refused to murder them. The foul crime was perpetrated by five ruffians of the Nana's guard at the instigation of a courtesan. It is as ungenerous as it is untrue to charge upon a nation that cruel deed."

On page 39 he quotes the following statements from Frank Bright's "History of England," and declare that they are not an exaggeration:—"The contest (the War connected with the Mutiny) seemed to be between two savage races, capable of no thought but that, regardless of all justice or mercy. Their enemies should be exterminated. Deeds of cruelty on one side and on the other were perpetrated, over which it is necessary to draw a veil." And he further adds: "In the English histories that veil has been drawn over the excesses of our own infuriated forces, but it has not been drawn over those of the infuriated mutineers. We ought to look at the side which has been hidden from ourselves."

Among the shocking atrocities and inhumanities committed by the British in connection with the Mutiny, which Mr. Thompson points out and proves by the strongest evidence, are the following (space allows only a very few): On page 47 we are told of a company of prisoners who were "tied to the ground", by their British captors, "stripped of their clothing, and deeply branded over every part of their bodies from head to foot with red hot coppers." And on page 49 of other prisoners "sewed up in pig-skins, smeared with pork-fat and burned."

On pages 75 and 76, "At the capture of Lucknow there was indiscriminate massacre; the unfortunate who fell into the hands of our troops was made short work of—Sepoy or villager, it mattered not—no questions were asked; his skin was 'black' and did not that suffice? A piece of rope and the branch of a tree, or a rifle bullet through his brain, soon terminated the poor devil's existence."

On page 81: "At Allahabad there were whole-sale executions." At Cawnpore people were put to death in the most reckless manner. General Neill put people to death with deliberate torture in a way that has never been proved against the natives. On Page 45 Thompson quotes General Nicholson in a letter to another British officer: "Let us propose a Bill for the flaying alive, impalement or burning of the murderers of the women and children at Delhi. The idea of simply hanging the perpetrators of such atrocities is maddening.....If I had them in my power to-day, and knew that I were to die to-morrow, I would inflict on them the most excruciating tortures I could think of." General Nicholson ignores the still greater atrocities committed by the British in this same Delhi, where they murdered many more women and children than did the Indian Sepoys. Thompson tells us the story. On page 76 he says (quoting a letter from Montgomery Martin to the Bombay Telegraph): "All the city people found within the walls when our troops entered were bayoneted on the spot...in some houses, forty or fifty people were hiding. These were not mutineers, but residents of the city. Harmless citizens were shot, claspings their hands for mercy. Trembling old men were cut down...Many in dark alleys were foully murdered." "The British soldiers, inured to sights of horror, were said to have bribed the executioners of the Sepoys to keep their victims as long time hanging, as they liked to see them dance a 'Pandie's hornpipe', as they termed the dying struggles of the wretches. English officers sat by, puffing their cigars, and looking at the convulsive struggles of the victims" (pages 73 and 74).

—Says Thompson (page 55) "Lord Canning (Governor General of India) wrote to Queen Victoria 'There is a rabid and indiscriminate vindictiveness abroad, even among many who ought to set a better example...Not one man (Englishman) in ten seems to think that the hanging and shooting of 40,000 or 50,000 men (Indians) can be otherwise than practicable and right.' In view of the terrible thing being done in India Disraeli in England spoke out courageously: 'I protest against meeting atrocities with atrocities. I have heard things said and seen things written of late which would make me almost suppose that we (the British), instead of bowing before the name of Jesus, are preparing to revive the worship of Moloch.'" (Thompson p. 55).

When British Troops were victorious in a battle a favorite method of treating their prisoners was to chain them to the mouths of cannon and blow them to pieces. Thompson (page 41) quotes from "Letters written During the Mutiny": "The death that seems to have the most effect is being blown from a gun. It is a rather horrible sight, but in these times we cannot be particular." (On page 42), "Forty men were blown to pieces on June 10, in as public and dreadful a manner as possible." (on page 43). "Many prisoners were hanged after the battle. Four were blown from guns. An officer

said it was a most sickening sight.—One of the guns was overcharged, and the poor wretch was literally blown into atoms, the on-lookers being covered with blood and fragments of flesh; the head of one poor wretch fell on a bystander and hurt him."

Thompson tells us (pages 62 and 63) that at one time Frederick Cooper, Deputy Commissioner of Amritsar, had 282 Indians imprisoned in a bastion. They were pinioned, tied together and brought out in batches of ten to be shot. When about 150 had been executed one of the executioners swooned away. When 237 had been shot the rest refused to come out. Thereupon, the doors of the bastion were opened, and forty-five bodies, dead from fright, exhaustion, fatigue, heat and suffocation, were dragged out in the light...The dead and dying were thrown into a well." Cooper informs us (Thompson page 46) that the principle on which the British officers in the Punjab acted, was "to get your atrocity in first, and make it so terrible that the other side would be too cowed to think of perpetrating any answering atrocity."

(On page 71) after all, the darkest stain on our record is the treatment of the civilian population. Long before the Cawnpore massacre, martial law had been proclaimed; those terrible Acts passed by the Legislative Council in May and June were in full operation; and British soldiers and British civilians alike were holding Bloody Assizes, or slaying natives without any assize at all, regardless of sex or age. Afterward the thirst for blood grew stronger still. It is on the records of our British Parliament, in papers sent home by the Governor-General of India in Council, that the aged women, and children were sacrificed, as well as those guilty of rebellion? They were not only deliberately hanged, but burnt to death in their villages. Englishmen did not hesitate to boast or to record their boasting in writing, that they had "spared no one," and that 'peppering away at niggers' was very pleasant pastime, "enjoyed amazingly."

These are only a small part of the revelations made by the author of *The Other Side of the Medal*. But surely they are enough.

How did Mr. Thompson come to publish such a book as this,—how did he ever dare to write a book which throws such ugly light upon the conduct of the English in the Indian Mutiny? The answer which he gives is very curious. He tells us that he wrote the work long ago, but hesitated about publishing it because his friends feared it would do harm to let the world know, and especially to bring afresh to the minds of the Indian people, the brutal facts which it reveals about the British in India. He knew his facts were true; the evidences he had found were overwhelming; but was it "expedient" to tell the facts? Is truth always safe? Moreover, India is a peculiarly delicate subject to discuss; above everything else the fiction needs to be kept up that British rule there is always good and kind, always an elevating example to the Indian people, always carried on with their interests in view; for if not how can its continuance be justified? If he publishes these terrible facts showing "the other side of the medal" will not all his countrymen condemn him; will he not be denounced as disloyal to the Empire, a "little-Englander" and a traitor?

At last he discovers, as he thinks, a way out

of his difficulty. The Indian people hate British rule, there can be no doubt about that. Their hatred is often silent and sullen, but it is deep and terrible and growing. How can it be overcome? The happy thought strikes him that the way to bring this about, is for him, an Englishman, to make a humble confession in behalf of his countrymen, concerning the Mutiny,—to acknowledge how bad the British were through it all, and how wicked their historians have been in perpetrating their lies. This he convinces himself, will greatly affect public feeling in India, will convince the Indian people that after all Britain wants to be just; and therefore it will remove their hate and reconcile them to British rule. And of course it follows that if he can do so much as this for his country in bringing about a solution of her pressing and threatening Indian Problem. She cannot blame him for what he has done, but rather must acclaim him as a patriot and benefactor.

To say the least, this is a very simple way of looking at matters, a very simple plan for solving Britain's grave Indian problem, and of reconciling Englishmen to the publication of such a book as this.

Is it not as shallow as it is simple? Does it not ignore Britain's history in India as a whole? Does it not ignore human nature?

The truth is, the Mutiny does not by any means stand alone in the long story of British crimes against India, or in India's bitter, bitter memories of these crimes. Britain's sins and atrocities were little if any worse in the Mutiny than they have been in many other parts of her Indian career. The injustices, brutalities and inhumanities committed by her in the days of Clive, Warren Hastings and their immediate successors were quite as black and shocking as any pointed out by Thompson in connection with the Mutiny; and they were on a far larger scale. Almost as much may be said regarding her later wars of aggression, by means of which she completed her conquest of India and extended its borders far to the West, North and East. Indeed, in our own day, in a time of peace and on mere suspicion of danger, has she not rivalled the wrongs and horrors of the Mutiny by her atrocities in the Punjab, in Delhi and in other parts of India—by her arrest and imprisonment of thousands of men and the executions of many, without warrant or trial; by her indiscriminate killing of peaceful people, young and old and of both sexes by bombs dropped from the sky; and by her massacre without warning (at Amritsar) of many hundreds of unarmed men, women and children gathered in a great public assemblage for ends of religion and peace?

Nor have even these been Britain's worst wrongs and crimes, in their permanent effects upon India. Worse than these in their deep and lasting injury to the whole Indian people (even if not so brutal), have been Great Britain's cruel and remorseless exploitation and impoverishment of the land, by reason of which three-fourths of the population of a once rich country have been reduced to un-

paralleled poverty, and one-third to virtual starvation.

Nor is even this all. The very worst wrong, the very deepest crime, committed by Britain against the Indian people, as felt by almost the entire nation, is their political degradation, their national humiliation and disgrace, their loss of independence,—the galling fact that from a great and proud nation, which for thousands of years had filled a leading place in the world's history, they have been reduced by force to the degraded position of a mere dependency, a mere possession of a foreign power, a mere subject people ruled without their consent by a nation thousands of miles away, a mere "cattle farm" (to use John Stuart Mill's words) of Great Britain. It is the recollection and consciousness of all these wrongs, quite as much as the memory of the Mutiny; it is the bitter recollection of all these crimes *added to the memory of the Mutiny*, that is the explanation of India's unrest and deep hate of British rule. And, in the very nature of things, if there is ever to be reconciliation between India and Britain it must come as the result not only of a confession on the part of the British of their crimes committed at the time of the Mutiny, but of their crimes throughout their entire history in India, and especially their crime of crimes of being in India at all as conquerors and rulers of the land by the power of the sword. And, what is absolutely vital, what must not be forgotten or ignored, their confessions must not stop with mere empty words. They must be accompanied by deeds, by atonement by actually righting the wrongs of the past and the present; in a word, by *restoring to India her freedom and her great place among the nations of mankind*. In this way only can there ever be peace and goodwill between India and the nation which has wronged her so long.

To conclude. This remarkable book of Mr. Thompson will not reconcile India to British rule. He may be perfectly certain of that. And all his profession of a patriotic purpose in writing and publishing it will not reconcile his countrymen—I mean the militarists and imperialists and all that large part of his countrymen who are determined, right or wrong, to keep India, for the glory and enrichment of Britain,—all his patriotic professions will not for a moment reconcile these to his extreme "indiscretion" if not "crime" (most of them will say *crime*) of telling to the world such ugly facts as he dares to tell about British rule in India.

But let every lover of freedom and justice be glad that such a book has been written and published. Its amazing revelations cannot fail to do great good. Everybody who reads them well understands a little better than before how evil a thing it is for any nation in the world to rule another nation against its will,—how it degrades the nation held in subjection; and not less to be considered, how it *inevitably dehumanises and brutalises the nation that holds the sword*.

HISTORY AND TENDENCIES OF SPIRITUALISM AND PSYCHICAL RESEARCH

By LAURA FINCH

THE phases through which Psychical Research or to give the new science its official name "Metapsychism" has passed are well known to every student. Therefore a rapid historical sketch will suffice to determine the position of the present.

Metapsychical phenomena are anterior to "Modern Spiritualism and may not legitimately be designated under that name. This word "spiritualism" expresses an *ensemble* of metaphysical and religious doctrines which explains all psychical phenomena as due to the intervention of spirits of the dead, and which draws its teachings from revelations attributed to the "spirits."

Spiritualism is but one of the many religions which have come at their appointed time in answer to a wide-felt want : partial conceptions of Truth suited to certain stages of civilisation. Demand creates supply : the founders of Spiritualism heard the demand and responded. But this new religion differs from others in that the body of doctrines of which it is constituted reposes on phenomena, experiments, facts.

Spiritualism is only a systematic explanation of the phenomena in question ; it is by no means the affirmation of the reality of these phenomena.

The problem, from a scientific point of view, is not to determine whether the theory of spiritualism, or any other theory for that matter, be good or bad, true or false, but whether the phenomena of spiritualism exist or do not exist.

However, interesting from a moral or psychological point of view the birth and rapid growth of "Spiritualism" may be, the student of fact has little to do with such considerations. His interest, however, become aroused when he learns that spiritualism, though in itself but a body of doctrines, differs from other religious movements in that its metaphysical system is founded on fact. It is in short, the systematic explanation of a mass of uncomprehended facts.

When considering these phenomena, a

general observation is to be made. They present not only a psychological but a historical aspect. It is widely thought that the phenomena of spiritualism date from the year 1847, when the Fox sisters—(of Rochester, America.)—gave evidence of possessing powers by means of which were obtained certain manifestations which, though apparently novel at the time, have today, become almost universally commonplace, so to speak ; commonplace in the sense of being widely known and believed in, but far from commonplace in the sense of acceptance with, and classification among, the recognised phenomena of nature.

Now in reality these phenomena are not of such recent birth. And the fact that they are by no means new, that they are by no means an invention—nor even a discovery—of the 19th century gives them a greater claim, to our serious attention than would be the case were we in presence of a passing fad of contemporary civilization.

The belief in the existence of these or analogous facts is not a thing of yesterday for a glance over the history of human thought shows that these facts have been the common property of all ages.

In our own era,—and long before this generation, which has been responsible solely for the word "spiritism" and the rapid extension of the doctrines of spiritism—there is evidence to show that these facts were widely known, appreciated and discussed from the very beginning.

When looking back on the long past of metapsychical phenomena, we observe a salient line of demarcation between certain pathological phenomena,—which up to the 17th century were received as evidences of supernatural agency at work in the affairs of man ;—and other phenomena, properly speaking metapsychical, which though confounded with the first-named ones in those days, have gradually become sifted from them, have gradually usurped their field and are still, by a goodly majority, held as

evidencing either survival after death, or the existence of a world of Invisible Beings exerting a practical influence over humanity.

That is to say, belief in lycanthropy i.e., the power which certain human beings were supposed to possess whereby they changed themselves into wolves at night, returning to human form at the dawn of day, and other wonders of witchcraft,—such as the evil-eye, power to cause drought or tempest, broom-stick rides and similar modes of travelling etc.,—has been wrecked on the formidable rock of 'Scientific Progress,' whilst belief in other phenomena of the nature of "hauntings," premonitions, apparitions, intelligent noises, movements of objects without normal contact, levitations, has survived.

The small degree of intellectual enlightenment in Europe up to the 17th century—(and as far as the masses are concerned, up to the beginning of the 19th century)—easily accounts for the confusion of subjective pathological phenomena with those presenting features of objectivity. Old beliefs die hard, and probably there still exist a few peasants in lonely regions who admit, for example, the power of the evil eye, *envoutement* etc.

Erasmus, mighty mind, believed he had captured demons when he had caught but... fleas; Martin Luther threw an inkwell at Satan with such force one day, that the inkstain on the wall in the little room at Warthourg is still to be seen, it seems. Martin Luther, Erasmus, Loyola, Michael Servet himself, and the famous necromancer Cornelius Agrippa would still feel at home were they to revisit certain lonely spots in France, Spain, Italy,—not to mention other lands,—Ireland, for example.

Credulity which accepted everything, marked the reign of Satan; while scepticism which laughs at everything, marks the reign of Science.

Satan's reign was particularly flourishing between the 12th and 17th centuries, and then it was that the phenomena of magic and witchcraft had their firmest grip on the mind of the people:—true phenomena, be it said *en passant*, though accounted for today as the results of hysteria, hypnotism and self-suggestion. The witch literature of these periods is formidable, and consists of several hundred volumes,—not to speak of contemporary treatises on the subject. Le Loyer professed to have studied 450 works

before writing his "*Discours et Histories des Spectres*".

But here and there we come across valuable bits of information in this literature of by-gone ages. For example: Montalembert, chaplain to the French King, Francois Ier, describes the phenomenon of *raps* as having been observed by him in Lyons, about the year 1521. Dr. Andrew Lang came across a chronicle-Rudolf of Fulda—858 A. D.—which vouches for communication with a rapping intelligence.

There are, in fact, many allusions to intelligent raps in history: For example; Lenormant: "La Magie chez the Chaldeens". We have also John Dee, Martinez de Pasqually, de Lancre, where a quantity of facts analogous to the facts of spiritism may be found.

There is also a very interesting document on the levitations of a table in Samuel Brentz: (*Juedischer agestreifter Schlangen balg*), and in Zalman Zebi's reply: (*Juedischer Theriak*, 1615.)—Brentz maintains that the levitations were due to the devil; while Jebi admits the levitations, but maintains that they are not due to magic; "for" he writes, "beautiful hymns are sung during the production of the phenomena,—such as Praise ye the Lord,—and no devil is able to approach us when we think of the Lord. Therefore, the levitations of the table are obtained by the help of the Lord, and not by magic (*Kischaph*)", says Zebi.

The above and many other documents, which we have not the time to indicate, prove clearly that some of the most disturbing phenomena of modern spiritualism,—abnormal, intelligent noises and movements of objects without contact, etc.,—were known and studied in France and Germany during the 16th and 17th centuries.

As for England; we have works by Increase Mathers, Glanville, Baxter, Aubrey, Wagstaff, Wesley, and many others, which teem with recitals of spirits of the dead conversing with the living. In the University of Glasgow, a manuscript by Wodrow (1610, A. D.) exists, which tells of a Mr. Welsh, a clergyman in Ayr, who was said to converse with a spirit by means of *raps* and movements of objects without contact. The manuscript also relates that one night, while Mr. Welsh was meditating in his garden a friend "chanced to open a window towards the place where he walked, and saw a strange light surround him, and heard him speak strange words about his spiritual joy"

The ancients have also bequeathed us numerous documents, which tend to prove that these same phenomena were not unknown to them. We have Tertullian, (*Apologia*, ch. 22), the Life of Apollonius of Tyana, the jests of Lucien, (*Philopseudes*), who makes merry of certain spectre tales current in his time; we have, moreover, argument and exposition from Pliny, Eusebius, Iamblicus, Porphyry,—(who asks Iamblichus for enlightenment concerning clairvoyance and divination, the nature of spirit agency, etc.)—Plutarch; the allusions of Plato, Plotinus, Lucretius, etc. The death of that monster, Caligula, was said to have been followed by peculiar noises and phenomena of hauntings, which Suetonius states were observed by many people.

In all this there are, to say the least, hints that we are fairly far away from pure witchcraft literature. The latter, notwithstanding its abundance, offers little, if any, first-hand evidence; whilst this cursory glance at classical literature appears to suggest the existence of such evidence, as far as psychical phenomena are concerned.

To come back to our own epoch: During the 18th century, France underwent the Encyclopedic reaction at the hands of Voltaire, d'Alembert, Holbach and Helvetius, who denied what they called "miracles." Hume did the same in England. But, at the same time, we have charlatans like Cagliostro; or thaumaturgists like Martinez de Pasqually; or practitioners of therapeutics like Mesmer and Puysegur, etc. It is rather interesting to remark that the spiritistic movement is now beginning to assume form in somnambulism and magnetism. From the end of the 18th century, and the beginning of the 19th century, magnetisers began to assert that their somnambulists or mediums were in communication with the spirits.

When the Rochester facts were divulged, they found the ground already prepared for them by animal magnetism. It was pure spiritism which Dr. Kerner—(*Die Seherin von Prevorst*)—practised with Frau Hauße in 1827; he held communications with spirits by means of raps, received revelations, etc. Therefore the ground was ready in 1847. The Encyclopedists had done their work, which was simply a reaction after the abhorrent cruelty of the preceding centuries; they were simply instrumental in bringing about the final triumph of tolerance in such matters.

Before the Encyclopedists' tolerance did not exist. The stake was in request up to

the year 1749. In the month of June, 1749 Marie Reneta and an old woman were burned at Salzbouurg. The Roman Catholic Jesuit priest Goar pronounced a discourse on the occasion, at the foot of the stake, in the course of which he declared that it was a fine and righteous thing to burn sorcerers. Marie Reneta was a medium, nothing more nor less. She was a servant in a copper-smith's family at Salzbouurg, where, in her presence, movements of objects without contact occurred. The neighbours began to gossip; Marie Reneta said she was not afraid, because the spirit had promised he would not hurt her. She was arrested, tortured, confessed, denounced an old woman, (the familiar routine of the Inquisition) who was promptly arrested and burned, Marie Reneta sharing the same fate.

Thus we see that interests in these matters was attended with some danger. It needed the French revolution, and the downfall of the clergy in France, for the movement to develop without the police stepping in to regulate matters.

From all this the fact results that the phenomena of spiritualism are by no means new. They were often observed and observed carefully. Our forefathers have left numerous documents treating of apparitions, premonitions, movements of objects without contact, observed by them: phenomena which, in those times were classed with lycanthropy and other *bizareries* of a *were-wolf loup-garou* nature, but which are of a vastly different order, and are, we think, still awaiting explanation. These objective phenomena were exactly observed by them, just as were hysterical anaesthesia and ecstasy which they observed in their "witches". The facts of spiritualism, therefore, logically link themselves to facts observed and related antecedently,—to facts admitted right up to the 18th century without opposition.

There is nothing new; the point of view only has changed. Psychical Science ceases to be theological in order to become positive, as Comte says. The points of view and the interpretative change; the facts remain, and in the chronological *ensemble* of their affirmation, *a priori* incredulity appears like an error of the disciples of the Encyclopedia and like a psychological phenomenon, temporary and isolated in history; although we notice something of a like state of mind in the ultra-civilized units of Rome, Piny, Seneca and their contemporaries.

Everywhere in every age, in every clime, we find consentient testimony to phenomena of an abnormal order. That barbarous races should fabricate myths explanatory of natural phenomena, that witches should be made to pay the penalty for tempests and hail, illnesses and deaths, is scarcely extraordinary: such beliefs are the natural attendants of savage ages, of infantile races.

But as I have said, if we give ourselves the trouble of carefully examining and sifting the special literature, we will find that other and very different occurrences are attested by many witnesses, occurrences of the nature of those upon which spiritism bases its doctrines.

Take also our part of the world: China furnishes us with innumerable instances of belief in these psychical phenomena, and evident familiarity with, which dates back to the night of Time. The philosophy of Lao-tze, the commentaries of Chuang-tze, and the writings of Confucius testify that this belief was wide-spread in China many long years before the Christian.

As for Egypt: there is in the British Museum a papyrus which dates from about 6000 years B. C., and which tells of the sorrow which the writer suffered through the death of his young wife: he would go into her tomb, and there, by means of "raps" he would hold converse with the spirit of his deceased wife.

The literature of ancient India and Persia is also rich in documents testifying to the existence of supernormal facts such as levitations, apporps, materialisations, telepathy and lucidity.

There exist some Persian records which would seem to testify that the phenomenon of materialisation was a well-known and frequent occurrence. As far back as 3000 years B. C., it was the Persian custom for a man's relations to assemble around his body, some three weeks after his death, and receive from his own lips any messages, directions, teachings, which his spirit might wish to give before resuming its journey. And it is written, the deceased generally appeared, very much as in spiritistic reunions, in etherealised form clothed in white draperies. These reunions took place beneath the spreading branches of the tree in which the dead body lay temporarily exposed; and it is said that the apparition after giving its farewell directions, finally disappeared in the air!

Such a strange survival of belief which

has withstood all the vicissitudes, the peripeties of time and evolution, was as current in the days of Zoroaster, Confucius, Gauthama, Jesus, Pythagorus, St. Augustine, as in our own days, is a curious and attractive problem.

Now let us give a cursory glance at the position in America and Europe since the Fox sisters in 1847, first startled that part of the world.

At once a curious fact is to be noticed: the 'controls,' that is the intelligences purporting to be acting through these early mediums,—the Fox sisters, Florence Cook, Eusapia Paladino, Eglinton, Husk, Dr. Slade, D. D. Home,—claimed to be either "John King" or his daughter, 'Katie King' and any other controlling spirit purported to be acting under the guidance of John King.

Now John King was a renowned and dreaded sea-pirate in the 17th. century. He was pardoned by our King George 1st. for services rendered during war. He is said to have deeply regretted his ill deeds on earth; and in repentance and contrition, finding that death was not an end to life, he resolved and obtained permission to bring to mankind the positive, material proof of survival; enlisting under his banner his daughter, 'Katie' and many others... And it is curious to note that powerful mediums were forthcoming at about the same time in different parts of the world... and that "John King" was always claimed, by the manifesting entity to be the directing consciousness, the "Master" behind them all, when he was not himself actually controlling the medium.

And at the same time, good experimenters seemed to have been developed: for we see the Fox sisters fall into wise protecting hands both in America and England. Home and little Florence Cook met with Sir William Crookes and other learned and wise men; Eusapia Paladino was almost exclusively studied by Professors of European Universities; Dr. Slade was studied by Prof. Zollner of Munich while Mme. d'Esperance had the good fortune to meet with Aksakoff, whose work, "*Animism*," dealing with the phenomena given through her, is one of the most important documents in Metapsychical literature. And we see the same intelligent direction today: good mediums led to good and wise experimenters.

You remember the famous and beautiful picture of John and Katie King, holding in their hand iridescent balls of light? That great

artist, Tissot did that from life at seances held by Dr. Hutchinson with the medium Eglinton whom Dr. Hutchinson found in South Africa and developed. What wonderful manifestations those were! At times Eglinton walking in the garden with Dr. Hutchinson would suddenly totter and fall asleep on to a garden seat, and John King would appear life-like, human, walk about the garden talking with Dr. Hutchinson his family, his friends... all that in broad daylight. Dr. Hutchinson then an old man related his experiences to me many years ago.

We are all acquainted with the nature of the phenomena obtained by Sir William Crookes and his friends with the mediums D. D. Home and Florence Cook. You will no doubt remember the levitations of Home and his power of taking live coals and holding the same in his hands, or laying them on his head, without injury or any sign whatsoever of the action of fire: and how he had the power of giving the same invulnerability to others: If he passed his hand over your head, your hands, red-hot coals could then be held by you or placed on your head with impunity.

And you remember how he was once levitated by invisible agency, laid horizontally in the air, and in that position, floated out of a window of the fourth floor of a house in London, round a court-yard and back into the house throughout another open window. A grand piano was frequently levitated several feet in the air while Home was playing. That very rare book:—"*Researches in Spiritualism*" by Sir William Crookes, contains the account of his experiences with Home and Florence Cook.

She was a young girl of 16. Through her instrumentality was obtained the phenomenon of 'Materialisation' to a very great degree of perfection.

This young girl was said to be controlled by "John King's" daughter, "Katie" King. Some of my most precious memories are centred around Sir William and Lady Crookes. It was delightful to listen to and watch them, as they related their experiences with Florence Cook. "Katie King" was looked upon as a member of the family. She would walk about the house, sit down to meals with the children, wait on the children, crack their eggs, spread their bread and butter, chatter to them, tell them entrancing fairy tales... whilst her medium, little Florence Cook lay in deep trance on the floor in the cabinet.

On one occasion Katie said to Sir William:—"I am going to awaken my medium and make her write her name on the ceiling." She lifted up the sleeping medium and the two of them rose up into the air. Florence awakened, and in great terror, cried:—"Oh, save me, save me! she will let me fall. Take me down, take me down!" Her agitation was such that Katie brought her down without insisting on the ceiling-signature.

As often as not, Katie would disappear in the presence of members of the family. Sir William told me that he owed some of his most important discoveries to Katie King who gave him many precious hints. There exists a beautiful photograph of Sir William Crookes and Katie King, standing together.

Now twenty years later, Florence Cook who was now Mrs. Corner returned to London after her long absence with her husband in China and Persia. She still retained her mediumship, but in a lesser degree; and I am sorry to say some people experienced with her what looked like attempts at fraud.

She stayed three months with me in Paris; I saw nothing of a suspicious nature. But no strong phenomena were forthcoming at our regular seances when Professor Richet and Colonel de Rochas were the observers. She seemed exhausted and also depressed. As a matter of fact, she died soon after from a disease which must have been undermining her for some time.

On one occasion however, we saw something of great interest. A seance had been held the previous evening, and as another sitting was to be held in three days, we tried to keep Mrs. Corner quiet and amused, her mind off seance-work. But suddenly, during dinner, she said to me:—"Oh, I must have a seance... quick, quick." and she ran upstairs, two friends, who were my guests and I following. She threw herself into the little recess used as a cabinet, whilst I went to the windows, for it was a summer evening and the light of the setting sun was streaming into the room. As I was drawing the curtain, I heard a gentle voice at my elbow whisper:—"Let me help you" and there stood beautiful Katie King, as real as any of us. She was dressed in white draperies, her fair hair hanging loose on her shoulders: and we talked while her medium lay there in front of us profoundly asleep. She said among other things, when I expressed a regret that Professor Richet was absent:

'Oh I am paralysed ... The conditions are not like William's-(meaning sir William Crookes):— I can do nothing. But I wanted to show you that it is all true, so I did this for you.'—

Never he rebuffed by fraud or what looks like fraud in mediumship. All premeditated fraud, the charlatan and impostor, are criminal interjections common to any branch of science, especially that of medicine, which does not prevent anyone from consecrating his life to classical psychology or physiology or medicine. The impostor is soon unmasked. But there is much of unconscious fraud or rather simulation in mediumship. And a close study of this aspect of mediumship has revealed much to me, making plain that which the phenomenon from its very despairing perfection, can never teach. There is no fire without smoke. And this unconscious fraud in mediumship is the smoke of the hidden fire of creative life. It is an unconscious effort to economise also, it is often a synchronism which accompanies the phenomenon of telekinesis. The medium and the intelligence manifesting through him can be trained not to yield to this instinct, and to control these movements of synchronism.

Now these were the first pioneers: Judge Edmonds in New York, Reichenbach and Zollner in Germany, Aksakoff in Russia, Sir William Crookes, Frederick Myers and Stainton Moses, who was both an experimenter and a great medium, and others in London: The line of great experimenters and great mediums continues unbroken down to this day.

Towards 1878, following in the footsteps of Reichenbach and Crookes, a few elect minds, convinced through personal observation of the strange phenomena of materialisation, apports, levitations, decided to submit them to more rigorous observation and endeavour to lift them on to the plane of experimentation. Thus were born the various Societies for Psychical Research. From that moment, the tendency of the research has been more and more scientific, although religious theories have walked side by side with the verification of the phenomena upon which the new science of Metapsychism is founded.

Fredrick Myers, Dr. Hodgson, Sir William Crookes, Sir Oliver Lodge, Mr. Balfour, Professor Richet, the Sidgwicks and many other well-known men of science were the founders and devoted labourers. New

mediums were forthcoming, notably the famous Mrs. Piper in New York to the investigation of whose phenomena Dr. Hodgson devoted his life. She was a trance medium for clairvoyance. In her profoundly deep trances, she became a strange multiple personality: her two hands and her two feet often wrote at one and the same time under the control of four different intelligences, whilst by her mouth a fifth personality would be speaking. Dr. Hodgson's role of investigator was an onerous one, and, as the published records of the S. P. R. testify, he fulfilled it with exceeding excellence. Through Mrs. Piper, thousands of well-balanced, highly educated men and women have been led to an unshakeable belief in survival after death. Perhaps you will allow me to dwell for a few minutes on one of the Piper records:—

One of Dr. Hodgson's friends was a rising young barrister who is called, in this record, George Pelham, George was profoundly sceptical; he was convinced also that life ended with death. He was much averse to the whole subject of spiritualism, and frequently taunted Dr. Hodgson for his waste of time over the matter. One night, after several hours rather heated discussion, George said to Dr. Hodgson:—"Let us settle the problem thuswise: whoever dies first will return to tell the other if he survives." It was the last time Dr. Hodgson and George Pelham were to see each other on earth, George Pelham was, a few days later, accidentally killed when crossing a street in New York.

And he returned. That is, all that went to make up the personality of George Pelham, returned through Mrs. Piper, who, be it said, *en passant*, did not know George Pelham nor that Dr. Hodgson's friend had met with his tragic end.

Every member of George Pelham's family, and his friends, were given sittings with Mrs. Piper. In every case, George Pelham convinced the sitter that it was in very truth their son, brother, nephew, cousin, friend who was conversing with them through the sleeping Mrs. Piper. Not only did he remember all his past earth life, his compact with Dr. Hodgson, but he proved that, between the sittings, he followed in detail the private life and doings of his relations and friends. And when they returned for another sitting, he would tell them what they had been doing, even to the contents of the letters

they had written. And truly his own had the sure and certain conviction that the real George Pelham was communicating with them.

Some time ago, Dr. Hodgson died suddenly while playing golf. Since his death, Mrs. Piper has given very unsatisfactory results, I mean unsatisfactory and mediocre compared to the results obtained under Dr. Hodgson's supervision. Herein lies, I think, an important point, to demonstrate which would take some time. Suffice it to say, for the moment, that the medium seems to be the negative element, and good phenomena are only forthcoming when a corresponding and harmonious positive element is present. After the sitting Mrs. Piper would generally be well in being; but Dr. Hodgson would be exhausted; and his comparatively early death from heart failure was, perhaps, largely due to his unceasing labours and untiring devotion to this extraordinary mediumship of Mrs. Piper. One of my dearest friends is an American lady who anonymously largely financed Dr. Hodgson's researches. He was frequently present at these Piper sittings, and her private testimony supports this opinion.

We will find these two elements in existence in every case of strong phenomena. Sir William and Lady Crookes gave out this necessary fluid, as I myself was able to observe: Hence the greatness of results in their presence.

Professor Richet is a veritable mine of this unknown element so vital for the production of mediumistic phenomena; and may be no one has received greater results than he. Mediums like him instinctively, probably not recognizing that he gives them unconsciously, that which is necessary to stimulate their powers. After seances in my home in Paris I have seen him rise up completely exhausted, but the medium, though often sleepy, rarely fatigued.

All modern research seems to bear this out: Sir William Crookes with Home and Florence Cook; Dr. Hodgson and Mrs. Piper; Aksakoff and Mme d'Esperance; Fredrick Myers and Mrs. Thomson, the wife of a London solicitor; she succeeded well with Mr. Myers but only feebly with any one else; Professor Flournoy, of Geneva, and Helene Smith; Dr. Morton Prince in America and Miss Beauchamp, Dr. Ochorowitz and Miss Tomczyk, who produced remarkable phenomena of telekinesis, i. e., the movements

of objects without normal contact. Miss Tomczyk married the Hon. Everard Fielding, brother of Lord Denbigh, and one of the secretaries of the London Psychical Research Society, he is passionately devoted to the research; yet since their marriage his wife has not been able to give him any phenomena. I am not surprised; I myself have sat in a seance with Mr. Fielding which was sterile of results and left me utterly exhausted even ill from exhaustion for several days.

One of my friends, Dr. Maxwell, President of the Law courts at Bordeaux, had a friend, a lady doctor, A. Q. with whom he obtained the phenomenon of telekinesis.

We all spent a summer in a quiet corner of the Island of Majorca once to study A. Q.'s powers. This fine medium never lost consciousness, and held no religious or spiritualistic beliefs; she was one of the keenest observers of her own phenomena. One warm sunny afternoon, while we were all taking tea together, A. Q. suddenly said: "I feel that cobwebby sensation about my fingers. Let us see if I can move something." I had a large fan in my hands. I put it on the floor at a distance of about five feet from A. Q. She put her hands together seemed to magnetise the fan, always keeping her hands far from it:—in a little while that fan moved, glided slowly and jerkily several inches along the floor towards her.—"Oh, I can't do anything more!" cried the medium, seized with sudden violent vomiting, a painful, physical phenomenon which often followed the production of these abnormal phenomena through her organism.

During a long series of experiments which extended over many months in my home in Paris, we obtained to use Professor Richet's words "*the formal proof which established the truth of the phenomenon of materialisation.*" The medium was a young girl of 19 named Marthe Beraud, the daughter of a French Military officer in Algiers. We had already given some three months to the examination or rather observation of the phenomena obtained through her in the home of General and Madame Noel at Algiers:—results which I published in "*The Annals of Psychical Science*". The phenomena in Algiers were very strong and we were able to take several photographs. Professor Richet in his great work, "*Traite de Metapsychique*" writes concerning these particular phenomena:—

"On the eve of the day, fixed for my departure

from Algiers, after a long visit Bien-Boa (the materializing intelligence) trying to retain me, said "Stay, and you will see her whom you desire to see"—(*Reste! et tu verras celle que tu desires!*)—Of course I stayed.

"The next day, as soon as the seance began, the curtains of the cabinet opened, and there appeared the face of a young woman, extremely beautiful, wearing a sort of diadem on her head her long fair hair falling over her shoulders. She laughed a gay rippling laugh, a very hearty laugh, and seemed to be highly amused. I still think I can hear her merry laugh and see her perfect teeth. She appeared several times, playing hide-and-seek like a child. She told me to bring a pair of scissors the next day, which I did: Phygia appeared again and put her long hair into my hands telling me to cut quickly, I tried to cut off a long mesh from near her head, but another hand caught mine in a strong grip and allowed me only to cut off six inches. As I was rather slow in cutting it, Phygia said in a low voice; *Vite vite* and suddenly disappeared". Many years later, in describing this phenomenon, Professor Richet writes: "I have preserved that mesh of hair, beautiful, fine, golden hair. Microscopic analysis shows that it is not dyed hair, it is real human hair. Marthe, the medium, is very dark with short black hair."...

This occurred in the presence of myself, of Gabriel Delanne, the French Spiritualist leader and of General and Madame Noel. There was always a good red light burning and we could see distinctly the sleeping medium at the same time as the materialized form of "Phygia." This entity claimed to have been in her last incarnation, an Egyptian Princess-Priestess of the Temple of Ra at Heliopolis.

It may interest you to hear that five years before this visit to Algiers, this personality "Phygia" told Professor Richet through another medium, one of his friends, that she had found a young girl in another land whom she was preparing in order to show herself to him in perfect human form. And when we arrived in Algiers, the materialised Phygia reminded him of this promise of five years ago. To us Phygia is as real and wonderful as was Katie King to Sir William Crookes. And when the full account of her doings comes to be published, as I hope it will be next year, it will read perhaps like some beautiful fairy tale, but it will be a true fairy tale.

The year following our experiments at Algiers, Marth Beraud came to my home in Paris staying with me for nearly a year. She was mediumistically exhausted during two or three months of that visit—for this power requires rest and recuperation as does all nature life. But our results were

so stupefying that Professor Richet writes in his *Traite de Metapsychique*—

If I did not publish these results at the time it was because they appeared to me so extraordinary that I wished to await confirmation of these phenomena in new experiments...I was able to follow the whole process of ectoplasmic embryogenesis."

In describing this phenomenon of materialisation as we witnessed it in my home, Professor Richet writes:

"In the beginning, there is always that appears like a white pasty veil and milky-white spots; it is inside that jelly-like paste, a kind of humid and sticky muslin, that human faces, fingers, limbs, gradually build up".

We have weighed this ectoplasmic substance; it would place itself on the scales; on one occasion, it weighed 15 grammes, on another, 30 grammes. Some years later, Marthe lent herself to a long series of experiments conducted by Dr. Baron von Schrenck-Notzing. And the account of the phenomena he obtained, profusely illustrated has been recently published. Shortly before his tragic death, in an aeroplane accident, Dr. Geley, of Paris, also published a volume dealing with the same phenomena obtained through Marthe Beraud.

With us in my home in Paris, the ectoplasm did not, for many weeks, go beyond the appearance of a long white serpentlike form; the head of which would crawl from the floor up the medium's body, and fasten itself to the right or left jugular vein; we could see the "thing" sucking and swallowing, growing more and more solid. Once the sleeping medium groaned heavily caught hold of this "thing" and flung it on to the floor; but it crawled up again and patiently repeated the process. Finally, "Phygia" confessed that she was only a novice in the art of earth manifestation, and said, somewhat sadly, that, in her ignorance, she had drawn vitality from a part of the medium's body, which she should not have touched. Phygia would say that she was being taught by a "Great Master" on the spirit side solely to convince Professor Richet, whom she called "her own beloved throughout all ages".

In the process of her learning, Phygia gave us another highly important phenomenon. She had materialised a hand—(we always experimented in a good electric light shaded red)—; this hand glided in mid-air around the room, then laid itself on my open hands. Suddenly the hand disappeared, leaving one finger in my hand,

which as quickly broke into a liquid: instantly I rubbed my hands together and raised them to my face, wetting my face. I had no time for any other constation than that the substance was jelly-like, liquid, colourless, odourless and volatile: for quicker than speech, the liquid dried, disappearing like ether in the air. Phygia, in an awed voice, murmured, "I did not know I should not do that; I was trying to make my hand more beautiful to show to my Charles (Professor Richet) and I broke a finger. It is gone for ever; it is so much life-force from my medium which is lost for ever."

That night the medium was so hysterical that I could not leave her; and she was obliged to remain some days in bed, suffering from acute neuralgic pains all over her body, which Phygia said was due to her mistake.

Though I have not even touched upon the vitally important results of the last few years in France, Germany and Italy, received through especially trained mediums,—mediums cultivated by *savants* and being kept exclusively for the observation of men of science: "Willy" by Dr. von Schrenck-Notzink in Munich; Pascal Erto in Italy; two wonderful Polish mediums at the Metapsychical Institute in Paris:—still, even from the little I have been able to say the tendencies of the new science must be clear.

The phenomena of Metapsychism have been responsible for the creation of "Modern Spiritualism" of the *Theosophical Society*, of *Christian Science* of the *Higher Thought* movement; and also in preparing the ground for the success of the *Behai* and *Suffi* movements in the West. These various spiritual movements number millions of adherents. From the spiritualists' point of view, these phenomena are the demonstration of the continuity of personality after death. We need not go beyond the change called death, nor enter into any subtle questions as to what it is which comes back to us as George Pelham, John and Katie King, Phygia, etc., May it suffice, for the moment, to note that thousands of our fellow travellers have, through these and like intelligences, been lifted up out of the slough of despondence of *rahk* materialism, and of atheism into the certainty of a future life, of survival after death. They have received a powerful incentive to right-thinking, right-doing. They have grasped the truth of Unity, of that one Note in the Choral of the Universe which

makes all the world akin; and many are now consciously treading the path which leads to Divine Wisdom, to final emancipation and identification with the Christs and the Buddhas.

In science? Ah! in our materialistic Science, what is this investigation accomplishing? Well, I think that the Richets of the world would tell us that they are at grips with the creative principle of life, may be even with the first and final causes of things. In the phenomenon of apports, that is the transport of objects without normal contact through space and matter and perhaps also in the phenomenon of levitation we have the demonstration of a fourth dimension; while in lucidity, and premonition, we are reaching out beyond the human invention and commodity of time.

Dr. Osty, the Director of the Metapsychical Institute in Paris, of which Professor Richet is the President, has recently published a book: entitled "*Concerning the Supernormal Human Being*", giving the results of their experiments of the last few years. Here is a fragment of his Preface.

Of such great importance in itself and in its consequences, is the biological problem which this book is going to pose, that I can only hope that every scientist will verify for himself the exactitude of its data due to experience. I dare to hope that the scientific elect will not remain indifferent or merely passively interested in presence of the psychological spectacle which I am going to show him. In publishing the results of my personal research, I intend to assume the responsibility of putting the scientific world in a position to reproduce the diverse series of experiments from which I have derived the data of the most absorbing problem to the solution of which man can devote himself".....

The problem posed is indeed serious. If really behind the human being such as he appears to our eyes, there is a plane of consciousness capable of seizing realities without sensorial experience,—consequently without a brain—, the conduct of every sane man is not to deny, and not to refuse to look at facts of which the biological and philosophical consequence would be tremendous, vertiginous.

Such a problem is not to be solved by words, by polemics, but between scientists and by experimental verification.

They are calling us,—our living dead. In ways more or less subtle, they have convinced us of their survival after the death change. In the legends of every age, of every

clime, there have been Samuels who were awakened in the night by mysterious voices calling "Samuel, Samuel!" The Christ of the Christians, the Buddhas, Apollonius of Tyana, all heard the voices of the Invisible giving them counsel and guidance in their work of reformation.

It was not Socrates who evoked his "demon"; it was his invisible friends who evoked Socrates. "By the divine allotment there is a demonian guide that has attended me beginning from my childhood."

It was not Joan of Arc who evoked the Invisible Forces she named St. Michael, St. Madeleine, etc. It was these Superior Beings themselves, fighting a mighty battle against Error, who used Joan as an instrument for the carrying out of great purposes; it was they who evoked her, Joan, exhorting her to serve humanity even to the sacrifice of her life.

We are the pioneers of a new Science, a Science which is now going through all the pangs and perils of birth; a Science which is opening up new horizons, dazzling vistas of revelation, before our wondering eyes truths which were hinted at by the authors of the Vedas and the Upanishads, were known to Gautama-Buddha, to Jesus the Christ, and to other rare Ones, but which are now may be for the first time in the present cycle, gradually unfolding themselves under the protecting, guiding hand of Science.

Oh India! Will you not help us? Your sacred texts have brought to your brothers in the West gleams of light which are shining bright over this field of psychical research. May be, we have now reached a stage where the intuitive knowledge and spiritual powers of India may find their scope in gently, wisely leading us to a perfect understanding of these mysteries in the midst of which we are groping. Can we not join hands with the William Crookes, the Oliver Lodges and the Charles Richets of the West and have your own Metapsychical Institute working in unison with the Metapsychical Institute in Paris?

Be patient with us, India! Remember we are your children. You were old and learned and wise before we existed. The secrets of your Hatha-Yoga and Raja-Yoga, the powers of your Sinnayassins, all that is received with a smile of incredulity by the vast majority of your children in the West, even by our classical science. But here is a little band of men and women, represen-

tatives of science—they are braving the ridicule of the masses, the scorn of interested ignorance, the disapproval and opposition of their contemporaries in Science, and are vouching for, and bowing the knee before those very powers of the Sinnayassin, now being demonstrated to us through our gifted mediums.

Our path is steep and thorny. Help us, Mother India. We your real Vedic children, are turning our gaze to our Motherland for guidance.

The practical Western mind, which asks to put its fingers into the nail prints of the Master's body before receiving His words, needs your intuition, the age-long knowledge and wisdom of your Sinnayassin. Alone, we stumble and stray. But with you, India, hand in hand together, we can become the great regenerating, and moralising force of this world. Dear Mother India, will you join our band of pioneers?

Pioneers! aye! We are the pioneers. The investigations have not yet left the empirical stage, though our mind's eye is entranced with the beauty of the vision on the far-off horizon.

Pioneers! O Pioneers! We cannot tarry here...
All the rest depend on us.

We take up the task eternal and the burden and the lesson.

Pioneers! O Pioneers!

We detachments steady throwing

Down the ages, through the passes, up the mountains steep.

Conquering, holding, daring, venturing as we go the unknown ways.

Pioneers! O, Pioneers!

See my children, resolute children,

By those swarms upon our rear, we must never yield nor falter,
Ages back in ghostly millions frowning there behind us urging,

Pioneers! O Pioneers!

O! to die advancing on!

All the pulses of the world, falling in, they beat for us,

These are of us, they are with us.

All for primal needed work, while the followers there in embryo wait behind,

We today's procession heading. We the route for travel clearing,

Pioneers! O Pioneers!

I too, with my soul and body,

We, a curious trio, picking, wandering on our way,

Through these shores amid the shadows, with the apparitions pressing,

Pioneers! O Pioneers!

IN MEMORIAM: SURENDRA NATH BANERJI

(born November, 1848, died, August 1925)

By JADUNATH SARKAR, M. A., C. I. E.

Vice-Chancellor, University of Calcutta

THERE comes a day in the life of every man, there come many days and months in the life of every right-thinking young man, when he asks himself. "How can I serve my country best? In what way can I devote myself to the good of humanity?" The lives of patriots and public workers who have lived in the past can help us to answer this question. And in the long and luminous galaxy of the devoted sons of India there is no name brighter than that of Surendra Nath Banerjea.

I have a distinct recollection how, nearly half a century ago, when I was a boy of eight, I heard the hall ring with the eloquence of our "Suren Babu". Later, I have been forced out of my convictions by his irresistible oratory at the Benares Congress. I have also lived to see the day when Sir Surendra Nath Banerjea, ex-minister of State, has been defeated in seeking the popular suffrage of his birth-place, and hounded out the political life. I have seen him accept the people's verdict calmly like a philosopher and retire to private life and rural peace to prepare for his eternal rest.

Those of you who are young enough to have known only the evening of his long life, are apt to forget that there was a day when the name of Surendra Babu excited among the youth of Bengal an ardour and veneration which could be equalled only by religious fanaticism. They forget that in the eighties of the last century, at the dawn of political agitation in India, the first tour of Surendra Nath through the United Provinces and the Punjab was like the triumphal march of a victorious popular General, as Sir Henry Cotton has well put it. They forget that there was a time when Surendra Nath was known to our national opponents as an "Orator Surrender Not," and used to be denounced as a radical, a reckless go-ahead far in advance of his age, almost a revolutionary. If, therefore, he was denounced by the conservatives in his youth and by the Soviet in his old age, the logical conclusion is irresistible that he was a wise, consistent

and eminently sincere political worker throughout his life. Like the captain in Tennyson's *Voyage*, in his pursuit of the fair phantom of Liberty, he had ceaselessly sailed

Across the whirlwind's heart of peace,
And to and through the counter-gale:

He had pursued the same ideal while the Indian crowd was shouting with him, and equally when the crowd was howling against him.

Of that life I have had a close knowledge as his fellow-worker in the college that he founded, and I mean to give a brief analysis of his character here for the benefit of those of you who did not know him so intimately, because his life was rich in instruction for us all, especially for our noble-hearted youth.

COURAGE AND HOPEFULNESS

The first trait of his character was his boundless courage and hopefulness. You cannot to-day imagine how hopeless, how absolutely dismal, the prospects of Indian political agitation were in Surendra Nath's youth. There was only one public body in all Bengal—the dear old sleepy aristocratic British Indian Association. Public meetings could not be organised, even a small audience could not be got together without the greatest exertion. Mass meetings and demonstrations were not even dreamt of. The Indians had not a single daily paper in English or popular largely-circulating weekly even in the vernacular. Our Legislative Council had not a single elected member. Our sympathisers in England numbered only two or three. And the other provinces were in an even worse plight. There was no Congress, no all-India organisation of any kind—not even a Cow Conference, to bring our brethren from all provinces together. India was then truly a mere geographical expression, and not a nation at all. And the Government was continuing the tradition of centralised autocracy which had been found necessary in the

early age of conquest under the East India Company. Popular election, self-government, deference to public opinion, representation of Indian interests—none of these was even dreamt of.

NATIONAL WORK

In such a world, amidst such dark surroundings, Surendra Nath stood up and began his mission for the national uplift. He was a prophet crying in the wilderness. Even his countrymen jeered at him; the keenest satire of the Bengali poet Indra Nath Banerjee was aimed at him. But he never lost heart or hope. Year after year he struggled on in a seemingly lost battle, preaching and working as if to no purpose. Thirty years rolled by in this unceasing labour, and then the clouds began to to lift; the first rosy tinge of a dawn began dimly to light up the political horizon of India. But a set back came with the Partition of Bengal. How did Surendra Nath act in that supreme crisis in Bengal's history? He was already well-stricken in years, already 55 years old—the age when others are considered unfit for Government service. Did he seek his ease, his health and his peace of mind and leave our Mother's work to younger men, as he might well have done? No. He flung himself into the fray as he had never done in his ardent youth and became "the uncrowned King of Bengal", and carried Bengal's cause to success with the help of many other worthy sons of our land, all of whom were proud to rank themselves as his lieutenants.

Years rolled on in ceaseless flow, and there came another day, when a popularly elected Legislature accepted Surendranath as Minister. Did he reject the offer? No. Why not?

If I criticise the administration of an institution, if I urge that it could have been managed better, then I have no moral right to decline it when the charge of the institution is offered to me and I am given the challenge,—“Come thou and do it better.” This is a common place maxim of political life in England, where every member of the Opposition in Parliament is ready to accept the Ministry when his party gains the confidence of the majority. Surendra Nath felt that he could not honestly decline a Minister's portfolio.

THE TRAGEDY

Then began the tragedy of his life, though I gravely doubt whether a life-long fighter

like him regarded it as a tragedy or rather as something set down in the day's work. Our province was bankrupt; the Montagu-Chelmsford Reforms had not yet, so to say, found their feet; and there was seething discontent among those of our countrymen who were sulking because we had been given only the beginnings of responsible government instead of full-fledged Swaraj. During his three years as Minister, Surendranath was still “Surrender not”; he buffeted the waves as he had buffeted waves from another direction all his previous career. He lost his seat at the second election under the Reforms, and retired uncomplainingly to his well-earned rest.

This part of Surendra Nath's career has been subjected to the most adverse criticism, which no thoughtful student of world-history will share. As John Morley has wisely remarked, “Politics is the choice of the second best.” In this imperfect world we cannot always have the ideally perfect political measure. But wise statesmanship consists in discovering the second best and trying to achieve it in preference to letting matters drift or gaining fourth rate things for the nation. As Mrs. Annie Besant shrewdly advised us, “If I cannot get a sixteen anna Swaraj in this year, I shall for the present accept the 4 anna Swaraj offered, and work to gain the remaining 12 annas in as near a future as possible.” That was also Surendra Nath's policy and every wise man's policy.

TEACHINGS OF HIS LIFE

The second lesson that our youth can lay to heart from Surendra Nath's life is the need of long and patient preparation before a man can be worthy to serve our great Mother. Surendra Nath was not born an orator, nor was he at first well-read in political literature. He turned to politics rather late in life, after his first loves, the Indian Civil Service and the Bar, had jilted him. He carefully studied the orations of the classic orators of Europe and prepared himself for his task with the painful toil and repeated endeavour of a Demosthenes. He made himself familiar with journals, blue-books and public documents, and severely taxed his memory before he would deliver a single speech. Youngmen, you who imagine that the orator's life is an easy and splendid one of lime-light, flower, garlands, popular applause, romantic titles and a seat in the

Legislature and even the Congress Presidentship, as the reward of an hour's prancing on a platform,—think of the immense amount of silent preparation, the years of study and self-training, that Surendra Nath went through before he could be “the uncrowned King of Bengal.” It is an insult to our native land to imagine that any ignorant, slack, ease-loving, emotional son is worthy to serve her, only because he has a loud voice and a volume of phrases and idioms in his pocket.

METHODICAL HABITS AND ORDERLY INDUSTRY

Thirdly, Surendra Nath throughout his life displayed a wonderful example of methodical habits and orderly industry. As a very young Professor of Ripon College, I used to note with wonder and shame how this old man, who was a politician in addition to being a College lecturer and manager of one College and two schools,—filled up every minute of his time with some work,—observing an exact routine, the right thing done in the right place and time, nothing left over for to-morrow, the accounts checked, his subordinates' routine supervised,—and yet he had his regular evening outing and his holiday repose at Simultala. His food and sleep were equally well regulated and his whole life moved with clock-work precision. Thus, he lived till well over the three score years and ten allotted to man by the Psalmist and he put through an amount of service to his country and race, in various fields, which none of us can hope to equal or even approach. There was nothing of mushroom growth, nothing of shallow glitter, about his work. Hence it is that his work endures and he is the political father of young Bengal, while some other political leaders have burnt their life's candle at both ends, died prematurely, and left nothing that can be pointed out as their creation.

But there is one aspect of his career which I earnestly press upon your attention: it is the example of intense patriotism and ceaseless industry combined with an ascetic simplicity of life and taste. Today, my young friends! you are being told that self-control is a form of slavery, that the highest life consists in the free reckless indulgence of our emotions and passions, that art is better than morality.

If this be truth, then Surendra Nath was grievously in error, he was an obsolete fossil, because his domestic life was blamelessly pure, his language and taste were extremely refined and delicate, he never drank or smoked, he never even read a novel. The modern craze for the sex element in literature would have horrified him.

Such was Surendra Nath as a politician. But your fathers may remember him as a teacher,—the most inspiring of teachers. In the professorial chair—or rather in front of it, because he always lectured standing,—Surendra Nath may not have been very erudite, his philological knowledge may have been rather out of date, and his power of tracing minute allusions and quotations may have been at fault now and then; but in all that quickens the mind of young and ardent readers through books, in the power of calling forth the generous instincts of his students, Surendra Nath was the supreme master in Bengal.

When I contemplate his life which spanned three quarters of a century in our country's eventful history, I can only address his spirit in the words of Tennyson:—

Dost thou look back on what hath been
As some divinely gifted man
Whose life in low estate began
And on a simple village green;
Who breaks his birth's invidious bar
And grasps the skirts of happy chance,
And breasts the blows of circumstance
And grapples with his evil star

Who makes by force his merit known
And lives to clutch the golden keys
To mould a mighty state's decrees,
And shape the whisper of the throne;

And moving up from high to higher
Becomes on Fortune's crowning slope
The pillar of a people's hope,
The centre of a world's desire?

Such was Surendra Nath Banerjee.

The large endowment in money which he wished to give to the public in his will did not materialise after his death; his legislative achievements are not epoch-making, but surely his life, devoted with a sole eye to India's interests, without repose, without personal enjoyment, without sordid gain,—for nearly two generations,—such a life, I say, has not been lived in vain. The example of Surendra Nath's principles and work is the richest legacy that can be left to a nation.

MYSORE AND THE GOVERNMENT OF INDIA

"An iniquitous impost"

By G. R. JOSYER, M.A., F.R.E.S.,

EVEN in the Indian States deemed from the democratic standpoint most advanced, the Charter of Reforms lays down certain reservations which are enforced more severely than the Ten Commandments. One such is that the popular Assemblies shall not discuss any matter bearing on the relation of the State to the Imperial Government. Safe under cover of that exclusion, the Government of India has, for over a century been taking away from the people of Mysore a considerable annual sum and so condemned them to a life of penury and self-abnegation.

Lord Sinha in his much abused political statement recently has done well to indicate that the Indian States have many important financial and other relations with the Central Government, and that no scheme of Political Reforms could claim to be thorough until, it provided for reforming the relation of the native States to the Government of India. One may presume that, when Mr. Montague, Secretary of State, planned the Chamber of Princes, his expectation was that the Princes would take to it kindly, and make use of it as a sledge-hammer in enforcing their rights against the Indian Government; but the self-esteem of the native Princes is such that they,—to use a feminine phrase—"Would not look at it."

But, however, to return to the relation of India Government with the State of Mysore, the Financial—what shall we say?—levy, toll, exaction, exploitation of the latter by the former, is a case of such outstanding injustice, that it is sure to strike the intelligent mind of the reader as more iniquitous than those Provincial contributions, which used to be blazed forth prior to the last Indian Budget as "The Iniquitous impost."

An exhaustive survey of the annual flow of money from the poor people of Mysore to the Indian Treasury should comprehend the several items of Subsidy, Tariff, Salt, Opium, Posts, Currency, and the Railways: but, for the present, we shall note the Major ones, that is, the Subsidy and the Tariff.

The Mysore State, annually, out of a total revenue of about Rs. 3 Crores, has to pay to the Government of India, a lumpsum of Rs. 35 lakhs, as subsidy. The gross iniquity of this will become apparent, if it is pointed out that all other native States of equal status, Hyderabad, Cashmere, Baroda, Gwalior, Indore, Bhopal, pay sums that are infinitesimal compared with this. All the Bombay States together pay about 13 lakhs of rupees, all the Madras States only 9 lakhs of rupees, other Presidency States pay about Rs. 15 lakhs, and all the other leading states together pay about 19 lakhs of Rupees: and the Gross Total of subsidy from all the states amounts to 90 lakhs of rupees all told. Out of this Mysore pays to the India Government as to a feudal liege-lord of old. Rs. 35 lakhs or 2-5ths of the whole! It is evident from the annual reports of the Dewan in recent years, that some mild correspondence is going on between the two Governments to modify the rigourousness of the claim. But in these days of fiery and stormy agitation, who hearkens to mild correspondence or plaintive representations?

Then there is the other great item, the customs receipts of the Governments of India on that portion of the foreign imports, which come into Mysore State for consumption. The lay reader will perhaps be able to recognise what this means if it is pointed out that Hyderabad has got its own Tariffs on articles imported into that State, and that the Indian Customs Officers have to allow a refund on such imports but in the case of Mysore, the customs receipts are coolly pocketed for the use of the Reserved and Transferred halves of the Indian Administration. It passes any sane man's understanding, why, out of the 17 major British Indian Divisions, and out of the 693 Native States, this humble, and progressive, and well-meaning State alone should be penalised like this and made to stint itself, in order to pay such a heavy toll for the benefit of the British Indian Shendthrifts.

It may be observed that when the power

of Tippoo Sultan was smashed, Mysore became a conquered territory, and as such any direct or indirect tribute levied from it is fair. But one wishes to know who conquered Mysore, and who is the over-lord. Not surely the Finance, Legislative and Political Departments of the Government of India? If the contributions from the State, were attributed to the King Emperor as over-lord and Suzerian, and went to swell His Majesty's personal Civil List, one could not raise much of a protest. But serving as they do now, as the un-earned income of the Government of India, the question arises whether this exploitation of the people of Mysore for the government of the people of British India is not inexplicable and unjustifiable under any rational system of Governance. That the place of the state, in the Scheme of Indian Political Divisions should be more disadvantageous than that of all other states, as well as all the British Indian Provinces, amidst its applauded freedom and progress, would seem to anyone grossly comic, were it not at the same time so palpably tragic?

If it had been an annexed province, the state would have made—proportionate contribution to the central exchequer and enjoyed in return certain privileges in the central administration. If it is called an autonomous Native State, then its financial contribution should be proportionate to that from other Native States. The amount of Subsidy paid yearly has been stated to be 35 lakhs of rupees. The Customs receipts, taking a ten years' average, amount to the following figures:—

<i>Articles</i>	<i>Revenue</i>
Piece Goods, Silks, & Textiles	Rs. 12 lakhs.
Drugs, Medicines & Chemicals	" 8 "
Matches.	" 8 "
Paper & Stationery	" 6 "
Machinery & Metals.	" 5 "
Provisions, Wines & Cigarettes.	" 3 "

<i>Articles</i>	<i>Revenue</i>
Kerosine Oil and Petrol.	Rs. 6 lakhs
Sugar.	" 3 "
Others.	" 5 "
Salt duty.	" 7½ "
Total Rs. 63½ "	
every year	

This along with the Subsidy would bring up the amount to nearly 100 lakhs, to which would have to be added the profits derived by the India Government on the Currency, Posts and Telegraphs, Opium etc., or at least another 10 lakhs.

Thus out of a modest revenue of three crores and odd derived by the State, the paternal Government of India knocks off over one crore! Thus exploited, on the one side by the Imperial Government and on the other side by the foreign Gold and Manganese mining Companies, one wonders that the State has earned the name of a "Model State" while its efforts at being a model one are impeded by a ceaseless and constant want of funds. Its Educational schemes, industrial efforts, commercial progress, research work, village reconstruction, encouragement of arts, improvement of the civil and other services and reduction of unemployment, are all blocked midway by this silent, stern and relentless exaction of the Central Government, which almost reminds one of the *Chowtharf* collections in the days of the Maharattas! The amounts now passing from the hands of the people of Mysore to the Treasury of the Indian Government would greatly further these various measures of improvement, while the ocean of Indian Finances would not be impoverished by a renunciation of this moiety of its un-earned revenue. One hopes that such a renunciation will be one of the first acts of the illustrious Viceroy who has just resumed office.

RELIGION IN EAST AFRICA

By CHAMUPATI, M.A.,

THE natives of East Africa, though dubbed "Heathens" by Christian writers, are not without their own conception of God, to Whom they think, man is responsible for

his good and bad deeds. The theory of evolution, which traces a gradation in the ideas of divinity, cherished by various sections of mankind, so that to primitive

rites it assigns very crude superstitions, from which by a process of gradual development some sort of pantheon according to it takes shape, to merge finally into pure monotheism, is entirely upset by a cursory observation of the simple form of religion professed by the East African Negro. He has neither idols, nor sacred places, nor therefore any temples of worship. His God, whom he calls "Mungu" is an abstract divinity. He relates no mythic tales of His earthly or heavenly life. Call to account an African servant for some fault in serving you, and he will at once answer, 'Mungu' knows. Threaten to dismiss him, he will instantly reply, his trust is in "Mungu". Fine him, he will take it stoically and say you are not cutting his hands—these are the gift of Mungu, and yet can earn him bread. Such complete resignation is peculiar to this "barbarous" believer in "Mungu".

The East African has no system of worship. His innate trust in an omnipotent, omnipresent providence steels his heart against any mishap. His wants are few, incredibly few. His cattle are his main wealth. He eats of the abundant products which mother Earth ungrudgingly supplies him. He wanders about in a state of nature and only on market days hangs a piece of leather or a bunch of grass to hide his "nakedness". He has no elaborate home, and knows little of the sins of society. Any Negro may share with him the piece of bread which his labour has fetched him. With your black-skinned menial any other Negro will come to sleep, and if you ask what relation the intruder is to your servant the latter will unhesitatingly say, he is his brother.

After a long drought, when "Mungu" has denied them a drop of rain throughout the usual season of showers, you may see the elders of a tribe, repairing staves in hand, to the highest hill in the vicinity. There they cry aloud, making gestures with their sticks. They confess, they are sinners and beg pardon. Some vague idea of the high abode of God is at the back of all this gesticulation. They mean to make their voice audible to "Mungu" in the highest heaven. Hence their choice of the highest spot, hence too their brandishing the sticks so that they all the time point to heaven.

Before the British occupation of this territory followers of the prophet Muhammad appear to have been at work among the

black population of these parts. Those of them who in public wear a flowing 'Choga', are said to be Muhammadans. Their Islam however is neither deep-seated nor even elaborate. They know Allah and eschew pork. Further than this they find impossible to go with the Maulana. Today no missionary effort on the part of Islam, is seen to be active among them.

The field of proselytisation is in these days entirely in the hands of the Christian Father. The missions of Christ with the prestige and in most cases, active help of the government, are sowing their seeds broadcast among the natives. The European, otherwise quite unwilling to cross the colour bar, evinces, as minister of the Church wonderful sociability. He not only mixes with the natives freely, but also takes part in every activity of their lives, as just one of them. You may see Salvation Army men beating the drum in a native township, to which all the residents in the neighbourhood both male and female flock, and join the tune struck by the followers of Christ. First curiosity, then innocent, ignorant imitation and last of all conviction—these are the grades through Christianity by and by finds its way into the inner recesses of their hearts. Priests of the Church of Christ have picked up all native dialects and composed hymns and songs in them. On the occasion of the native dances they introduce their own tunes, and by singing with the natives in a chorus, leave with them something that lingers about their souls.

It is not my purpose in this article to point to the moral effect, elevating or otherwise of Christianity on the daily life of the natives. I am of opinion that the Negroes, when they are coming closer and closer to the modern amenities of culture, do require some religious training. Beautiful as their native conception of Mungu and of their relation to Him is, it is too meagre and elementary to satisfy their imminent refined spiritual needs. I have purposely kept back from the reader the social and physical evils to which the African is prey and to remedy which religion is the specific. It should be open to all communities to impress them with their own spiritual and moral ideas. The Christians have an advantage in that a Christian government is at their back. In the very nature of things other communities cannot look for active support from that quarter. If they mean to make their mission

flourish they should commence and organise effort, depending for its resources not simply on Africa but on other countries also.

The Arya Samaj has its church, the Mahammedans have their mosques, the Sanatan Dharm Sabha has raised a temple, the Aga Khanies, the most opulent community in East Africa, has a commensurately magnificent House of Worship in a conspicuous quarter of the city; but all these edifices and the societies they represent minister to the needs only of immigrants into this country, who are already of the religious persuasion which their respective temples preach. In its way each of these associations is doing useful and solid work. But religion as I conceive it, is a bridge over gulfs of colour and clime. It is a balm which should heal international wounds. And to achieve this end it is in the highest degree essential that the mission which comes to push such an object to success should command the services of whole-time workers and be entirely free from trammels of government control. Government clerks and men of business who sweat for their livelihood and even then earn their crumbs of bread from the table of government favour can find little leisure and less liberty to hoist aloft the banner of the true religion of God. All praise to them for the wonderful work they are doing. Those, however, who exult as they hear of the success of their Church in foreign parts, should make it a point to help them with money and men, more than both these with organisation whose centre they may locate where the activity of the mother Church may be the strongest. The outlook of the Church of

Christ which derives its resources from government aid is naturally narrow. In the interest of religion—i.e. not to let its scope squeeze down—it is necessary that Churches with other creeds should also be at work in the same field. Christianity will gain by the struggle and religion instead of being a hireling of politics, as it at present is, will become the spiritual guide and mentor of both rulers and ruled.

The religion of the ruling class consists in their white superciliousness. In name they are Christians, but in the cautious distance they keep from all men of other colours they seem to keep Christ away. Between them and Indians there is the Goan community. They have come from India, but being subjects of Portugal they give themselves out as Portuguese, not Indians. The Law of the land treats them as Asiatics though in their mode of life they have completely adopted the European style. Socially they are Christians. A wise missionary may use them as a link between Europeans and Asiatics. Africa, of all continents, affords opportunities of effacing all differences of race and colour. The problem is a difficult one, and will take centuries to solve. Religion alone can attempt it, and to make it capable of doing so, you have first to rid it of the awkward position of dependence which in the hands of Christian Missionaries, it at present holds. To India, the birthplace of Kanva and Buddha, whose messages of brotherhood healed the sufferings of mankind long, long ago, the woes of divided humanity should again make an effectively strong appeal.

WHY I AM A BUDDHIST

BY F. G. PEARCE

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CONVERTS, they say, are often more ardent adherents of a faith than those who have been born in it. You value your convictions more, I suppose, when you have had to fight for them.

I have been a heretic from the comparatively tender age of fourteen, and it looks

as if I were doomed to that fate throughout life, inspite of a change of religion!

During my schooldays I somehow got hold of a pamphlet of my father's, on Re-birth. It was that which really settled my fate. "This is the stuff for me," said I, "Let the Bible say what it will." All the same,

I remained, for the time, an ardent Christian for I had (and have) an immense admiration for that simple heroic life that the Gospels feebly record. For the rest, I was all the time doing my best to make the ideas of Re-birth and Karma somehow fit into the scheme of theology generally prevalent among Non-conformists, to which sect my family belonged.

'Versity life, with all its opportunities of getting the mental corners rounded off by contact with other minds equally keen on solving life's problems, only served to intensify the inner conflict between Church theology and the Oriental view of life, and to swing me more decisively in the direction of the latter. Even then, I always took an active part with ardent spirits of the Student Christian Movement, taking part in Study Circles, Propaganda tours (by caravan and cycle), Slum work, Conferences and Retreats, though I am sure the more pious of my fellows always felt that *my* salvation was itself a matter of doubt, for my lot was nearly always to stand up for the doubters, the heretics, and the "heathen" religions!

The crux came, I think, when I was asked to discontinue my services as a Sunday-school teacher, some of the parents of my pupils having heard that I was telling their children about "heathen" teachers, such as Buddha, and even suggesting to them that hints of the doctrine of Re-birth might be found in the Bible itself. This brought me to the conclusion that, in those days at any rate, one could not consistently call oneself a member of a Christian church while believing in doctrines such as Re-birth and Karma, and disbelieving the ordinary interpretations of the doctrines of Atonement etc.

Now I began to hunt round for some other anchorage. London is a happy hunting ground for anyone who is interested in varieties of religion. There are branches of every kind of sect and church in existence. I should imagine, and I went the round of them, so far as that was possible for one who was not leading an idle life. I made a point of one thing, never to take my views of any sect from its opponents, but to go direct to those who *believed* its tenets, and to hear the *best* about it *first*. Thus I studied Roman Catholicism from Roman Catholic catechisms, and by discussing with Roman Catholics and attending their services.

About this time I had come across another book of my father's,—a copy of Dr.

Paul Carus's "*Gospel of Buddha*". Now whatever the Pandits may say about the doctrinal reliability of that book (and, by the way, judging from the comments quoted at the end of the book, it would appear that not a few scholars highly commend it), no one can doubt one thing about it,—it conveys to the reader, as very few other books on Buddhism do, an impression of the great Teacher, His gentle deeds and His sublime words, which cannot but arouse devotion in a mind sensitive to the tender and lovely things of life. One feels that the writer of the book himself wrote it in a spirit of the deepest reverence and devotion, and with an earnest desire to convey that same spirit to those who should read his book. The doctrinal side is not lacking, but it is made subsidiary (as one feels it should be) to the life of the Teacher Himself, whose own perfect example of how to live is the best of all doctrines. Out of the desert of Church theologies and sectarian beliefs one comes to the oasis of the story of that perfect life with a sigh of thankfulness and a feeling that here at last is peace. No one who has not gone through that weary search among the barren sands can realise this fully. It is easy for those born in a religion to assert that this or that *belief* is the essential thing in the faith. But when one has run the whole gamut of beliefs in the search for harmony, one wants not another belief but an inspiration to lead a new life, and it is ever the Teacher, rather than His doctrines, that has been the source of that inspiration. Otherwise our Pitakas, our Vedas, our Korans, might serve us for all time, and no new Buddhas need ever be born on earth, no new Avataras need appear.

Let it not be thought that I wish to depreciate the value of the Doctrine. Rightly we say "I follow the Dhamma as my guide," but it is as a "guide", not as a fetish. That is the main difference between Buddhism and evangelical Christianity, or should be. The Buddhist quite properly objects if it be said that he worships the Buddha as his god. In the Southern Buddhist lands, at least, there is no idea whatever of regarding the Sangha as anything but a human institution consisting of human beings, to be relied upon for assistance and advice but nothing more. Let us likewise take a normal view of the Dhamma also. There is nothing sacrosanct about the Pali Pitakas. A signpost is not intended to be worshipped, nor should we.

allow ourselves to be so taken up with its wonderful inscription that we forget to proceed along the road to which it points and for assisting us towards which alone it exists. It is conceivable even that not all travellers may have need of every signpost, though surely such signposts are useful checks to our knowledge of the way. There is such a thing as finding the way by sun and stars. One who can do this, *knows*; he does not need to be told; though most travellers doubtless prefer the safe guide of the signposts, we should not despise those who "hitch their wagons to a star." They too are travelling in the same direction. Their independence may often lead them off the main road, but it also gives them experience and strength and these are qualities not to be despised, especially by those who, long hence, in their turn, may have to teach others. It is worth remembering that Gautama Himself would perhaps not have attained to Enlightenment as soon as He did, had He not stepped off the beaten track of His ascetic friends, and followed what He felt to be the Truth,—much to the disgust of those who thought Him to be no better than a deserter and a feeble failure.

It was, I must admit, in no small measure the liberality of Buddhism in the matter of doctrine which attracted me to it. I do not mean that I ever imagined that the Buddha said that it does not matter what a man believes. Of course, it matters greatly. But I felt, and still feel that, (judging from His life, His attitude to men and affairs, so far as they have been recorded, rather than from the commentators' opinions on the matter) what He taught as regards personal opinion in doctrine was in effect this,—“I, Gautama Buddha, through long experience and thought, have perceived the Truth about things. This I explain to you, my fellowmen, in so far as words permit such sublime matters to be transferred from mind to human mind. But you cannot grasp these things purely through the intellectual understanding of words and phrases. To understand you must experience. No amount of mere learning, whether of holy books, or of ceremonials, or of metaphysics, can bring you to the spiritual understanding of Truth, which comes through living it, experiencing it and knowing it, for yourself. Witness the failure of the Brahmins. To understand, you must experience. Therefore I have laid down for you a few simple rules for a good life. If you follow these, you will

gradually free yourselves from the things which enslave most men's minds and cloud their vision of spiritual Truth, the passions, the cravings, and above all, the delusive sense of self which makes us think we are apart from our fellows and so leads us into disharmonious and injurious actions through our following what we foolishly think are our own interests. Follow this Path of an unselfish and pure and compassionate life, serving your fellows, as I have served you, in the simple as well as the greatest things. At the same time meditate on the things I have taught you, and the things I have shown you by my example. Work out your own salvation, as I have worked out mine. Think for yourselves, and do not believe things merely because someone else has said them. Study, and try to understand, and, if at the same time you *live the life* I have taught you, you will gradually *grow in understanding* and your vision of the Truth will become clear, as mine became clear. Then you will *know*; you will not need to believe.”

Such was, I felt, the attitude which Lord Buddha must have taken. Judging from His life, I cannot feel that He demanded that His followers should put aside the right to private judgment, especially on matters of the mind. Even in matters of action, such as the daily life of His Bhikkhus, we see that He preferred to circumscribe their lives as little as was consistent with the work He was doing. He made His rules for their conduct as the need arose, and not until. He refused to bind them unnecessarily strictly. He preferred to leave certain things to their own good sense and understanding of the needs of His and their own work for the world. Surely in matters of the mind, where so much more of difference is inevitable, He could have been no less liberal, but rather more so.

Whether or not Christ Himself took up the same attitude, I cannot say, but certainly the writers of the Gospels, and all later followers and sectarians, save perhaps some of the mystics, have grievously erred in this direction of limiting the right of private judgment. Therefore, Christianity has split into a thousand sects, and is still splitting, for men will not have their minds enslaved by either books or persons, in the long run. There is no logical stopping place between the Roman Catholic position, and absolute freedom of opinion in matters of doctrine and the history of the Christian churches

contented for the laureateship. Each of them wrote his Mahabharata and Chamarasa's work was judged to be the better of the two. Kumara Vyasa in despair threatened to commit suicide if his wife (who happened to be Chamarasa's sister) would not procure the manuscript and burn it before his eyes. Chamarasa sorrowing for the loss of his work, wrote his Prabhulingalile.

The third contest was between the great Telugu poet Srinatha and the hereditary court poet, Rajanatha Dindima. Rajanatha was a very great scholar and the author of Yogananda-prahasana, of Vibhaga Ratnamala and of a commentary on Sri Sankara's Saundarya Lahari. He had the sonorous titles, "Abhinava Bhava-Bhuti," "Ashta Bhasha Parameswara," "Chera Chola Pandya Prathamardhya" and "Kavimallagalla tadanapatu." However, Srinatha about the year 1420 A.D., was compelled to put up a fight for the biruda "Kavi Sarva Bhauma". Srinatha had behind him as helpers the Governor of Vinukonda, Vallabhamatya and the Kulaguru of the Emperor, Chandra Bhushana Kiryasakti. In the stiff contest that took place, Srinatha came out successful and as a sign of victory had the brass tabor of the Dindima broken. Deva Raya was immensely pleased and bathed the victorious poet in gold dinars in his pearl-hall and henceforth Srinatha styled himself as Kavi Sarva-Bhauma.

We can only mention briefly some of the poets---Jaina, Veerasaiva and Brahmana, in Sanskrit, Telugu or Kannada. Mahalinga Deva Lakkanna, Jakkanna, Chamarasa, Kallu Mathada Prabhu, Srigirinatha, Nagi Deva, Magge Mayi Deva, Guru Basana, Chandrakavi, Irugappa, Bhaskara, Dharanoja, Kalyana Kirti, Jina Deva, Kavimalla, Kumaravyasa, Paranjyotiyati, Narayana Kavi, Aruna Girinatha, Rajasekhara, Vinukonda Vallabhamatya, and others.

That the reign was not only one of literary but also of social reform is evidenced by an inscription of S. 1347. It says that all the Brahmanas of Padai Vidunadu— i.e., Kannadigas, Tamils, Telugus, Iltas of all gotras and sutras and Sakhas met before the God and came to the unanimous conclusion that they should conclude marriage by Kanyadana only and not after receiving gold as Varadakshina. Any breach of this rule was to be punished secularly as well as religiously. The offender had at first to suffer the extreme religious penalty of excommunication and afterwards handed

over to the secular authority to be punished. If only these rigorous measures had been strictly enforced, it would have done away with a cursed blight on the social life of today.

Abdur Razack says that the king possessed an army of eleven lacs. We learn from an inscription in Mysore that in 1430 A.D., Deva Raya had ten thousand turushka horsemen in his service. There were three hundred ports in the empire, which extended from Gulbarga to cape Comorin, Ceylon and Pegu. The very fact that Lakkanna was a great naval commander and conquered Ceylon goes to show the existence of a powerful navy. In 1419 Deva Raja is only "paschima samudradhipati", lord of western ocean. In 1442-3 Abdur Razack testifies to the conquest of the Eastern and Southern waters. In 1424 Lakkanna is called the lord of Southern Ocean. About the year 1444-5 Pegu and the Eastern Archipelago must have been conquered. Deva Raya probably got his pearls for which he was famous from Quiloan, Ceylon and Pulicate---which, as Nuniz tells us, were included in the Empire. Lakkanna's attack on Gulbarga is referred to in Abdur Razack's narrative, who was a contemporary, and in the Bakhar of Gumma-reddi Palaya chiefs and in Ferishta which is entirely untrustworthy. Ferishta says that the Emperor made an unprovoked attack and marched as far as Sagar and Bijapur before his progress could be checked by the Sultan. Three pitched battles were fought in which of course the armies of light were victorious. Deva Raya engaged to pay the stipulated tribute, provided his territories were not molested. He also paid up arrears of tribute besides making an offer of forty elephants and other valuables. Allaudin then "honored the Rai with a handsome dress and presented him with several horses covered with rich furniture set with jewels." Abdur Razack however says that the cause of the expedition to Gulbarga was this. Allaudin Ahmad Saha upon hearing the attempt at the assassination of Deva Raya..was exceedingly rejoiced and sent the message "Pay me 700000 Varahas or I will send a world-subduing army into your country and extirpate idolatry." Deva Raya was incensed at this impudence and war was declared. The country being harrassed by the Muslim armies, the Palayagars of Gumma Reddipura, Dodda Vasanta Nayaka and Pemma Sani Singappa Naika promptly went to the assistance

of the Emperor. The imperial army marched to Gulbarga and laid siege to the city. After four thousand men had died on either side the imperial forces were exhausted. Then Vasant Nayaka went to the Emperor and said, "The imperial forces seem to have been exhausted, please allow the Palayapat forces to exhibit their valour." Permission being graciously granted, the siege was renewed with such vigour that the besieged in the fortress were in a desperate condition. The Sultan determined to die on the battle-field and siezing a sword rushed in to the thick of the fight. Vasant Naik ordered that none should imprison the valiant Sultan and himself went forth to meet him. A duel was fought but the Sultan's sword broke to pieces. The Naik threw down his own sword and they wrestled till the Sultan was crushed and died vomiting blood. Whether the Sultan did actually die thus or not, we know that Vijayanagara forces were victorious, for Abdur Razack tells us that Lakshmana Danda Nayaka brought away with him some wretched captives.

Abdur Razack says that Deva Raya issued the following coins :—Gold coins (1) Varaha; (2) Pratapa (half varaha); (3) Panam ($\frac{1}{10}$ Pratap); Silver coins—Tar ($\frac{1}{6}$ panam), copper coins—Jital ($\frac{1}{3}$ tar). On the obverse of most of the coins are the figures of a god and goddess seated, as on the coins of Hari-Hara, sometimes with the attributes of Vishnu and on others of Siva. Of the gold coins there are double pagodas, pagodas, half-pagodas and quarter pagodas. Certain other coins have on the obverse the figure of an elephant and the legend Raja Gaja Ganda Bherunda, evidently commemorative of the elephant hunt of which the king was very fond. Of his silver coins the earliest of the Vijayanagar Dynasty, we have one specimen with elephant on the obverse and on the reverse a sword and to the right the legend "Deva Raya." Copper coins are numerous and of several types. They usually have on the obverse in addition to the usual elephant some letter like "ॐ" which stands for Deva Raya. The usual legend is Raja Gaja Ganda Bherunda beneath which will be a sceptre, several coins have on the obverse the Nandi—a proof of the king's Saivite inclinations, while others have sankha and chakra, and on one coin Nandi is represented having on either sides the Vaishnava symbols.

About the year 1443 A. D. the Telugu

kingdom of the Reddis of Rajamundri finally passed into the hands of Deva Raya. Kondvidu had been under the rule of a branch of the Reddis—Peddakomati being the last of them. His son Rachavema was of dissolute character and was promptly murdered. In S 1377 Yuva, we find an inscription of Ganadeva Rahutta Raya who ruled at Kondavidu. Ganadeva was of the same lineage as Kapilesvara Gajapati, who, we are told by Gangadasa, attacked the city of Vijayanagar on the accession of Mallikarjuna and was repulsed. After the death of the unpopular Rachavema perhaps Ganadeva made himself ruler of Kondavidu. Allada Reddi of Rajamundri family claims friendship with the Gajapatis and Karnata kings in his wars with Peddakomati.

Jitvanalpa vikalpa kalpita balam
tam chalpa Bhanum rane
Mitrikritiya samagatam Gajapatim
Karnata Bhupancha tam
Hatva Komati sainya nikaram
bhuyopi rameswarat
Rajyam Rajamahendra Rajyamakarot
Allada Bhumiswarah

Vinukonda Vallabhamatya ruled in the Mulaka Nadu of Udayagiri Rajya and seems to have been at Tanjore also in S. 1368. His biography was written by Srinatha and he himself was the author of "Kridabhiramamu," the authorship of which was erroneously attributed to Srinatha. Vallabhamatya's grand-grand-father was minister of Bhukka I, and his great uncle under Hari Hara II, as also his Father Tippa. Though his work contains many passages of low life and language, on the whole its mellifluous style and majesty of diction are in true keeping with the spirit of the best of the classical Telugu Champus.

Deva Raya had numerous ministers,—chief among them being Singanna Danda Natha, Haryanna, Timmanna Chandrappa, Annappa, Naganna, Perumal. Danda Nayaka, Baichappa Odeya, Auchappa Odeya, Lakkanna, Jakkanna, Maddanna, Sankara Deva, Narasinha Odeya, Ketaya, Ballala Deva, Panta Mailara, Vallabha Deva, Srigriri, Siddanna, Guru Raya Mahapradhana; Deva Raya's wife was Ponnala to whom was born Mallikarjuna Immadi Praudha Deva Raya. Kannada literary tradition refers to two daughters of Deva Raya. Karasthala Viranna, one of the hundred and one Vira Saiva Virakatas is called an Aliya of Deva Raya. Similarly Linga Mantri (1530 A.D.) patronised by the Rayodaya of

engineer, but simply that experiments should be shown to the farmers and that they should be taught the fundamental usages of electricity in farming and its advantages, especially that of amount of work done in less time and with less effort at minimum cost. But in so doing a large number of experienced engineers are required who must be patient and hard-working men, especially the people who are prepared to argue with the illiterate farmer and lastly to convince him in the best possible way. In doing so too many difficulties will have to be overcome and in the beginning it will be practically impossible to push the scheme forward, but if the work is taken in hand seriously and sincere men employed, it will then, as I believe, not be long before the obstinate Indian farmer will be made to work accordingly. Several experimental farms fitted with generating plant and other general equipment such as electric ploughs, manuring plant, electric threshers etc. must be opened.

By introducing electricity in the Indian ploughing, not only the time and labour of the farmer will be saved but most of the barren country which is now lying waste round every village in India—mainly due to the inadequate methods of ploughing now employed—will be then utilised. Besides ploughing, threshing and manuring facilities etc., the farmer can be made to utilise electric power for domestic and poultry-rearing purposes; electric generating plants can also be used for irrigation purposes, and this will be cheaper and more economical in the long run.

The next difficulty to be faced in India under the present conditions will be the generation and distribution of electrical power in the villages.

As for generation, the Government will have to take the aid of big stations in the cities, without whose help things will be almost impossible; or new companies will have to be formed under adequate State management which will control the main consumption of the rural area.

Places like Bombay, Punjab and Mysore which have great water-resources can do better, and the hydro-electric schemes which are already in construction can be best utilised for these purposes, while in other places where no such scheme is under consideration, primary difficulties will first have to be met.

The present Royal Commission which has

been appointed to consider the main agricultural problems of India will, I believe, consider the points in more detail, and I hope if repeated experiments are performed and some scope is left by the Government, then by the combined energies of the State and the public the scheme will do better, and it will not be very long before a new era will be introduced in Indian agriculture. Everywhere on the Continent as well as in America, Commissions have been appointed from time to time to further the possible developments in the usage of electricity in the fields as well as for farming and poultry.

Besides field work such as ploughing, manuring etc., electricity can well be utilised in the cattle sheds which form such an important part in the Indian village life. Electrical milking of the cows and electrical churning can very well be introduced and are far superior to the older methods. Electrically-lit sheds will moreover do better in many respects and automatic electric milking machines will save most of the farmers' wives' work and time. The milk can be drawn, strained, pasteurised and bottled by the automatic process with the help of electricity in a more hygienic way, and will, of course, save much time and labour.

Electric transport will also give the villagers greater facilities and the products will thus be carried to their destination more quickly and cheaply. In short by introducing electricity in the rural areas, the agricultural condition of India will be revolutionised and it will not be long before the royats in general will realise the advantages of electrical farming, and by doing so certainly a very bold step will be taken towards the welfare of India and Indians in general.

Agricultural methods in India are at present very far behind the times, and in some places are most haphazard when compared with those of the world beyond, and the marvellous improvements made elsewhere. India, although an agricultural country has no status in agriculture, and therefore it is up to the authorities concerned to consider improving this side, on which really the welfare of India greatly depends. It has long been overlooked for some reason or other, and if now from the very beginning steps were taken to start in the most efficient way, I am confident that India would very soon rival and surpass the nations of the world. The main wealth of India lies in

agriculture and the welfare of the Indian public depends on its wellbeing. Yet it is surprising that this side has never been regarded seriously so far. Up to the present the modern farmer has to look towards heaven for a good crop and has to content himself with his centuries-old implements which compared with modern ones are absolutely futile.

Most of the blame for this backwardness can safely be attributed to the contented nature of the farmer himself, but he is not

the sole man to bear the onus. Whatever the reasons for this backwardness have been it should now be regarded as a common burden, and a mutual co-operation between the educated man and ignorant farmer will lead to very good results. So far India has a marked line between the two classes of people and this is probably the main reason why Indian agriculture has never progressed and has failed to keep pace with the times, while those of the outer world pushed ahead.

LETTERS FROM THE EDITOR

III

Geneva, Sept. 30, 1926.

ARRIVED at Venice station, Prof. Dasgupta tried to ascertain when the train to Paris would arrive. As he can speak a little Italian, he enquired of an Italian railway officer who politely informed him that it was due to arrive at some minutes past 11 A.M.; but he could not say whether there would be room in it for us. For, it was the Internationale des Wagons Lits et des Grands Express (The International Sleeping Car and Express) train running through from Constantinople to Paris, and it would take us in only if there were unoccupied sleeping berths for us. As, however, it was necessary for us to take our chance, we booked our luggage and waited for the train—tickets we had already purchased in India.

Prague, October 11, 1926.

As soon as the train arrived at Venice station, Prof. Dasgupta and I were the first to get into it. Subsequently, however, the conductor of the train tried to remove me from it at Milan on the pretext that there would not be room for me in it after Milan as some passengers who had reserved their berths from that station would get in there. This was however, a palpable lie meant to squeeze some heavy "tip" from me; as I know there was at least one passenger who got into the train at Venice some time after me when it was almost in motion and booked

his berth after doing so. The conductor had at first refused to allow him to board the train on the ground that there was no room; but on a substantial "tip" being dangled before his eyes, this passenger was allowed to get in. The conductor and another railway official deceitfully made me pay twice for sleeping accommodation and also cheated me otherwise. So far in my travels in Europe, it was only these Italian railway officials who have cheated me and whom I have found to be corrupt and disposed to squeeze money from strangers who were strangely dressed and could not speak their language. But from this I do not want to draw any general conclusion regarding the character of the Italian people;—that would not be justifiable. This I may, however, say that the specimens of Italian manhood and womanhood whom I have met did not appear to me to be intellectually, morally, and physically superior to Indian men and women. Here I ought to mention that at Venice station I saw an official interpreter who could speak French and English besides Italian. Keeping such a functionary at a big centre of travel like Venice is a very considerate and excellent arrangement. I did not find any such officer at big stations at Paris, Lausanne, London, etc. The example of Venice may well be followed at all such stations. A hint may also be given here to Indian travellers who know only English. They may be able

to make themselves understood to some extent in Italy, France, Germany, etc., if they carry in their pockets and use small pocket English-Italian, English-French, English-German dictionaries respectively.

The through train of the *compagnie Internationale des Wagons Lits et des Grands Express Européens Sociéte Anonyme*, running from Constantinople to Paris, in which we travelled, is reputed to be the best or one of the best trains in the continent. But I found it to be far less comfortable than our second-class and first-class carriages in the E. I. Bengal Nagpur, and G. I. P. Railways. We began our journey at Venice at about 11-30 A. M. From that time till sunset, the heat was very great, reminding us of the temperature in Bengal in the months of May, June and July. There were no fans in the carriages where the passengers sat, nor was there any free supply of water as there is at Indian railway stations by our friends the *pani-pande* and *bhistiwala*. In fact, good plain drinking water was difficult to get either for love or money. There was also no free ventilation, as the carriages had been constructed on the false assumption that the climate is cold in Europe throughout the year. Till nearly midnight we suffered from the heat and had our underwear wet with perspiration. A Bengali fellow voyager of ours got down from the train at Bevano station at about 5 p. m. and consequently had not to suffer as much as we. We found two Bengali girls and a Bengali lady, all dressed in *saree*, waiting for him at the platform. I envied him the shortness of his journey.

At night our discomfort was greater if possible. The compartments were small and stuffy. Two passengers—even those who like us had purchased first-class tickets—were packed in each compartment, one on the top of the other. The lavatory arrangements were bad, and seemed unclean and even disgusting to our Hindu instincts. I have found some Europeans who have been in India agree with Indians travelling in Europe that night journey in Indian second and first class carriages is more comfortable and less injurious to health than night journey in first and second-class continental carriages. The superiority of these Indian carriages may be principally due to their having been originally meant and constructed for English and other western passengers at *our* expense ;—possibly they would not have

been so good if they had been meant solely or mainly for us Indians. But I am now only stating the fact ;—the cause of the superiority of our 2nd and 1st class carriages I am not at present concerned with.

After passing an almost sleepless night in the train, we arrived at Paris in the morning. Of my experience of customs inspection at the station I have already spoken.

The journey from Venice to Paris took me through parts of Italy, Switzerland and France. The scenery was beautiful throughout. The ordinary dwelling-houses seemed to grow better as I left Italy behind. In all these three countries, the land was well-cultivated. In fact, in all the countries which I have passed through up-to-date—Italy, Switzerland, France, England, Germany, Czecho-Slovakia, I have not seen any such vast stretches of uncultivated or otherwise uncared-for and neglected land as meet the eyes of travellers in all parts of India. Everywhere the people of Europe (as far as I have seen) are bent on and capable of getting as much out of the surface and interior of the earth as it is possible to do. Nor are their efforts entirely or mainly of a utilitarian character. One of their characteristics is love of beauty. Even in the houses of the poorest one finds a desire for tidiness and beauty. Gardens, orchards, cornfields, meadows, lawns, heaths, forest lands, hill sides, lands lying fallow or unfit for cultivation—all bear marks, more or less, of man's desire to make his surroundings beautiful. Orderliness and method seem also to be manifestations of the European spirit, Swiss mountain scenery I had read of as beautiful and sublime. What I actually saw did not disappoint me. The combination of mountain and lake scenery in many places produced a unique effect.

We in India are apt to think of France as Paris magnified. But that is not a correct conception of France. It is mainly an agricultural country. There are also of course manufacturing industries, but not to the extent that there are in England. Nor is our prevailing idea of Paris correct. Paris is gay and fashionable, no doubt; and as the evening advances into midnight, and midnight makes room for the small hours of the morning, pleasure-seekers crowd the streets, cafes, etc., in increasing numbers. And the women are dressed more according to modern fashion than elsewhere. But there is another side to Paris life. There are

numbers of earnest workers there, scientists, scholars, and other intellectual workers abound. The fact that the Institute for International Intellectual Co-operation has found a local habitation and a home in Paris is a proof of France's earnest desire for knowledge and her love of new ideas.

On account of the trouble I had to undergo in my journey from Venice to Paris, and owing to the fact that there was much delay in the customs office at Paris station and that I had at first to go to the private residence of an Indian gentleman and then to a hotel and then to take rooms in another hotel before I could even wash my hands and face I felt somewhat indisposed on the 19th of August, the date of my arrival at Paris. However, I was able during the next two or three days to see some institutions and parts of Paris. What could not fail to strike me was the energetic movements of French men and women in the streets. It may be a mere wrong impression or a baseless fancy, but, after I had seen pedestrians in London, it seemed to me that French pedestrians of both sexes were either more energetic or restless or quicker in their gait than London pedestrians. But whatever the truth of this distinction may be, about the correctness of one impression I have not the least doubt. Everywhere in Europe, boys and girls and men and women appeared to be far better fed and nourished and generally more cheerful than our boys and girls and men and women. Nowhere in Europe have I seen such emaciated, thin, lean, woe-begone and sad faces as are to be found in plenty in all parts of India. The reasons for this difference we all know, and need not be described or discussed here. But we should be careful to bear our own proper share of the blame for this state of things and to make sustained efforts to make it a thing of the past.

Two of our students in Paris helped me much to have some idea of that city. I need not recount and describe what I saw, nor copy out portions of guide books. I will make only a few passing remarks.

It is not the size of the rivers, lakes, mountains, and other physical features of a country that mainly make them noteworthy and give them human interest, but rather their historical, romantic, literary and other associations. A very notable illustration of this truth was presented to me later at Cambridge by the river Cam, but when I saw the Seine and crossed it over bridges in

Paris, I thought what a small river it was. But it is remarkable on account of its historical and other associations. The Bengali poet asks with pride, "কোন অদ্রি হিমাদ্রি সমান?" "Kon adri Himadri saman?" What mountain is equal to the Himalayas? Such a question would not have been asked if the Himalayas were only the highest range of mountains in the world. It is because the Himalayas occupy so large and important a place in the religious, spiritual and poetical traditions of India that they are thought and spoken of with pride.

Prague, Oct. 13, 1926.

The statues which I saw in the open air in the various public places of Paris impressed me with the thought that the French people attach great importance to power and energy and their manifestation by gestures and movement and to victory over others in struggles. That, in fact, is the impression produced by many of the works of sculpture in public places in the other European countries. Self-conquest and the bliss of meditation, such as one finds expressed in the innumerable Buddhist and Jaina sculptures in India and greater India one does not usually find in European sculptures. Of course, one would not look for them in Europe or America.

The greatest repository of works of art in Paris is the Louvre. Here there are sculptures and paintings collected from many countries in the world. This has not been always done by honest means. As for individuals, so for nations, cheating and robbing are among the well-known means of acquiring wealth. Napoleon Bonaparte plundered many countries to enrich Paris. The Louvre contains many an invaluable work of art brought by force from other countries. This museum contains many large paintings. But what sticks in the memory is the comparatively small painting of Mona Lisa by Leonardo da Vinci. My impression is that it is perhaps only about 3 feet long by 2 feet wide. Some years ago it was stolen by some kleptomaniac, and then restored. It is really as admirable as I had been led to expect from its reputation and reproductions. I found an artist preparing a copy of it.

Among the sculptures, I saw here the original of the Venus of Milo, (or I may have seen it in some other Museum). Wherever

I may have seen it, I must confess that it did not answer my expectations.

In the Louvre, the most impressive group of sculptures as regards size and power that lingers in my memory is the Tiber group, being a personification of the river Tiber.

Near the Luxemburg palace is another museum of paintings and sculptures, some of which are good. I am not against the nude in art because of mere nudity. But there must be some noteworthy idea, ideal, sentiment, the expression of some noble or pure emotion in a work of art which presents to us the naked human figure, to make it acceptable. Mere refined and chaste plupical beauty and loveliness may also justify the nude in art. But in the Lauxemburg Museum I found some naked sculptures which seemed to me repulsive in their unnatural pose. They do not embody any idea, ideal or sentiment or express any emotion; nor are they even merely physically beautiful. They do not deserve to be preserved in any private collection, and certainly are not worthy of being publicly exhibited.

The museum in which Rodin's works are kept amply repays a visit. He was really a great artist. Almost all his sculptures are 'unfinished' in the popular sense. He took blocks of marble and cut and chiselled only such part or parts of it as he considered necessary for expressing his idea or giving the spectator the *rasa* he was enjoying. The remaining parts he left in the rough uncut condition. The nudity of his sculptures was not offensive to me.

I paid a visit also to the Bibliotheque Nationale, the National Library of France. Here Professor S. N. Dasgupta found a Sanskrit manuscript known but not to be found in India. A few other manuscripts he has found which are not known in India. He has ordered complete photographic copies of some of these to be made for him. In the reading room of this library I found many earnest students pursuing their studies and researches in profound silence. They belong to a world entirely different from gay and fashionable Paris. I do not think there is any library in India in which at any one time so many earnest students can be found.

I did not forget to go to that part of Paris in which the university, with all its buildings, is situated. Of course, I could see only the outside. I saw also the house at 17

Rue du Sommerard where some Indian students reside and have their Association, and where Professors Sunitikumar Chatterjee and Kalidas Nag stayed when they were students at Paris. I think more students ought to go from India to continental universities than are to be found there at present. They provide excellent facilities for education. The expense is generally less than in Great Britain. But more boys ought not to be sent abroad for education. It is desirable to send abroad only those Indian students who possess strength of character and some maturity of judgment.

I was informed at Paris that it is in contemplation to found there an Indian Institute, with residential quarters for students and a library, a gymnasium, and a hall for meetings. Such an institution would remove a long-felt want.

At Paris there are some 150 Indian traders whose business is to sell pearls and precious stones. They are mostly Jainas from Surat. Formerly this business was entirely in their hands. But after the war, Arabs have been trying in increasing numbers to deal directly with the French pearl-buying public. The Jaina merchants in Paris do not change their diet, and so have to import their cooks and some articles of food from India at great expense. The cooks remain in Paris for a year or two and then return to India, and have to be replaced by others. They have free board and lodging and a monthly salary of Rs. 100 to Rs. 150 per head, which is paid to their families at home. The Jaina merchants, I was told, sometimes bring their wives to Paris. But as these ladies do not dress as they ought to in a cold climate and do not conform to the needs of the climate in other ways, they sometimes die untimely deaths. Marriage in childhood and premature motherhood are often contributory causes of their early death.

Two Indian students, from the Maharashtra came to interview me at Paris, one for *Le Matin* and another for an Indian daily. But as I had not yet been to Geneva, I could not accede to their request. One of them was engaged in Ayurvedic studies. He was, he told me, pursuing his researches in the Cordier collection, made by one Dr. Cordier, now dead, who left his collection of Sanskrit manuscripts to the French nation.

In this connection, I should mention my visit to the shop of the oriental booksellers Paul Greathner. It is in an upper storey of an unpretentious building. It contains a

remarkable collection of books relating to India, Egypt, Arabia, etc., and their languages, ethnography, etc. Books relating to the antiquities, archaeology, anthropology, etc., of Mexico and other American countries, are

also to be found there. Probably this is not the only, or the principal oriental bookshop in Paris. I am not aware that in India there is any such bookshop which keeps in stock oriental books of all description.

THE MYSTICS OF ISLAM

By PROFESSOR ALI AMEER, M. A.

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EVERY prophet is a mystery, says an old Persian adage. For he is a class *per se*—Self-schooled, self-scanned, self-honoured self-secure. And, obviously, there is no mental frame-work into which he would fit. Coming at the exact psychological moment when *Adharma* holds undisputed possession of the people, he puts an apt finger on the genesis of their internal malaise, and lifts the incubus weighing on their hearts.....

"Making the heaven of heavens his dwelling place
Spares but the border, often of his base
To the foiled searching of mortality."

Better so! For reason (the sceptic and the dupe) is held in abeyance, and faith (blind and pure) is the rule rather than the exception with the Votary, the *Bhakta*, or the devotee. He lives in the prophet's eye (mild and magnificent)—catches his clear accents—and makes him his pattern to live and to die after.

But this ecstasy, this mad faith, or harmonious madness, is too personal, and the day, that fateful day dawns, when the prophet's labours having drawn him towards apotheosis, he crosses the bar, and joins the Choir Invisible. Then follows the full pageant—the whole paraphernalia, as De Quincy would have it, of Reason or Consciousness. Doubt, hesitation, etc., seize the faithful. And the *Mullah* green as the sea, exclaims—

"One more devil's triumph, and sorrow for angels,
One wrong more to man, one more insult to God."

But he need not be afraid of it. Doubt is something heavenly—the very spring and source of human life. Says Browning

Rather I prize the doubt
Low kinds exist without
Finished and finite clods, undisturbed by a spark,

Poor vaunt of life indeed
Were we men but formed to feed
On joy, to solely seek and find and feast:
Such feasting ended, then
As sure an end to men
Irks care the crop-full bird? Frets doubt the
maw-crammed beast?

Rejoice we are allied
To that which doth provide
And not partake, effect and not receive
A spark disturbs our clod;
Nearer we hold of God
Who gives, than of His tribes that take, I must
believe.

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids not sit nor stand but go!

In short, barring the *Mullah* and the Clientele whose minds run far too much in one groove, and who would neither feign nor interpret, each *Talib* is disturbed by a spark. And if success (*viz.*, peace) does not fall to his lot, he is apt to become another unit in that discontented number who look for it beyond the narrow circle of orthodox ways hallowed by tradition. The hum-drum round of forms—the insensate and almost inhuman worship of them..... they are sick of these to death! And, while the besetting temptation of the less resourceful (the true fog-children of Ruskin) is to cling to the past after it has ceased to be effective—to patch and supplement what is beyond repair..... they, pure souls tempered with fire, fervent, heroic and good, snatch something from dull oblivion—"nor all glut the devouring grave". They eschew the path of

tradition, break new and fresh ground, and revive the spirit (as opposed to the form) of the prophet's or the Messiah's teachings.---

"They who have chosen their path—
Path to a clear—purposed goal
Path of advance !—but it leads
A long, steep journey, through sunk
Gorges, O'er mountains in snow !"

This, in brief, is the post-heroic history of every faith, and Islam was no exception. After the death of the prophet (peace be on him !), notably in the second century A. H., a vast reaction set in. Some of the faithful, dissatisfied with the orthodox interpretation of the *Koran*, broke away from the fetish of *Taglid*, and were dubbed heretics or *Mutaxxalites*. Others, equally dissatisfied, but less ardent, dove-tailed the one into the other (orthodoxy into heresy) and were branded *Ashairas*. Others, again, pinning their faith to the esoteric aspect of Islam, roused

'Those who with half-open eyes
Trode the border-land dim
'Twixt vice and virtue.'

and were christened *Sufis*. The rest (I am referring to the intelligentsia) refusing to taste the forbidden fruit, were tabooed *Mullas*, and have always been among the favourite butts of 'comedy', and sometimes of a savage and vindictive satire like the *Mutaxxalites*.

Sufism, then, is a revolt against the "formalism" of the fanatic, and the dogmatism of the *Ashaira* and the *Mutaxxalite*. It starts from the conception that every atom, or, since we live in a scientific age, every electron pulsates with life eternal, and the Phenomenal World (the mirage of Berkely) is only a manifestation of its beauty and goodness—nay, True Being, according to it, belongs to God only, and everything else exists in so far as His Being is infused into it, or mirrored in it. Surely as *Shams Tabrez* says

"Poor copies out of heaven's original,
Pale earthly pictures mouldering to decay,
What care, although your beauties break
and fall,
When that which gave them life endures
for aye *Nicholson* ?

The *Sufi*, therefore, is a *Muslim** —a latitudinarian. He does not, like the sectarians and the controversialists, divide humanity into water-tight compartments into

Christians and non-Christians, Jews and non-Jews. Nor does he, like the Pundits and the Moulvis, hold *Jannat* (heaven) and *Doxakh* (hell) in fee. His *Dharma* is Universal Love. For according to him,

"There is a true church wherever one hand meets another helpfully, and that is the only holy or Mother church which ever was, or ever shall be".

The chief end—the end of human life—according to the *Sufi*, is *Fana* or "Annihilation in God." Every soul is a "broken light" of the eternal, passing through a prism as it were, and thus, weakened, and somewhat 'coloured'. But the mystic, never oblivious of its origin, beholds the light, and whence it flows: He sees it in his joy. Nay, having filled the circle of his life, he returns to the imperial palace whence he came—to the glories he has known, the glories of *Alame-be-rangi* or the "World of Colourlessness". And he realises that the first condition of this Return-Home (*viz.*, his union with God) is *bekhudi* or utter selflessness. Here Love, which makes brutes men, and men divine, comes to his aid. He loves and loves till he is lost in his beloved, and finally,

"Stricken by an angel's hand,
His weight and size, his heart and eyes
Are touched, are turned to finest air,"

Says *Jami* :

Though in this world a hundred task thou try'st,
'Tis love alone which from thyself will save thee.
Even from earthly love thy face avert not,
Since to the Real it may serve to raise thee
. If thy steps be strangers to love's

pathway,
Depart, learn, love, and then return before me !
For, shouldst thou fear to drink wine from

Form's flagon,
Thou canst not drain the draughts of Ideal,
But yet beware ! Be not by Form belated ;

Strive rather with all speed the bridge to traverse,
If to the bourne thou fain wouldst bear thy baggage
Upon the bridge let not thy footsteps linger—

Again :

Thou Absolute Being ; all else is naught but
a Phantasm,
For in thy Universe all things are one.
Thy world captivating beauty, to display

its perfections,
Appears in thousands of mirrors, but is one.
Although thy beauty accompanies the beautiful,
In truth the unique and incomparable Heart-

enslaver is one ;
All this turmoil and strife in the world is from
love of Him

If hath now become known that the ultimate
source of the Mischief is one
Browne.

* The word literally means 'One at peace with oneself and with God.'

I feel I have given (in brief outline though) the main principles of *Sufism*—psychological as well as ethical. And now it will not be impertinent if we assumed the role of critics, and demolished the imposture of its origin. Maulanah Browne and Nicholson (who by reason of their resourcefulness, enterprise, and originality will have a niche in that literary Pantheon of ours, the Dictionary of National Biography) father it on the Neo-Platonists, Gnostics and the Buddhists. And, although the origin of *Sufism*, like the origin of Troy, is simply a myth, a fiction of the poets, I think it behoves us to examine it as fully as we can. Let us take the *Guru* first.

"The views," says Brown, "which have been advanced as to the nature, origin, and source of the *Sufi* doctrine are as divergent as the etymologies by which it is proposed to explain its nature." Briefly they may be described as follows :—

1. The theory that it must be regarded as the reaction of the Aryan mind against a semitic religion imposed upon it by force. This theory taking note of certain obvious resemblances which exist between the *Sufi* doctrines in their more advanced forms and some of the Indian systems notably the *Vedānta Sāra*, assumes that their similarity which in my opinion has been exaggerated and is rather superficial than fundamental shows that these systems have a common origin which must be sought in India. The strongest objection to this view is the historical fact that though in *Sasanian* times, notably in the sixth century of our era, during the reign of Naushervan a certain exchange of ideas took place between Persia and India, no influence seems to have been exerted by the latter country on the former (still less on other lands of Islam) during Mohammedan times till after the full development of the *Sufi* system, which was practically completed when Al-Beruni, one of the first Mohammedans who studied the Sanskrit language and the geography, history, literature and thoughts of India, wrote his first memoir on the subjects.

2. Then there is the theory of the Neo-Platonist influence—the theory that the immediate source of the *Sufi* theosophy must be sought in Greek and Syrian speculation.

"Considering the time, place, and circumstance" says Nicholson, "and having regard to the character of the man who bore the chief part in its development, we cannot hesitate, I think, to assert that it is plainly a product of Greek speculation."

"Marufi Karkhi, Sulayman and Zunnoon—all lived and died in the period (786-861 A. D.) which begins with the accession of Haroon and ends with the death of Mutawakkil. During these seventy five years the stream of Hellenic culture flowed unceasingly into the Muslim world. Innumerable works of Greek Philosophers Physicians, and

Scientists were translated and eagerly studied. Thus the Greeks became the teachers of the Arabs.

....."But" as Browne observes, "even admitting the connection between Neo-Platonism and *Sufism*, there remain several subsidiary questions to which it is not possible, in the present state of our knowledge to give a definite answer—such as :

(1) What elements of their Philosophy did the Neo-Platonists originally borrow from the East, and specially from Persia which country Plotinus visited, as we learn from his biographer, Porphyry, expressly to study the systems of Philosophy there taught?

(II) To what extent did the seven Neo-Platonist Philosophers who, driven from their homes by the intolerance of Justinian, took refuge at the Persian Court in the reign of Naushervan (about A. D. 532), found a school, or propagate their ideas in that country? In the ninth century of our era, in the Golden age of Islam, the Neo-Platonist Philosophy was certainly pretty well known to thinking Muslims, but till the two questions posed above have received a definite answer, we cannot exclude the possibility that its main doctrines have been familiar to, if not derived from, the East at a very much earlier date."

Good heavens! This fulmination of the *Sishya* and the *Guru* (the two protagonists of the Neo-Platonist origin) is an article of faith with scholars who are not congenitally blind. But consult the *Sufi*—

"That eye among the blind.
Who, deaf and silent, read'st the eternal deep,
Haunted for ever by the eternal mind,—
Mighty Prophet : seer blest ;
On whom those truths do rest,
Which we are toiling all our lives to find,

And you will be disillusioned. For his mysticism, unlike Emerson's house, is original. It has its roots in the human heart—the heart that feels, and—

Made quiet by the power
Of harmony, and the deep power of joy
Sees into the life of things.

Nay, its essence being unity—unity of thought and sentiment—there can be no patent of it as of Perrin's Sauce or Little's Balm. Take any mystic you choose—take Eckart or Saunta Teresa, take Jami, take Hafiz—and you will find the same truth illustrated, the same lesson enforced. And to hold (mark the degradation) that the one is indebted to the other is to hold that God, who blesseth whomsoever He listeth, can be a plagiarism, or that truth can be multifarious and inconsistent. Compare the *Hamah-Ost* doctrine of the *Sufi* with Coleridge's—

And what if all animated nature
Be but organic harps diversely framed,
That tremble into thought as o'er them sweeps
Plastic and Vast, one intellectual breeze.
At once the soul of each and God of all,

or Wordsworth's—

And I have felt
A pleasure that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling place is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and the mind of man :
A motion and a spirit, that impels
All thinking things, all objects of all thought
And rolls through all things,

And you will concede that similarity is a proof rather than a disproof of originality—that Plato, poor Plato, cannot invent any Sufi-formula. "His Major Premise weeps and his Minor Premise laughs at his Syllogism". *Ki Sughra Khandad'o Kubra faro giryed be burhanash.*

I fear I have enthused over the theme, but not without excuse. For *Sufism*, abstruse and recondite, cannot be analysed in the 'Lab', and research (alas! no word is so lightly thrown about these days) in its holy domain is a blasphemy, if not a positive fraud. Says Maghrabi—

O drop, talk not of the ocean !
O atom, talk not of the sun !
Since thou knowest naught of "I" and "we",
Cease and prate not of "I" and "we",
Until God has taught the like Adam,
Hold, hold thy tongue and talk not of the Names.

Enough more than enough, has been said of the genesis or origin of *Sufism*. Now we should pass on to the *Sufis*—the Ascetics, the Theosophists, and the Pantheists of Islam.

THE ASCETICS

The Ascetics, as Nicholson observes, are the harbingers of the movement. But they are not full-blown *Sufis*. Their *Zuhd* is practical rather than speculative. It is a revolt against the foppery of the age, a change of emphasis—from luxury to poverty, from formalism to quietism. For, they read the text, "O God, let me live a pauper, and let me die a pauper", quite honestly and, by the strictness of their regimen, sterilise their power of enjoyment (I mean earthly enjoyment) altogether, so that the most rare and refreshing fruit would be to their palate but Dead-sea apples.

This is much, you will say—but not very much! For they may sow morification of the flesh only to reap vexation of the spirit.

Purgation itself is a negative thing. It must lead to illumination (the *via illuminative* of western mysticism) or it ends in a 'puffing up' a cutaneous eruption of conceit'. Says Hafiz—

The ascetic was proud, and deflected from the path
The *Sufi*, humble and hopeful, reached the goal.

The thing is that *Sufism*, the fruit of a more delicate psychology (*viz.*, Persian or Aryan), has but little in common with the *Zuhd* of the Arabs. The latter bearing the stamp of Semitic genius, is too rigid, too fervid, and perhaps, too 'cold'. The qualities of elementalsweep—of elasticity and generous enthusiasm, which characterise the mysticism of Rumi and Hafiz—it lacks, and to a degree! Its keynote is disinterested and personal love—love of God which imposes the strictest discipline of renunciation and mortification upon the lover or the *Zahid*. Sarraj says:

"The objective of the *Sufi* is God: He is contented, peaceful and happy; loves poverty and humbleness; trusts in God and sunders relations with non-God."

Allama Hajveri says:

"The *Sufi* surrenders himself to God; follows the *Sunna* and the traditions; and models himself on the Caliphs."

Al-Quahairi says:

"Tassawwuf (mysticism) is the result of hunger, renunciation and love; its sources are the Koran and the traditions."

Pirane-Pir says:

Tassawwuf is intense faith in God: It is based on the magnanimity of Abraham, the resignation of Issac.....the piety of Moses, the devotion of Christ, and the *Faqr* of Mohammad".

Now I could multiply witness upon witness of this kind, if I would. But this (I am sure I am not exaggerating)...this is the united sentence of the Judges and councils of the past---the oldest and the greatest exponents of *Zuhd-Sufism*. Nay, hear the *Zahids* themselves---the testimony they have left respecting their faith and its essence. Bin Adham, whom Leigh Hunt has immortalised, refused ten thousand *Dirhams*, saying, "wouldest thou for such a sum of money erase my name from the register of *Dervishes*?" Rabea-Basari (a name to conjure with in Islam) often prayed: "O God! give to thine enemies whatever thou hast assigned to me of this world's goods and to thy friends whatever thou hast assigned to me in the life of the Hereafter, for thou thyself art sufficient for me". "O God! if I worship thee for fear of Hell send me to Hell; and if I worship

thee in hope of Paradise, withhold Paradise from me; but if I worship Thee for Thine own sake, then withhold not from me the Eternal Beauty."

THE THEOSOPHISTS

"Tassawwuf", says Shibli, "was more congenial to the Persians than to the Arabs. And although, as Nicholson observes, Marufi-Karkhi stands at the head of the theosophical as opposed to the Ascetic School of *Sufis*, we have reasons to believe that he was of Persian extraction. In him, as in Shaikh-ul-Kabir * and Sulaiman, love and luminous imagination are combined in perfect fusion. Gnosis or *Marefat* (knowledge) of God by spiritual ecstasy and direct intuition) is the very essence of their *Sufism*. Shaikh-ul-Kabir says---

"Do not let doubt enter into the mysteries of Theosophy; its place is only in the speculative Sciences.

I know the greatest name of God, and I know the philosopher's stone"

Sulaiman Says---

"When the gnostic's spiritual eye is opened, his bodily eye is shut: He sees nothing but Him.

"If Gnosis were to take visible form, all that looked thereon would die at the sight of its beauty and loveliness and goodness and grace, and every brightness would become dark beside the splendour there of.

Gnosis is nearer to silence than to speech".

—R. A. Nicholson.

But when we pass on to Sanai, Attar and Rumi (that magnificent trio of *Sufis*) we feel that the vein of imagination is richer, deeper and more dignified in utterance. The personal emotion of the poets, hallowed by *Marefat* finds vent in larger harmonies, and more impassioned bursts of eloquence.

Verily---

The Masnavi of Maulana Rumi
Is the holy Quran in Persian.

Even so, if less resonant and brilliant,
is the poetry of Hafiz---the wine-seller

* Allama Ibne-Arabi, the great mystic of Arabia.

of Shiraz whose * Rhum-Philosophy and † Jam-ethics have done more to elevate humanity than the wisest sermons of the wisest divines. And even now (much to the chagrin of the *Mullah*) people take refuge in his hospitable tavern---that vast vatican of the world's congeries of human beings---although the host is silent in the silence of Eternity and the cup-bearers have departed.

THE PANTHEISTS

From Theosophy to Pantheism is not a far cry. And some of the advanced *Sufis* (Ba-yazid of Bastam, Junaid of Baghdad, and Mansoor-al-Hallaj) openly preached the union of will as well as of essence. Ba-yazid said:

"I am God---there is no God except me, so worship me; "I went from God to God until they cried from me in me 'O thou I'!

"Glory to me! how great is my majesty".

Junaid said:

"For thirty years God spoke with mankind by the tongue of Junaid though Junaid was no longer there and men knew it not.

"The supreme degree of the doctrine of Divine unity is the denial of the Divine unity"

And so on.

This rapturous faith, I believe, is *Sufism* carried to its logical conclusion. But men nursed on the dogma that even Mohammad (peace be on him;) remained at two bow-length's distance from God could hardly relish it. And Mansoor, who claimed to be an Incarnation of God, was charged with the heresies of "Return" or Re-incarnation, and ended his life on the gallows. For, as a thinker, he was out of harmony with them---he made his best points in a region which was alien to their sympathy.

But---

God forbid! that the enemy had the honour of being killed with thy sword,

Ready be the heads of the friends to test thy dagger on.

* A big vessel containing wine.

† Cup from which wine is drunk.

THE REVEALER OF VOICELESS REALM OF PLANTS

"THE profound impression made upon the assembled scientists of Europe and America, by Sir Jagadis Chandra Bose, the great Indian plant-physiologist, was one of the most notable events of the Meeting of Intellectual Co-operation held recently under the auspices of the League of Nations at Geneva." This is what the Editor of London Spectator writes in an article contributed to one of the most widely circulated magazines. He continues "At British Association, Oxford, Sir Jagadis gave a lecture on the sensibility of plants which created a great sensation. Thousands crowded to hear him, and the Press of the world reported him. He has had a hard fight to win acceptance for his theories, but he won and to-day he is accepted as the author of a discovery as important as Harvey's researches into the circulation of the blood. Bose has proved that animals are walking plants, and plants nothing less than anchored animals."

OPPOSITION TO NEW ADVANCES IN SCIENCE

Advance in science can only be made by demolition of antiquated and unfounded theories which had obscured clearer vision. The new knowledge cannot be welcomed by authors of text-books and professors of old school who find their occupation gone. It is very rare that an innovator succeeds in breaking through the solid phalanx in opposition and become accepted during his lifetime. By his dominant personality and persistence Prof. Bose has succeeded in accomplishing what was at one time regarded as impossible; for it had been held as an axiom that pursuit of positive knowledge was characteristic only of Western nations. The pioneer work of Sir J. C. Bose completely removed the hypnotic influence that had paralysed intellectual activity. How important his work has been in revival of pursuit of knowledge in India is thus testified by Sir J. J. Thomson, the great Cambridge physicist.

"The study of properties of electric waves was facilitated by the method introduced by Bose of generating electric waves of shorter wave-length than those in general use. By this method he obtained important results on coherence, polarization, double refraction, and rotation of plane of polarization. He next applied physical methods to the study of living matter to which most of his work in recent years has been devoted. Another aspect of his work is that they mark the dawn of the revival of interest in India, of researches in Physical Science; this which has been so marked a feature of the last thirty years, is very largely due to the work and influence of Sir Jagadis Bose."

The most recent German Encyclopaedia *Menschen und Menschenwerke* writes:

"Prof. Bose's first researches were on the production of shortest electric waves and of the determination of the indices of refraction of various substances for the electric ray. In pursuing these studies Bose discovered the polarization and selective absorption of the electric ray, by various crystals.

At that time too (1894) he was occupied on the technical problem of firing weapons and explosives at a distance by means of wireless waves. This was one of the first experiments, attempted also by many scientists in recent times, at using electric waves as transmitters of energy. At the Scientific Congress of Paris in 1900, he announced the discovery of the response of inorganic matter to stimulus, and the effects of fatigue, of stimulant and of poisons on the response. Advancing further along this path Sir J. C. Bose established the identity of physiological reactions in plants and animals. In this great Indian savant, the pure passion for truth is allied to the most rare gift of cosmic vision."

Sir J. C. Bose's intrusion into the field of plant-physiology was greatly resented, since his results completely upset the old accepted theories. For suppression of his results, various misrepresentations were circulated a sample of which is quoted from the leading American Journal, *The New York Times*:

"Sir J. C. Bose's announcement that plants have a nervous system has been received by the plant physiologists with scepticism. They point out that India itself from ancient days has reeked with magic; that Bose is possessed of a speculative type of mind and that in all likelihood he is swayed more or less by the intangible mysticism common to his country."

But all these obstructive tactics were completely swept aside by the marvellous demonstrations given by the Indian savant before the most critical audience of Europe, as also by his recent work on "Nervous Mechanism in Plants".

Van Buren Thorne in reviewing this work, says, "It is impossible to ignore the logic of his conclusions, which are based upon the most modern methods of scientific laboratory proceedings. There is not a trace of mysticism in the volume; it does contain miracles aplenty—modern laboratory miracles. It lacks speculative digressions. Theories of other eminent scientists regarding the method of plant-functioning are analyzed, dissected and confuted in the most concise and practical manner".

OXFORD MEETING OF BRITISH ASSOCIATION.

How profound was the impression produced by Sir J. C. Bose's marvellous demonstration, will be realised from the fact that his address was cabled all over the world and published in all the European and American Journals by next morning. The following cabled account is taken from New York Times of 7th August.

"Rarely in all its history of nearly a hundred years of scientific achievement has the British Association for the Advancement of Science witnessed a more remarkable scene than this afternoon's when Sir Jagadis Chandra Bose, the Hindu savant, demonstrated to an audience listening with absorbed interest the experiments by which he has proved that plants live lives akin to human beings. His audience were on tiptoe

with eager anticipation when the world-renowned Hindu scientist appeared in the lecture hall. He had plucked at random a snapdragon and with this he made his experiment. Savants watching him felt like pinching themselves to see if they were dreaming as Sir Jagadis in a matter-of-fact way began to reveal his wonders.

"He placed the plant in a tray containing bromide. The plant immediately drooped and the 'writing' changed perceptibly. Then he moved it into a tray containing musk, which immediately revived it. He made further experiments with cobra poison and strychnine, obtaining even more startling results. When the circulation of the sap is stimulated by a drug, his recorder showed an up-curve, and when a depressant was used the struggle between the forces of life and death was clearly visible to the absorbed spectators.

"Under the influence of one drug the record fell over even more rapidly; then suddenly, under the influence of a stimulant, there was a curve upwards; the plant seemed to be winning and every spectator leaned forward in breathless excitement watching the plant's fight for life just as watchers around a bedside would take heart at the rally of a human patient. At last the stimulant won and the plant recovered to the delight of watchers. So extremely delicate are the instruments used by the Hindu Savant in his experiments that he allowed no porter to touch them on his long trip from India, and on the train journey from London to Oxford he carried them on his knee."

PLANT, AN ANCHORED ANIMAL.

After seeing Sir J. C. Bose's experiences the editor of the Spectator has become a confirmed believer in the value of India's contribution in science. He says,

"There is a system of thought, a mental discipline in India, which we in the West should learn if we are to hope for progress. But it remained for Bose to prove to us that this ancient tradition is still a vital force today.

"Where are the great Eastern thinkers, we may ask? We understand the doer but not the dreamer. And it is just for this reason that Sir Jagadis Bose has been at last accepted and acclaimed by the Western world. He has beaten us at our own games of measurement, classification, analysis, inference. He has married the deathless and virile beauty of the Aryan tradition to the still adolescent debutante of Western science.

"In plain words the reader will ask, what exactly has Bose done? The answer to this question involves condensing thirty years of work into a couple of paragraphs, but it is not difficult to do this for as Bose says, 'All science is really simple, for truth is simple', and the results of his life-work may be stated so that a child can understand them, although the reasoning that led to these results is as abstruse as anything that Einstein has ever predicted.

"To begin with, Bose has proved that all life is one. This is not theory. Bose will commit himself to no theories or philosophies or religions, but merely give out his researches for moralists to do what they will with them. He has shown, then, that there is a basic Unity in composition, and in response to outer stimulus

that runs through all matter, however, apparently inert or however palpitatingly alive.

"The next great truth that Bose has demonstrated is that adversity is necessary, throughout the order of Nature, for the development of the powers of an organism. As an ethical point, this has long been known, but to prove it on a blackboard was another matter. This is how Bose does it; he takes, say, a Mimosa as his subject, and allows it to grow up in his Institute carefully shielded from any harmful contact with the outer world. Just so much air and food and light are allowed to reach it—no more and no less than the absolute theoretical ideal for its health and happiness. The Mimosa apparently flourishes under this regime and grows into a prosperous plant. But appearances are deceptive: there is a rottenness in the being of that Mimosa. It degenerates in its nervous fibre, just as a person that has never been tempered at the fire of sorrow, or borne adversity cannot be a full man or woman. The pampered plant cannot react as a Mimosa should to *stimuli* from without. Its nervous reflex-arc has contracted. There is a slowing down of that mysterious vital force, concerning which Sir Jagadis, just because he has come closer to it than any other living man, does not presume to theorise.

"The Bose Institute in Calcutta was dedicated to science and was built by funds supplied by Sir Jagadis and his charming wife. Sixteen students are at work there, devoting themselves wholly to science, not as a means of livelihood nor to gratify personal ambition, but, in the words of their founder, 'in order to win knowledge for its own sake and see truth face to face.'

"The instruments by which Sir Jagadis measures the unvoiced emotions of the plant world are of such a miraculous sensibility that they can magnify a plant motion one hundred million times, in order to make it visible to our mortal eyes. He can drive an electric needle in to the stem of a plant, and register its reaction so that you may see its agony. He can show you the heart-beat of a tree, or the flux and reflux of its sap. He can make you a witness of the death-throes of creatures which we hitherto believed to belong to another order of life than ourselves. He will show you how a shrub goes to sleep, how a carrot will behave under the whip of alcohol, or how a marigold will nod away under a narcotic. Plants feel, even as you and I. It is mere illusion, due to their static appearance, which leads us to believe that they are not sensitive. "There are no orders of life, says Sir Jagadis, but only one Life, under varying names, forms, time and space appearances and causalities.

"The dominant impression made by him, is of an amazingly flexible mind, tempered by meditation, yet untrammelled in its range. In Sir Jagadis the culture of thirty centuries has blossomed in to scientific brain which we can quite duplicate in the West. We have the courage, the quickness perhaps the intuitive faculty, but we find in him a spiritual sense difficult to define, intangible yet evident, preeminently of the East, the quality out of which all great faiths have grown

"The result of his work on the thought of our time cannot yet be estimated, but it is not too early to say that once again a man from the East has taught us the ancient lesson of the mystics, that the world invisible may be seen and the

voiceless world be heard, and that there are powers at the borderlands of consciousness which the mind of man has yet to explore.

"May his Institute go from strength to strength, giving freely of the subtlety of the Indian spirit to blend with the coarser but no less valuable mind-texture of the West, in man's onward march towards divinity."

THE WEB OF LIFE

The *Manchester Guardian* draws attention to the significance of the new discoveries.

"Sir Jagadis Bose has been called the 'Darwin of botany,' but the phrase is not a happy one. The Darwinian theory of natural selection laid its emphasis on the conflict underlying existence while the researches for which Sir Jagadis has been most renowned have thrown new light upon the unity nature. This is due to the extraordinary discoveries about the similarities of animal and vegetable life of which the Bose Institute has been so important a centre. There is no essential contradiction between the nineteenth century's science which studied Nature's red tooth and claw and the twentieth century's investigation of the web of life in which so many harmonies and alliances have been revealed. Twentieth century knowledge has not rejected the earlier wisdom, but it has redressed the balance by giving to evolution a greater aspect of creative purpose and by removing the taint of wanton blood-guiltiness and cruelty. Sir Jagadis Bose has viewed the life of the forest as a kind of unity in which the flora are closely related to the fauna, and his investigations into the nervous system of plants have led to a new knowledge which overthrows our conception of the lilies of the field as remote and unfeeling adjuncts of life. From the new position, utilitarian results may follow, and we can confidently look to such science as that for which the Bose Institute is famous to make further strides towards that comprehensive knowledge whose formal completeness carries with it an equal power of practical human service."

THE DYING PLANT

Mr Aldous Huxley gives a vivid description of what he witnessed at the Bose Institute.

"The experimenter's is a curious and special talent. Armed with a tea canister and some wire with silk, and a little sealing wax, and two or three jam pots, Faraday marched forth against the mysterious powers of electricity. He returned in triumph with their captured secrets. It was just a question of suitably juxtaposing the wax, the glass jars, the wires. The mysterious powers could not help surrendering. So simple—if you happen to be Faraday.

"And if you happened to be Sir J. C. Bose, it would be so simple, with a little clock work, some needles and filaments to devise machines that would make visible the growth of plants, the pulse of their vegetable hearts, the twitching of their nerves, the processes of their digestion. It would be so simple—though it cost even Bose long years of labour to perfect his instruments.

"At the Bose Institute in Calcutta, the great experimenter himself was our guide. Through all an afternoon we followed him from marvel to marvel. We watched the growth

of a plant being traced out automatically by a needle on a sheet of smoked glass; we saw its sudden, shuddering reaction to an electric shock. We watched a plant feeding; in the process it was exhaling minute quantities of oxygen. Each time the accumulation of exhaled oxygen reached a certain amount, a little bell, like the bell that warns you when you are nearly at the end of your line of type writing, automatically rang. When the sun shone on the plant, the bell rang often and regularly. Shaded, the plant stopped feeding; the bell rang only at long intervals, or not at all. A drop of stimulant added to the water in which the plant was standing set the bell widely tinkling, as though some record-breaking typist were at the machine.

"An overdose of chloroform is as fatal to a plant as to a man. In one of the laboratories we were shown the instrument which records the beating of a plant's heart. By a system of levers similar in principle to that with which the self-recording barometer has made us familiar, but enormously more delicate and sensitive, the minute pulsations which occur in the layer of tissue immediately beneath the outer rind of the stem are magnified—literally millions of times—and record automatically in a dotted graph on a moving sheet of smoked glass. Bose's instruments have made visible things that it has been hitherto impossible to see, even with the aid of the most powerful microscope. The normal vegetable 'heart beat,' as we saw it recording itself, point by point, on the moving plate, is very slow. It must take the best part of a minute for the pulsating tissue to pass from maximum contraction to maximum expansion. But a grain of caffeine or of camphor affects the plant's heart in exactly the same way as it affects the heart of an animal. The stimulant was added to the plant's water, and almost immediately the undulations of the graph lengthened out under our eyes and, at the same time, came closer together; the pulse of the plant's heart had become more violent and more rapid. After the pick-me-up we administered poison. A mortal dose of chloroform was dropped in to the water. The graph became the record of death agony. As the poison paralysed the 'heart,' the ups and downs of the graph flattened out in to a horizontal line half-way between the extremes of undulation. But so long as any life remained in the plant, this medial line did not run level, but was jagged with sharp irregular ups and downs that represented in a visible symbol the spasms of a murdered creature desperately struggling for life. After a little while, there were no more ups and downs. The line of dots was quite straight. The plant was dead.

"The spectacle of a dying animal affects us painfully: we can see its struggles and, sympathetically, feel something of its pain. The unseen agony of a plant leaves us indifferent. To a being with eyes a million times more sensitive than ours, the struggles of a dying plant would be visible and therefore distressing. Bose's instrument endows us with this more than microscopical acuteness of vision. The poisoned flower manifestly writhes before us. Its last moments are so distressingly like those of a man, that we are shocked by the newly revealed spectacle of them into a hitherto unfelt sympathy.

"Sensitive souls, whom a visit to the slaughter house has converted to vegetarianism, will be well advised, if they do not want to have their menu still further reduced, to keep clear of Bose Institute."

INTELLECTUAL CO-OPERATION, LEAGUE OF NATIONS

In welcoming Sir J. C. Bose as a member, the President of the Committee, Professor Lorentz, the famous physicist said that the founder of the Bose Institute was known all over the world as a rare example of one who had combined in himself the physicist, the botanist and the physiologist. They saluted him as the representative of the great ancient civilisation that had commanded their highest respect and admiration. M. Luchair, the Director of Intellectual Co-operation Institute said that the persistence of the great Indian scientist among them personified the link between the Orient and the Occident. The scientific contributions of Sir Jagadis proved that there was a unity of intellectual life, and that for the human mind there were no boundaries, no separations. India for them had been a land of dreams; they now realised that these dreams had led to great discoveries. The intellectual co-operation now inaugurated would open out for the world the enormous reserves of thought of Asia, the cradle of human civilisation.

The University of Geneva organised a special lecture, and the vast Hall was filled with intellectual giants of different nations who had assembled at Geneva. The vast audience were astonished by the perfection and sensitiveness of the instruments seen in operation by which the hidden secrets of life became revealed. They were spell-bound and watched with deep emotion the great drama of struggle of the smallest living particle, hovering between life and death, its exaltation, depression and agony of death, so pathetic and so human. The Rector of the University of Geneva conveyed to the Secretary of State for India "the deep impression Sir Jagadis Bose made on all his hearers by the striking presentation of the synthetic results of over thirty years of original research, which has increased not only our admiration for his successful efforts, but also our desire that the East and the West be brought in to more immediate touch in the realm of disinterested science."

THE BOSE INSTITUTE

The leading scientific journal *Nature* publishes the following article on the work and ideals of the Bose Institute.

"Progress in the study of the physiology of plants had been hindered by the too mechanical conception of it that had prevailed. Sir Jagadis proceeded to investigate the irritability and movements of plants, and devised apparatus of special sensitiveness for the detection and automatic record of their less vigorous response. His results and conclusions have been published in a series of books, in a number of papers in the *Proceedings* and the *Transactions of the Royal Society*, of which he was elected a fellow in 1920; and in the *Transactions of the Bose Research Institute*, of which four volumes have appeared (1918-21).

"Without going into too much detail, a few of Sir

Jagadis' most striking researches and discoveries may be mentioned. For example, his book "The Physiology of Photosynthesis" (1924) gives the most satisfactory extant account of a process which is of cosmic importance. In his "Physiology of the Ascent of Sap" (1923), he brings forward convincing experimental evidence that the sap is raised in the tree-trunk by the active contraction of special propulsive cells, the position of which he was able to localise by the electric probe. His most recent book, "The Nervous Mechanism of Plants" (1926), brings together all the evidence scattered throughout his previous works that the conduction or transmission of excitatory impulse in plants is a physiological process and is limited to a particular tissue, certain elongated tubular cells of the bast in the vascular bundle, which may justly be termed 'nerve,' in opposition to the current view that the process is purely mechanical and that the tissue concerned is the wood. The conducting tissue in the stem and leaf was located by the electric probe, which again did good service, and the physiological nature of conduction is established by the observation that, in the plant as in the animal nerve, conduction is affected by changes of temperature, by blocking and by stimulating agents, which could not have any such effect upon it were it merely mechanical. A special account is given of the nervous arrangements in the motile leaf of the sensitive *Mimosa pudica*, in which reflex action is demonstrated.

"Taking together this book and that on the ascent of sap, it may be generally stated that Sir J. C. Bose's researches have established the existence in the vascular plants, of a circulatory and of a nervous system, using the terms in a general way.

"The Research Institute at Calcutta, was founded and built by Sir J. C. Bose as a place where he and his students and their successors might continue to carry on the researches of which some account has been given above. It was publicly inaugurated on November 30, 1917, and has been in active operation ever since. It is a beautiful and commodious building, standing in its own spacious grounds, with all the details of its construction and arrangements carefully thought out to ensure its perfect adaptation to its purpose. There is a large auditorium capable of accommodating 1500 persons, a library, and rooms and laboratories for work of various kinds. No elementary teaching is undertaken: the only object in view is post-graduate research. The carefully selected scholars, of whom there are at present about sixteen, are admitted on the condition that they devote themselves wholly to the prosecution of research, not as a means of livelihood or for the satisfaction of personal ambition, but, in the words of the founder, "in order to realise an inner call to devote one's whole life to the infinite struggle to win knowledge for its own sake and to see Truth face to face." They receive a modest allowance for their maintenance so that they may be free from distracting cares. The line of research pursued is essentially physiological in its direction, and includes both animal and plant in its scope, though so far the plant has received more attention than the animal. But it is physiological in the widest sense, encroaching, as occasion arises, on physics, on bio-chemistry, on botany and zoology, and on histology.

"The foundation of the Research Institute in

Calcutta, as well as of the branch, Mayapuri, situated at Darjiling, at 7000 ft. elevation, in an altogether different climate, was due, in the first instance, to the munificence of Sir J. C. Bose. The Imperial Government of India has recognised the value of the services rendered by the Institute to the advancement of science by making an annual grant.

"The Institute has continued from the beginning to expand both materially and intellectually. It has shown what important results can be obtained

by the combination of the logic and the scientific methods of the West with the imagination and the idealism of the East. Even now it is still only at the beginning of its career, a career, let us hope, of ever-increasing usefulness and brilliance, which ought to be assured by the principles of self-abnegation upon which its constitution is based, more than fulfilling the most sanguine expectations of its founder and reviving the ancient reputation of India as a home of learning."

ENGLISH VERSE FROM INDIAN SOURCES

By R. C. BONERJEE, B.A. (Oxon.)

RECENT discussions about English verse written in India by Indians and others caused the reviewer to turn to his bookshelf where he was horrified to discover that the above-mentioned books—sent to him long ago for review, reclined, not unread, but alas unreviewed. Though late, the time is not unsuitable for noticing these volumes, because some of them contain really good matter, and others show just those faults which Indian writers of English verse must avoid before they have the hardihood to put their scribbings into print. It is a pleasure to read James Cousins. His verse is verse of distinction rising at times almost to poetry. His ideas are poetic, and he is versed in the mysteries of metre and form. He is well-worthy to take his place amongst the Irish group of poets. This little volume, wherein he sings "The spirit mixed in mortal things" is delightful. In it there are many haunting lines such as

"Grey birds whose resting grey grows virgin white
In ecstasy of flight." (The Secret)
"She shall smooth out with healing hand

The twisted purpose of offence
No sword her sentence will demand
Where love awakens penitence." (For the Installation of the first Woman Magistrate in India.)
and "So through Gods paradox creations goes,
Death flowers to life, and loss is root of gain,
The Captive Titan, laggard in repose,
Is driven towards freedom by his clanking chain. (The Paradox)

This last is perhaps more of a tour de force than a piece of poetry but the imagery is attractive. Some of Mr. Cousins' rhymes are a little troublesome—for example 'Calm' and 'I am' 'Sabre' and 'labour' 'drawn' and 'shone', 'vision tell' and 'unutterable', but his work is of a high quality full of thought and charm. This little book of his will be welcomed by all lovers of poetry.

Christina Albers shows care, thought and some poetic feeling in her booklet. She has evidently lifted up 'her eyes unto the hills' and the result is some pleasing lines. She is one of those of whom it may be said that they 'lisped in numbers for the numbers came,' but, as she would no doubt be the first to admit, she has far to climb on the steep of Helicon. To show the difference between the efforts of a beginner and real finished work, one may suitably compare Cousins' lines in "Hidden Peaks" with Christina Albers "Sunrise on the Kunchinjanga."

Cousins writes thus:—

'Dim path, sheer precipice,
Breath sorely drawn
End they alas in this
Chill dripping dawn,
Mist on our gazing fire
Blown thick and pressed
Hiding the heart's desire
White Everest?
What then? Was upward gaze
All vainly spent
Quenched by a drifting haze
Impermanent?
Nay, though our climbing prayer
Gain not its price,
We know the peaks are there
Let that suffice.'—J. H. Cousins

* (a) FOREST MEDITATION : By James H. Cousins. Theosophical Publishing House Adyar.

(b) HIMALAYAN WHISPERS : By A. Christina Albers. Thacker Spink & Co.

(c) VANISHED HOURS : By P. Seshadri. The Indian Press Ltd., Allahabad.

(d) SONNETS AND OTHER POEMS : By S. M. Michael. The Modern Literature Company, Madras.

(e) TUKARAM : By Harindranath Chattopadhyaya. The Shamaa Publishing House, Madras.

(f) GOD, WOMAN AND CHILD : By Namonarayana. Published by the Author, 73, Pycrofts Road, Triplicane, Madras.

(g) THE LONGING LUTE : By M. V. Malkani and T. H. Advani. Kohinoor Printing Works, Karachi.

(h) THE NEW PSALM OF LIFE : By Biseswar Mukherjee. London, Arthur H. Stockwell.

(i) NEW FLOWERS : By Somanath Vellatore. Masulipatam, Andhra Desa.

(j) AKHAS : By N. H. Katesin. Thomas Adams and Sons.

(A metre reminiscent of that of Andrew Lang in
 'Tears for my lady dead
 Heliodore')

Now for Christina Albers,

'And the breaking day
 Sends the first faint ray
 Of Love's undying fountains,
 While the heart feels the thrills
 Of the voice from the hills
 And the soul that dwells in the
 mountains',

Comparison is not necessarily disparagement. It may indeed serve as an inspiration to the beginner. So much (space forbids more) for writers of verse in India other than Indians.

There always have been Indian writers, in Bengal especially, who have sought to express their thoughts by the medium of English. The successful ones have been those who have acquired a thorough grasp of, and intimacy with English, who have thought in English and perfected themselves by wide reading. Such have been Michael Madhusudan Dutt (though certainly his Bengalee poems are far better than his English ones), Toru Dutt, Sarojini Naidu, and that lonely yet essentially poetic figure Monmohun Ghose. Some Indian writers forget that to write successfully in any language a thorough and idiomatic knowledge of that language is necessary, and that no amount of poetical feeling or philosophic skill will make any writings successful or even readable unless they are also idiomatic. The depths are reached when writers, ignorant of the finer turns of the language, and uninspired by real poetic feeling, sit down to write something in verse, so that it may look well.

Mr. Seshadri's book 'Vanished Hours' is deserving of high praise. He knows English, and knows how to write it gracefully and musically. 'Vanished Hours' contains much good work, which besides being poetic in feeling shows that the writer—despite the crushing blow of his wife's death—takes a sane and steady view of life, being able to see beauty everywhere. His love sonnets ring true and attain a high standard. Lovers of verse would do well to read them. They are superior to much that English writers have written and been praised for. Mr. Seshadri's outlook on life is a modest one. An example of this is to be found in 'a sonnet.' The following are a few lines of it

When I hear people utter words of praise,
 Commend some little touch of mine in art,
 Or else pronounce a deed well-done, or trace
 In me some virtue of the head or heart ;

...
 ...
 With anxious mind I pray for worthiness
 Which may deserve such praise and kindness.

The volume 'Vanished Hours' deserves a better binding and get-up, and should have a wide circulation amongst lovers of good verse. Mr. Seshadri not content with giving the world beautiful verse himself, has introduced to it a new writer, S. M. Michael for whose sonnets and other Poems he has written a foreword. Mr. Michael has not yet attained to the height of Mr. Seshadri, but he too knows English, knows how to express himself therein, and is gifted to a certain degree with poetic imagination and diction. He has the fault of youth, a tendency to be dictatorial and to elaborate his pathos too much. Consequently his

two Elegies on 'Europe' and 'the Earth' and his narrative poems 'The Bride of Death', and 'Snehalata' are less successful than other pieces of his work. He should weed his book more carefully so that utter rubbish like 'Love and Lust' may be omitted. Also he is yet too young to regale us with his schoolboy efforts. He is a good craftsman. The following quotation illustrates this,

How many friends I dreamed erewhile I had,
 Like cranes from empty lakes now taken flight.

('Now' should be 'have'—it would not spoil the metre and would certainly improve the sense by the introduction of a very necessary verb).

You love me with the ardour of a lad
 More than a virgin's love as fresh and bright.
 As when we two were boys at school of yore
 At one in learning, prayer and at play.

...
 Rare is our love, the rarest thing of all,
 And proves anew the ancient lore of life
 —'Tis best to have one friend, one God, one wife.

If he improves on his present standard Mr. Michael may, in the words of Mr. Seshadri 'delight many more lovers of poetry.'

Tukaram is disappointing. Harindranath Chattopadhyaya is a poet. Why then has he given us this? From the very beginning it halts. The opening song is a common-place jingle. The opening speech of Avalai begins with these most unpromising lines—

'I've half a mind to break this earthen pot
 Across your pate which is no better than (!)
 A leaky pot of clay'

'Never, never' is twice repeated wholly unnecessarily. At times, of course, the author cannot obscure his talent; gradually we see the true Harindranath in portions by the play but the writing is very unequal. The theme is good, but the authors handling of it is by no means near the high standard that Harindranath has elsewhere attained. To the present writer, an admirer of Harindranath Chattopadhyaya's poetry, Tukaram comes as a disappointment. What shall one say of "God, woman and child." Perhaps it is kinder to say nothing, but just to quote some stanzas in order to illustrate what was said before about a lack of knowledge of English. These stanzas taken at random are as follows—

"Impotent Man exclaimed "Woman is Vice!"
 And instinctive knaves turned her seducers
 ...
 And lying priests confessed to woman's blame
 Wrapped her in weeds of their own endless
 shame.

...
 ...
 Man loved to fall on beauteous Woman's breast
 The very sin was sweet and seemingly blest
 And every sage through heat or cold undressed
 (What *can* this line mean?)

And cursed as he kissed—ay, temptation-pressed !
 Man ever falling down with sin and pride
 On woman's feeble neck and heart did ride
 He stooped to kick her hard betimes and

squeezed
 Or smothered kissed or cursed as oft he pleased.
 Let these stand as a dreadful warning to aspiring
 Indian writers of English verse. It must be

said, however, that the songs scattered through the piece are much better and show a little promise. The *Longing Lute* is an unequal book. Some of it is very immature but some parts are promising. The authors have talent but they are not very well versed in idiomatic English (as for example their choice of a title for the first piece 'The Unresponded Call' which presumably is meant to express the call to which there was no response) nor are they masters of metre or rhythm.

‘The stars too to-night are all waiting
For their mistress, the moon, yet behind
And she’ll rise though a bit she be late in
But her answer will ne’er be unkind’.

or again

The breeze that softly comes
And woos with sweet caress
An eager tune she hums
And whispers 'We are loving chums
With clinging, keen embrace'.

Still the authors have talent as is proved by pieces such as 'The Rural Nymph' 'The Hullers Song,' 'The Swallow on the Lake' and 'The Simplest Things.' 'Music Waits' is perhaps the best. These young verse writers should take a little more care over their metre and English. Mr. Bissessar Mukerjee would be well-advised not to attempt verse if he wishes to deal with philosophy. His knowledge of metre is scanty, and his song is much out of tune. The New Psalm of Life is not a successful effort from the point of view of verse.

To quote:—

'But the curse of Satan is on it
Who in dark anger scowls ;
And lets slip his dogs of savagery
With angry hideous howls'.

"This world is thy heaven or hell
As thy own deeds deserve

This—the happy home of the have
That—the craven's preserve.'

Do the dogs howl or does Satan? Very unsatisfactory versification. The war sonnets are slightly better, but the author should know that Horatius was assisted by Herminius and Spurius Lartius when he braved a 'legion'. He did not do so single-handed. Mr. A. B. Johnston is kind to Somanath Vellatore in his foreword. Certainly Vellatore has to 'learn to fly' and he has a long way to go before he learns. He must acquire English and English idioms and must avoid lines like

'It leads to him the Baby God
It leads to Her the aged Sod'

or

'Filled with the beauty of my Sod'

and know that sweet cannot be written for sweeter. Akbar by M. H. Kalim is a play written in no definite metre taken from 'History of the Mughals'. He too is not well versed in English. He uses phrases such as 'gaze me not' and 'I pale it not' 'The foe hath a nerve,' 'His Valour is slack in start.' Why will not writers perfect themselves in English before they attempt English verse?

Amongst other matters certain opinions as to the value of some volumes taken at random have been set down herein in the hope of showing that Indians can write good as well as bad English verse, but that many rush into print totally unequipped for their self-appointed task. The desire to express oneself in literary or metrical form is a very common one and must lead to much that is worthless being produced alongside of something that is valuable. One greets with pleasure that which is valuable and hopes that the volume of it may grow more and more. The outlook is hopeful, and there seems no reason why some of the earlier well-known Indian writers of Indian verse should not be equalled or even surpassed by members of a younger generation.

BOONS

Life's gifts do not descend from heaven
 unsought,
Like gentle drops of rain; they do not fall
Themselves on earth like leaves, man
 makes them all—

By ceaseless toil and vigil are they wrought
And shaped by human hands. But were
Without such pains, should man servilely
call

And beg for them and undeserved forestall
Success which must with honest work be
bought!

No easy ways of winning things in life
Do I invoke, content to work for them
And toiling wait their fruition in time;
And let me strive for wisdom in its prime,
For glimpse of truth's resplendent diadem,
And cloudless vision in a world of strife.

P. SESHADRE

GLEANINGS

The Rodeo

Out of the west, the land of cattle expert horse-men and bucking bronchos, there has come in recent years a new kind of sport to thrill red-blooded Americans who admire athletic skill, courage and daring. This is the rodeo, the great annual event of cowboy sports which is the Olympic of western life and tradition and decides championship titles in bronk riding, steer wrestling, trick and fancy riding, calf and trick roping and bareback riding.



Standing on His Head, the Trick Roper, above Throws His Lariat over Two Galloping Horses and Brings Them to a Stop; the Feats Performed with a Length of Rope are a Constant Surprise to City-Bred Spectators at the Rodeo

When the hard-riding cowboys who risk their necks atop wild horses first appeared in the middle west and east, the public had a faint idea that the rodeo was a kind of a wild-west show. Tex Austin has lifted the rodeo from the little towns of the west where rival ropers and riders from different ranches used to compete for supremacy to an international sensation. He started to work as a cowhand when he was just fourteen. A couple of years ago, Tex took 167 cowboys and cowgirls, a herd of 236 horses and 160 steers to England to compete for international championships

at Wembley. On the opening day more than 100,000 spectators saw the finest riders and ropers that the west ever produced do their "stuff". Overnight the cowboy contests became a sensation, and in nineteen days, more than a million excited



Tony, the Mount Is Equally at Home on Two Feet or Four.

enthusiastic Englishmen stormed the stadium gates to see the Americans compete against one another.

—*Popular Mechanics*

Railway Trains to Rival Airplanes in Speed

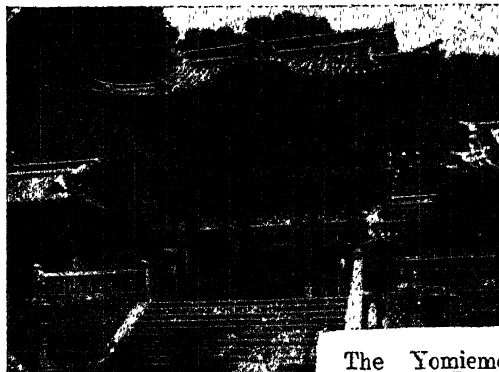
Frank H. Alfred president of the Pere Marquette railroad, believes that by building a thick concrete roadbed and equipping locomotives and cars with roller bearings, a train may compete in speed with airplanes. A section of this new track is to be built near Detroit. The new-style roadbed is to be a slab of concrete, eighteen inches thick by ten feet wide. The rails are to be carried on steel trusses which will be imbedded in the concrete and, in addition to forming a place to which the rails will be attached, the truss will distribute the weight of passing trains evenly throughout the heavy concrete roadbed.

—*Popular Mechanics*

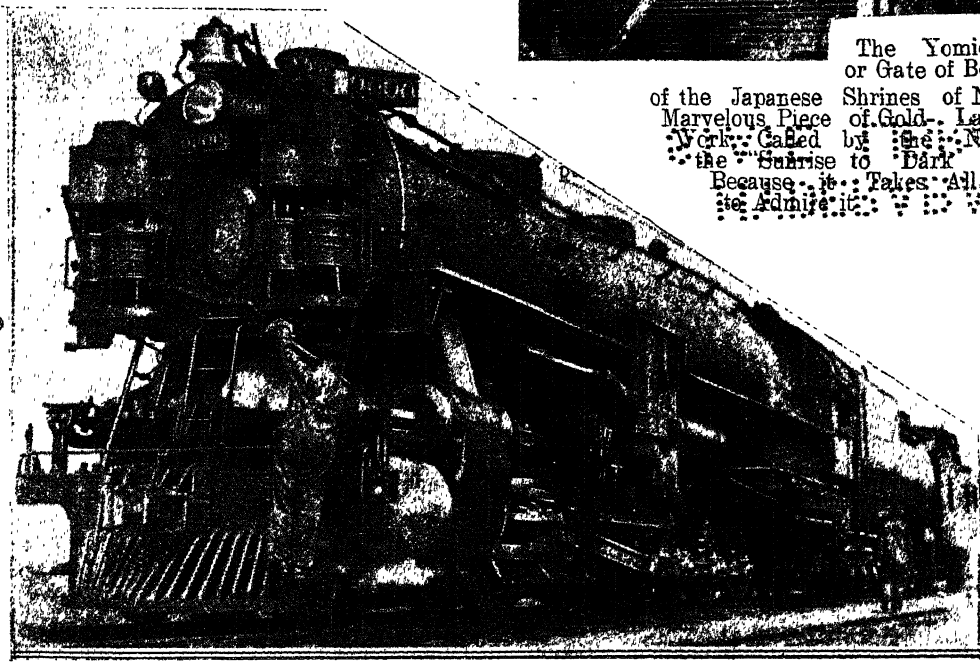
That, says Burton Holmes, the great travel lecturer, is the greatest sight on earth today, and so he puts it at the head of his list of the seven most marvelous things he has seen.

Out of his thirty-four years' experience he compiled a list of the seven greatest sights he has ever seen. One of the seven is in the United States—the Grand Canyon of the Colorado—and he puts it fourth on this catalog of wonders.

First of all come the ruins of Angkor—a vast city of magnificent stone buildings that have stood empty and alone in the midst of the jungles since



The Yomiemon,
or Gate of Beauty,
of the Japanese Shrines of Nikko.
Marvelous Piece of Gold-Lacquer
Work. Called by the Natives
the "Sunrise to Dark Gate"
Because it Takes All Day
to Admire it.



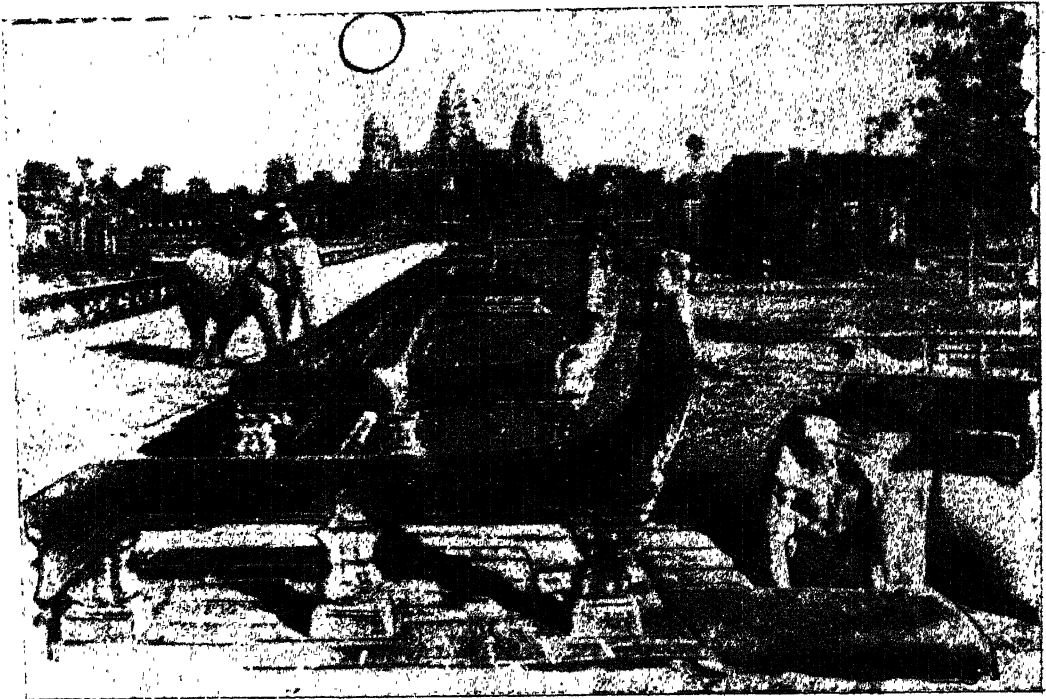
High-Speed, Three-Cylinder Freight Locomotive Developed by Union Pacific Railway to Haul Mile-Long Freight Trains at Fifty Miles an Hour; it is More Than 102 Feet in Length

Interesting Places in the World—

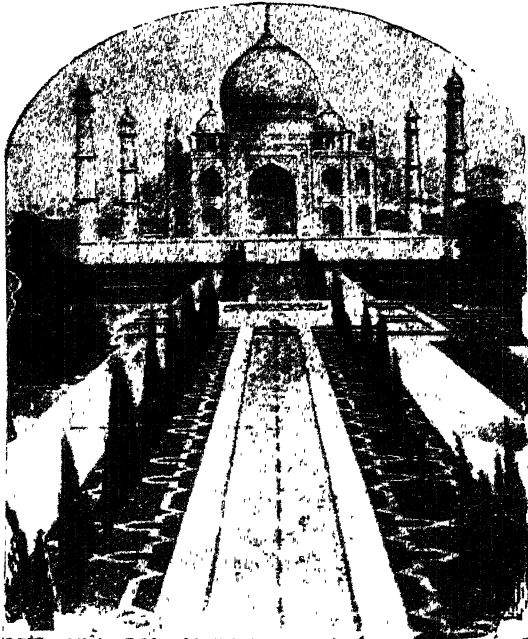
At Angkor, in Cambodia, a province of French Indo-China, are the ruins of the Khmers—a vast, lost city which once held more than a million people, who disappeared, where and when no man knows, and left not the slightest trace of their destination behind.

their inhabitants, for some unknown reason, went away some eight centuries ago, never to return.

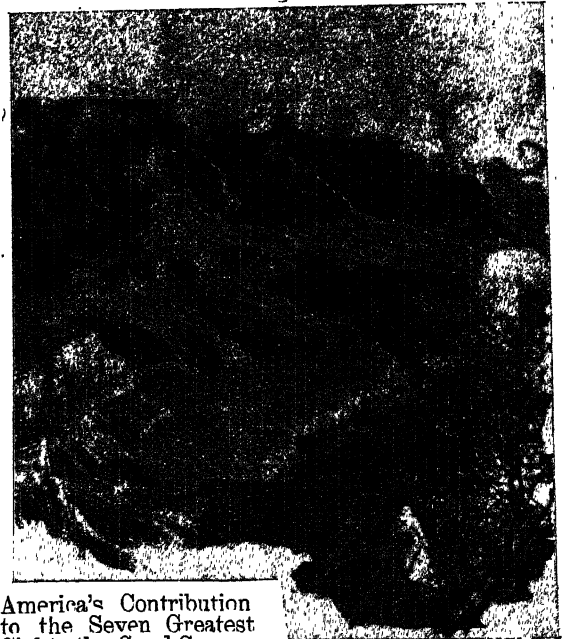
Second he puts the pyramids of Egypt, probably the most familiar man-made monuments in the world, and follows them with the Taj Mahal, acclaimed by artists and architects as the most perfect building ever erected.



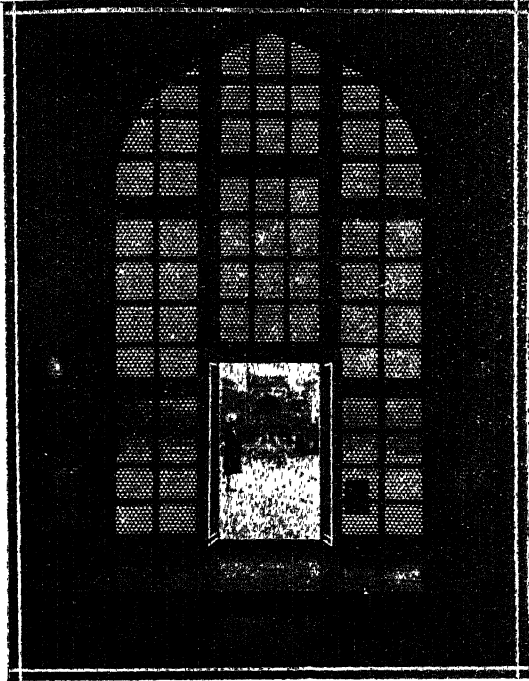
Angkor Wat, the Palace and Gardens of the Khmers at Angkor, Cambodia. Once populated by a Million People who disappeared when and where No Man Knows, Leaving the World's Greatest Sight Behind in the Jungle



The Taj



America's Contribution to the Seven Greatest Sights, the Grand Canyon of the Colorado

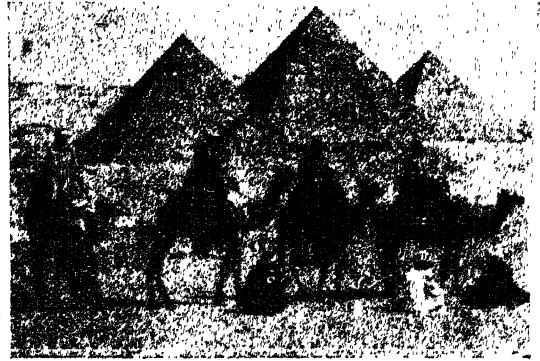


Looking Out through the Marvelous Carved Marble Door Screen of the Taj Mahal, at Agra, India, Famed as the World's Most Beautiful Building



One of the Monasteries on the Rock Islands of Thessaly

Fourth is our own Grand Canyon, and fifth the little known Meteora monasteries, parked atop the granite cliffs overlooking some of the deepest gorges in all Thessaly. Sixth, he selects the shrines of Nikko, Japan, with their incomparable gateways—architecture well-nigh as perfect as the Taj Mahal, which also is a shrine, built by an Indian prince in memory of his queen.



Only One of the Seven Wonders of the Ancients Still Survive, the Great Pyramid of Cheops, in the Center, Which Holmes Places Second on His List of Wondrous Sights

Last come the gorges of the Yangtze-kiang, China's most famous river. —*Popular Mechanics*

Dog Eight Hands High Weighs as Much as Man

"Cuno Krebs," a Great Dane exhibited at a recent dog show in Chicago, is thirty-three and one-half inches high at the shoulders and weighs 176 pounds, typical of the best specimens of the



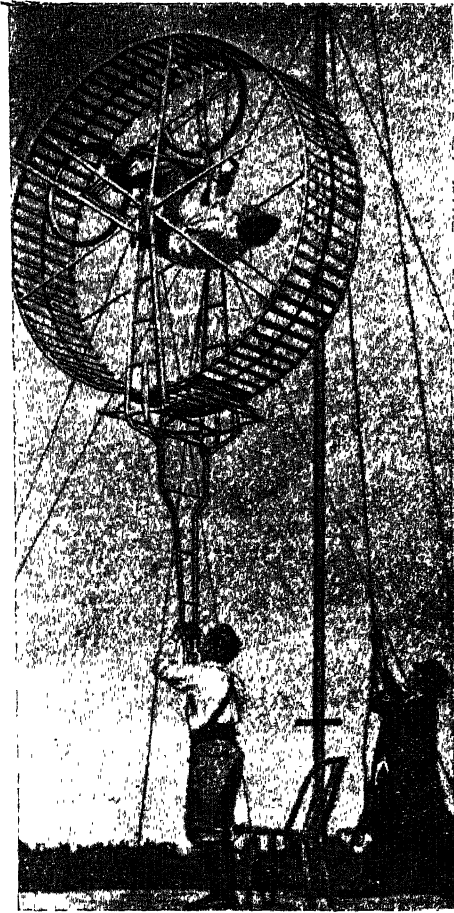
One of the Giants of the Chicago Dog Show. "Cuno Krebs," a Great Dane Weighing 176 Pounds

breed which is similar in some respects to the German boarhound. The Great Danes sometimes attain a height of more than three feet and weigh nearly 200 pounds. —*Popular Mechanics*

Quaint Dolls from all Parts of the World



Acrobat's Skill



Where Strength and Steady Nerves Defy the Laws of Gravity: a Novel Bicycle Act in Progress

Looping the loop on a bicycle while his companion supported and partly balanced him and his circular track, was the feat performed by one of a team of acrobats. Guy ropes fastened to the runway helped keep it steady, but the bulk of the weight of track and rider rested on a frame supported by the second man. —*Popular Mechanics*

Glass Flowers

This sprig of mountain laurel is part of the famous glass flower collection at Harvard University—flowers so perfect that microscopes reveal even the fine granules on the filaments of stamens!

—*Popular Science*



This sprig of mountain laurel is part of the famous glass flower collection at Harvard University

Carved Ivory Tusk



Elaborate Carving from Split Ivory Tusk: Figures in Full Relief Emphasize Realistic Appearance

One of the latest additions to the Victoria and Albert museum in London is an intricate carving from a single ivory tusk, split down the middle. It contains scores of tiny figures, grouped in a tableau to represent the "Assumption of the Virgin." The lifelike appearance of the forms is increased by the fact that they are cut in such full relief as to give the impression of almost complete detachment. It is believed probable that the work was executed by a Spanish or Italian craftsman of the eighteenth century.

—*Popular Mechanics*

The Sun Spots

For ages men have thought of the sun as an unchangeable giver of warmth and light. But is it actually so dependable, or do its radiations vary from day to day? If so, how do these variations affect our weather and our daily life on earth?

Right now the face of the sun is passing through one of its periodic eruptions of sun spots, which began in 1916. Just what are these spots, and how do they influence us?

Men like Dr. Abbot who are making the sun their life study believe that if they can solve the mystery of the sun spots the rest will be easy. Why do these spots vary in numbers. What is the explanation of the eleven-year cycle of their appearance?

If you take a baseball in your hand, twirl it, and watch the stitching travel in a sort of arc toward the center and then away from it, you will have a fair idea of the motion of the spots across the sun's face. They first make their appearance at the upper edge, but have no effect on the earth

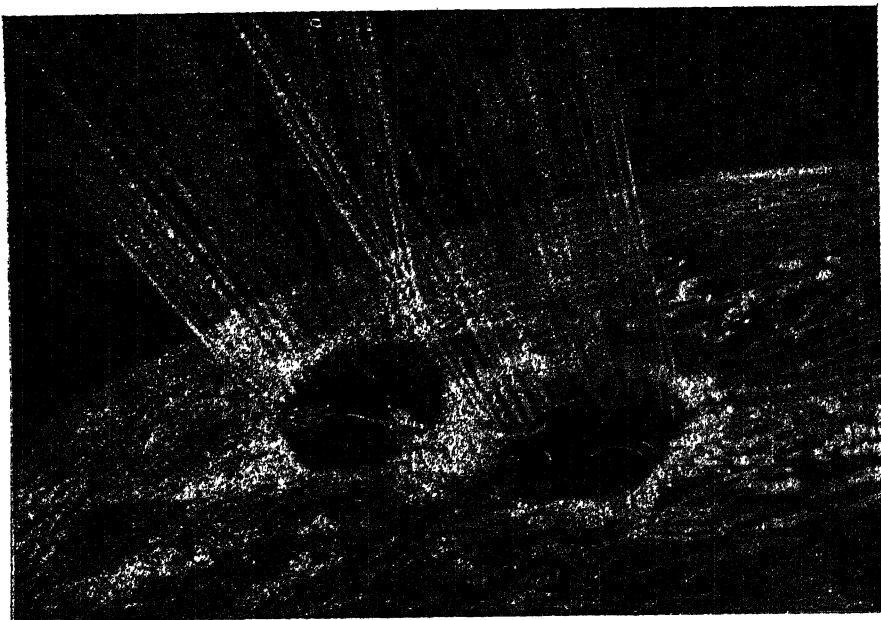
until they reach the central meridian. When they are sixteen degrees north or south of the sun's equator their effect on us is the greatest. Then they pass out on the other side. But if large enough they may appear again when the sun has completed his round, which takes from twenty-five to thirty days.

Many of these spots are large enough to be seen without the aid of a telescope, using, of course, smoked glasses or a piece of densely fogged photographic film as protection for the eyes. The large spot observed in January last had been visible on several previous rotations. When it reached its period of greatest intensity it was found to have a diameter of about 40,000 miles. If five worlds the size of ours had been lined along just one half of that crater they could have all been pushed in at one time without touching one another.

What causes these tremendous volcanoes? Scientists would give much to know the answer. It is now pretty generally believed that the sun is made up of a number of layers of gases—all in motion, but at varying speeds. Dr. J. H. Jeans, the British scientist, believes that these layers rotate faster toward the surface, just the opposite of the action of the earth.

The different speed of these layers has the effect of setting up whirlpools or vortices. If you stand on the rear platform of a train you will notice bits of paper swirling in its wake, the result of the partial vacuum caused by the swift passage of the train. In any body of water where there is a swift current, or currents of varying speeds, such as Niagara Gorge or Hell Gate, New York, whirlpools are set up. The same phenomenon is believed to happen in the sun.

Between each pair of layers an immense vortex is created, extending clear around the circumference.



Huge Pimples on the Face of the Sun

With the increase in friction this whirlpool grows and seeks an outlet. The tremendous energy finally forces openings through the top layer of the sun, in the same way that water whirlpools become waterspouts. Out shoot great volumes of gas which continue to pour forth until the internal pressure has been relieved. It's just as though the sun had occasional stomach-aches caused by the formation of gas. When that pressure has subsided to the extent of being less than the weight of the sun's outside layer, the breach closes up.

These spots seem to travel in pairs, one on each

side of the sun. The motion of the gases in one is always the opposite of the other. Here's the way that is explained:

If you draw an oar blade through the water you set up a tiny whirlpool. Close examination will reveal that the direction of the whirl were the oar leaves the water is opposite to that of the point of entry. It's the same principle exactly in the sun. Follow that great vortex around the circumference from the first break to the other, and you'll see how the direction of the twist changes.

—*Popular Science*

THE NEGRO RENAISSANCE

BY AGNES SMEDLEY

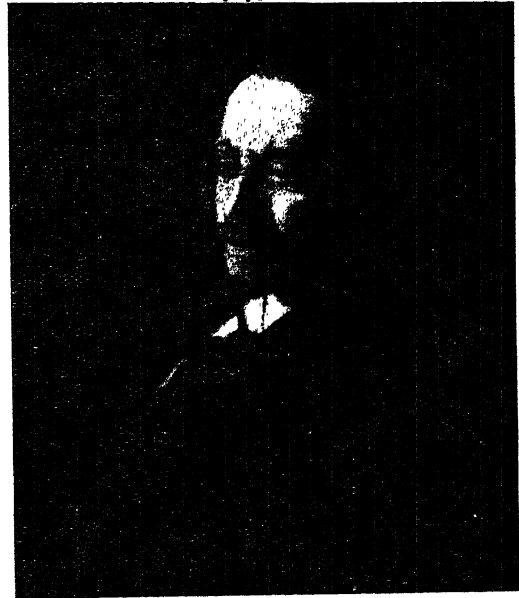
"Listen to the Winds, O God the Reader, that wail across the whip-cords stretched taut on broken human hearts; listen to the Bones, the bare bleached bones of slaves, that line the lanes of Seven Seas and beat eternal tom-toms in the forests of the labouring deep; listen to the Blood, the cold thick blood that spills its filth across the fields and flowers of the Free; listen to the Souls that wing and thrill and weep and scream and sob and sing above it all. What shall these things mean, O God the Reader? You know. You know."

—W. E. B. Du Bois, in "The Gift of Black Folk."

THEY have emerged from shadow,—the black, the outcast, the descendants of men who felt the lash of slavery—they the Negro American. They have ushered in the dawn of the Negro Renaissance and, as expressed in the words of one of their most eminent poets, are the creators of the only things artistic that has yet sprung from American soil and has been universally acknowledged as distinctive American products.

In the past ten years alone they have produced personalities that rank with any living white American—educators, organizers, artists, architects, actors, singers, writers. But even before the advent of this new group, there was an older group of writers, and there was also the rich heritage left by the inarticulate Negro who, despite slavery, war and caste that shamed mankind and him, left his indelible imprint upon American life; not only economically, but culturally, socially, and spiritually—imprints without which America as it is known to-day could never have been. The chief of these imprints is the folk-song and the inspiration the

Negro has given to white literature. It has been a curious phenomenon worthy the study of psychologists, that out of the very slavery that made him despised, out of his tears and blood, he created the Negro folk-song that has become the American folk-song, so intimately woven into the consciousness of Americans that we do not even stop to think about the origin. These folk-songs, with the



Henry Ossawa Tanners the Negro painter, who has been decorated by the French Government

exception of the few scattered range songs of the West, are the only native folk music America possesses, and to-day white school children, whose forefathers never tasted the bitter dregs of slavery, sing songs burdened with the misery and woe of the black slave.

Even in modern days, the Negro has not only inspired and furnished the motives of European composers, such as Dvorak, but in creating jazz he has created the music which is universally known as American music. Jazz took its name from the Negro just as it took its rhythm and originally its words, and yet, despite its Negro origin, it is the one form of expression that synthesises the American mood. The intelligentsia once called it "naked African rhythm, and no more!" Someone else defined jazz as "a number of niggers surrounded by noise... a word taken from Negro jargon." But to-day Europeans and Americans alike refer to it as American. It is indeed amusing that it has been left to the Negro to express in music the spirit of American life,—the swirl and dash of



The most eminent of Negroes, Dr. W. E. B. Du Bois, formerly professor of economics in an American University; one of the founders of the National Association for the Advancement of Coloured People; founder-editor of the Crisis; founder-leader of the Pan-African Congress etc.



Elise Johnson McDougald is a young Negro woman teacher and social worker in New York City

civilisation there, the primitive, thoughtless speed, as well as the gaiety, independence and frankness.

Germany and the Continent have heard an echo of the Negro Renaissance in one of the sweetest of modern singers, the Negro, Roland Hayes. The Fisk Jubilee Singers, from Fisk University, one of the oldest and best-known Negro Universities in America, have also toured the Continent. Charles Gilpin and Paul Robeson, Negro American actors of recognised genius, have appeared in New York, Paris and London, in the leading roles of two of Eugene O'Neill's dramas—"Emperor Jones" and "All God's Chillens Got Wings", and in Drinkwater's "Abraham Lincoln". Henry O. Tanner, a Negro-American, was decorated for his art by the French Government last year, and a number of his paintings hang in French museums, while a Negro architect has recently won

a national contest and achieved the right of designing a number of public and educational buildings in America.

Of Negro educational institutions there are hundreds, and of educators, untold thousands imbued with a faith in the sacredness of their mission such as few white Americans ever dream of. There are 16 important Negro Universities alone, and the private contributions of Negroes for educational purposes mounts into millions of dollars annually, helping to swell the sum spent by the State and Central Governments.

But the most pronounced and significant phase in the Negro awakening is to be found in the literature which is being developed. Through his hundreds of newspapers and magazines there are over 400 in America—through books and articles, the Negro is stating his own case, championing his own cause in no uncertain manner. The statement, often made by white people, that Negro genius is due to white blood is resented by men of colour, who hold that it is the Negro blood in their veins, and not the white, that gives them the ability to create. In that blood flows a spiritual heritage of suffering, pain, an innate emotional sensitiveness to beauty and joy—the elements out of which genius springs. But linked with these qualities is his modern training and education, making it possible for him to express a rich and varied nature.

The Negro as a theme in the works of white writers has been known since the time the first slave ship landed in America with its shameful burden. The Negro thenceforth appears and reappears in American literature, as comic relief, as sentiment, as propaganda, as folk-lore, as the villain, as the faithful, subordinate dog of the white man. In 1924 alone we count 71 outstanding volumes by white writers on or about the Negro. The first significant exploitation of Negro life, it is true, came not from Negroes, but from white writers, who entered the field not so much because they were interested in Negroes, as for the unlimited literary themes they found there.

But now the Negro himself has arisen, and we see the entrance of a new race into the domain of art. Again in the works of these new writers we see a strange paradox; as if guided by the hand of Fate to take a strange revenge on the race that sold their people into slavery, they seem destined to make the only contribution to

America that can be called art, the only force that can perhaps rescue America from the charge of being solely a nation of hard materialism worshipping the dollar and physical power. In 1924 we count more than 30 books by Negro writers, while in 1925 the number has doubled; not only books on science, psychology, education and economics,



Mr. R. R. Moton, President of Tuskegee Institute, one of the most important institutions for the training of Negroes in every line of activity.

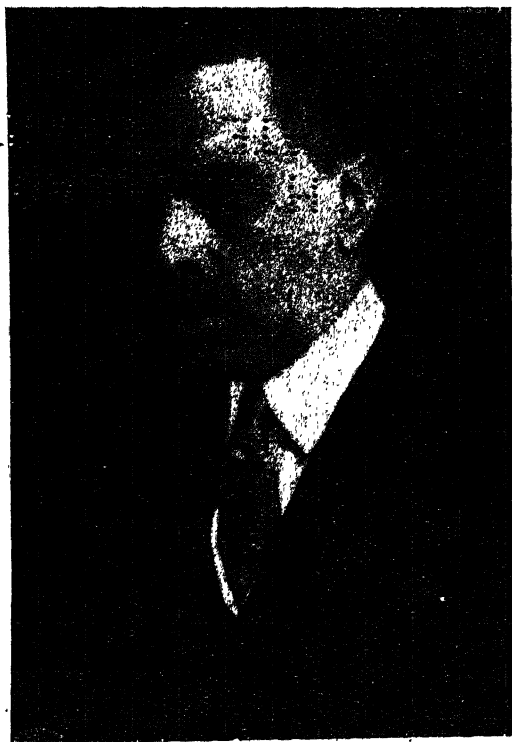
but also books of art in which is revealed a rich and varied beauty, a great joy, laughter and a humor that blossoms even in the depths of misery.

During the past year a most significant group of young Negro writers was called to the fore in a literary contest held by "*Opportunity*," a Negro literary magazine in New York. The judges were twelve of the best known writers in England and America. Nearly 800 young Negroes—short-story writers, dramatists, essayists, poets—entered the contest, and of these 34 of the short-stories were of outstanding quality, a number of the dramas were recognised as of high standard, and the poems and essays were quoted throughout the country.

In these young writers we see the Negro as the true artist, viewing with watchful

detachment the rich field of raw human emotions of his people, and portraying them with sweeping technique and insight. They have taught us that Negro literature can never be written by white writers, but only by the Negro, for it requires a study, both objective and subjective, of those subtle forces that sustain a folk in its hopes and joys, that stiffens them in sorrow and pain. They have likewise taught us that the joy and humour without which there is no art, has been preserved by the Negro in his writings as in his music.

Among the poets who took part in this contest must be mentioned Langston Hughes and Countee Cullen, the latter a student at Columbia University, and both already known as poets of ability. The first poetry prize was awarded to Langston Hughes for a poem that was pronounced to be strikingly new and original in form, in rhythm, in imagery. It was a poem that breathed of everything Negro—the wistfulness,



James Weldon Johnson, one of the most noted of Negro poets, author of two volumes of verse of his people, and compiler of "An Anthology of Negro Poetry." Mr. Johnson is National Secretary of the National Association for advancement of Coloured People.



Jean Toomer, one of the New Negro authors.
Author of "lanes."

the swaying rhythm, often the primitive thump of the meter beating through the lines.

THE WEARY BLUES (Prize Poem)

Droning a drowsy syncopated tune,
Rocking back and forth to a mellow croon,
I heard a Negro play.
Down on Lenox Avenue the other night
By the pale dull pallor of an old gas light
He did a lazy sway.....
He did a lazy sway.....
To the tune o' those Weary Blues.
With his ebony hands on each ivory key
He made that poor piano moan with melody.
O Blues!
Swaying to and fro on his rickety stool
He played that sad raggy tune like a musical
fool.
Sweet Blues!
Coming from a black man's soul.
O Blues!
In a deep song voice with a melancholy tone
I heard that Negro sing, that old piano moan—
"Ain't got nobody in all this world,
Ain't got nobody but ma self.
I's gwine to quit ma frownin'
And put ma troubles on the shelf."
Thump, thump, thump, went his foot on the floor—
He played a few chords then sang some more—
"I got the Weary Blues
And I can't be satisfied.
Got the Weary Blues
And can't be satisfied—
I ain't happy no mo'

And I wish that I had died."
 And far into the night he crooned that tune.
 The stars went out and so did the moon.
 The singer stopped playing and went to bed
 While the Weary Blues echoed through

his head
 He slept like a rock or a man that's dead.
 [Reproduced from *Opportunity*]

Apart from the large group of aspiring young artists, a number of other names stand out in the domain of American letters, many of them having ceased to be known as Negro, but instead blending with the national flood and becoming American. One of these is Miss Jessie Fauset, a young woman who is now studying at the Sorbonne, author of the novel "There is Confusion"; Jean Toomer, a young man, author of "Cane"; James Weldon Johnson, already an eminent Negro poet; and Claude McKay, a West Indian Negro poet who has brought a new and rare gift.

At the head of all Negro writers, however, stands Dr. W. E. B. Du Bois, who for over 30 years has undoubtedly been the most outstanding figure among the Negroes, and one of the most able, creative Americans. He was formerly Professor of Economics in a well-known American University, but left it to take his place at the head of the National Association for the Advancement of Coloured People, a nation-wide organisation of Negroes of which he was the organiser. He was also the founder and is the head of the Negro Research Bureau; founder and editor of the monthly magazine "*The Crisis*", and one of the originators and founders of the Pan-African movement which has already held two international Congresses. His books, "Darkwater", "The Soul of Black Folk", and "The Gift of Black Folk," as well as many of his

other writings, have long since established him as a creative and powerful writer. Perhaps no pen has ever expressed the woes and longing of his people or has pleaded their cause with such moving conviction and eloquence as has his. Unrelenting, single-purposed, with majesty in his thought and bearing, he has been one of the truly great Negroes to call his people out of the shadows.

It may be said, as Dr. Du Bois says, that the Negro is primarily an artist, and that from him we can perhaps expect the only creative art that America, in its mad chase for the flesh pots of Egypt, has to offer. Because, the white American has never, as a nation, stood on that border where life and death meet, nor endured the spiritual suffering that is worse than death. The Negro has. That is the heritage of the Negro which makes him an artist to-day. Benjamin Brawley also an eminent Negro American writer, has best expressed this heritage of his folk in the following words:

"But there is something deeper than the sensuousness of beauty that makes for the possibilities of the Negro in the realm of the arts, and that is the soul of the race. The wail of the old melodies and the plaintive quality that is ever present in the Negro voice are but the reflection of a background of tragedy. No race can rise to the greatest heights of art until it has yearned and suffered. The Russians are a case in point. Such has been their background in oppression and striving that their literature and art are today marked by an unmistakable note of power. The same future beckons to the American Negro. There is something very elemental about the heart of the race, something that finds its origin in the African forest in the sighing of the night wind, and in the falling of the stars. There is something grim and stern about it all, too, something that speaks of the lash, of the child torn from its mother's bosom, of the dead body riddled with bullets and swinging all night from a limb by the roadside".

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

EXAMPLES OF INDIAN SCULPTURE AT THE BRITISH MUSEUM: Published by the India Society, London.

The India Society is probably the only oasis in the desert of British callousness with regard to

Indian and oriental art. The Society, in course of its steady and fruitful activities extending over a quarter of a century have been publishing books, monographs and portfolios with a view to bring home to the English speaking public the importance of this branch of art. Mr. William Rothenstein is

one of the leading spirits of this group of British aesthetes, and being an artist himself who wields the pen and brush with equal facility, has helped greatly in removing the prejudices against and in creating tastes for Indian art. In a thoughtful and sympathetic introduction Mr. Rothenstein recalls how "some thirty years ago two French artists the painter Degas and Rodin the modeller, first drew attention to a new conception of form and movement" in Hindu Sculpture. Yet accepted authorities on Indian artistic history have denied fine art to India! The present volume would help in preparing the mind of westerners for an appreciation of Indian art.

EXAMPLES OF INDIAN ART AT THE BRITISH EMPIRE EXHIBITION 1924. *Published by the India Society, London.*

Mr. Lionel Heath, Principal of the Mayo School of Arts, Lahore, has written a critical introduction to the volume which gives some of the finest specimens of the Mediaeval Schools of Indian painting. Incidentally Mr. Heath discusses the nature and the future of the Modern School of Indian painting and strikes the note of caution: "We may sepeculate as to whether this revival shows only the genius of India or whether, on the other hand, it is to a greater or less extent foreign to the country. One hopes for an advance in boldness, truth and simplicity; that the renaissance may progress without undue foreign influence; and that the artists of India may rid themselves of that sentimentality of execution which some of the weaker brethren have adopted and which has no place in truly national art."

THE ARCHITECTURAL ANTIQUITIES OF WESTERN INDIA: *By Henry Cousens, M.R.A.S., late of the Archaeological Survey of India. Published by the India Society London (1926).*

Mr. Cousens was for several years the collaborator of Mr. Burgess and their joint work has given us splendid monographs like the Architectural Antiquities of Northern Gujarat (1903) and others. In 1906 Mr. Cousens published his Portfolio on the Illustration of Sind Tiles and he is seeing through the press several important volumes on the Antiquities of Sind, on the Chalukyan Architecture of the Kanarese Districts, on the Somanath and other mediaeval Temples in Kathiawad ruthlessly destroyed by Sultan Mahmud. So the present handy volume would be welcomed by all serious students of Indian art, coming as it does from an author who does not write merely from photographic studies but from personal experiences in the archaeological field-work. Most of the volumes published by the Archaeological Department from 1874 onwards are extremely rare. So Mr. Cousens and the India Society have rendered a real service to the students of Indian archaeology by publishing this book giving a faithful and up-to-date resume of the researches in the Indian architecture. It is strange to observe that the present Archaeological Department of India seems to be so occupied with novelty-hunting (Zoroastrian or Summerian as the chance would have it!) that it has no time to cater for the public which is paying for the up-keep of the Department. The India Society has shown how archeological researches may be popularised and made accessible

to the public. Let us hope that this would help the Archaeological Department to wake up periodically from its trance of Indo-Summerian hypnotism and attend to the pressing needs of the students of Indian art and archaeology.

K. N.

CRIMES OF CALCUTTA: *By N. L. Bhattacharya, Advocate, High Court, Calcutta. Published by Chakraverty Chatterjee, & Co., Ltd., 15 College Square, Calcutta. Price not mentioned.*

It is a good little book dealing with the different kinds of crime that prevail in Calcutta. It has in the Introduction—"Here (in Calcutta) are frequent Motorcar dacoities and other crimes, peculiar to the civilised towns of the West; here are carried on smuggling in cocaine and opium on a scale unknown to the sea-ports of Burma and the Malay Peninsula; here are committed offences of cheating, some of which are peculiar to the oldest towns of Persia and others to the largest business centres of the United States; here is conducted regular immoral traffic in girls in a way which would put into shade the corruptest practices of some of the filthiest of the Colonial towns and here, as well, may be noticed social evils which.....rival those current among some of the most fashionable cities of Europe." Thus the cheating, the goonda and the immoral Calcutta is depicted in the present volume. The description, though brief, is very clear and interesting. To the lay readers it will afford pleasure as well as information necessary from the civic point of view.

VILLAGE SCHOOLS IN INDIA: *By Mason Olcott, Ph. D. Association Press, 5 Russell Street, Calcutta. 1926.*

This is a clear thoughtful treatise on where our villages stand in regard to education and wherein that education has defects and backwardness, and admits of healthy modification. The chapter suggesting methods of rural educational improvement is extremely useful and interesting. That India is a country having a tremendous civilisation and culture of its own, the author has never missed. Now-a-days there are shouts from nearly every quarter of our political world, from the pandal and from the platform, about the reconstruction of our villages. But the shouts die where they rise, and our political shouters retire after their oral gymnastic. We live well in cities and our food-grower labouring village-brethren suffer and sigh a few miles off the cities. Those who really feel for the uplift of our villages should once read this valuable book. Many fine illustrations add to the perfection of the volume.

P. SEN-GUPTA.

HOLIDAY FICTION: *Messrs. Hodder and Stoughton Ltd., of Warwick Square, London, are probably the greatest suppliers of good fiction of modern times. With the coming of Holidays the modern Omar Khayyam dreams above all of a book of Hodder and Stoughton and an armchair to turn any environment into paradise. The ensuing Christmas Holidays will find us well armed with the latest H. & S. fiction to make short work of *ennui* in any form. We give overleaf the names of some of the books we have received recently from H. & S.*

HALF A SOVEREIGN : An improbable novel by Ian Hay. Price 7/6 nett.

THE DANCING FLOOR : A novel which has had three editions in one month, by John Buchan. Price 7/6 nett.

THE VOICE OF DASHIN : A Romance of the wilds by 'Ganpat'. Price 7/6 nett.

MCGILUSKY THE TRAIL BLAZER : A stirring tale of Adventure, by A. G. Hales. Price 7/6 nett.

THE LAST SHOT : A story that keeps you on the move, by W. M. Raine. Price 3/6 nett.

ANNE OF FLYING GAP : Over 300 pages of good reading, by H. Hanerstock Hill. Price 3/6 nett.

MASTER SECRETARY : By James Ireland. Price 7/6 nett.

THE RED HEADS : An adventure story to keep you guessing all the time, by A. M. Chisholm. Price 7/6 nett.

RACHEL : A fine story based on real life, by Beatrice Harraden. Price 7/6 nett.

HASHEESH : A romance of the secret service, by C. Woodington. Price 7/6 nett.

THE MOORLAND MAN : Great love and great sacrifice mix in this story. Author R. C. Ashby. Price 7/6 nett.

THE BUSHLAND MAN : This story of a lonely hero will appeal to many. Author James Pollard. Price 7/6 nett.

JIM GOES NORTH : Further adventures of Colorado Jim by George Goodchild. Price 7/6 nett.

THE LURE OF THE SNOW : A winter sports novel by June Boland. Price 3/6 nett.

K. C.

GREATER INDIA SOCIETY BULLETINS : No. 1. *Greater India* : By Dr. Kalidas Nag. To be had from the office of the Society : 91, Upper Circular Road, Calcutta.

We have received the first bulletin of the Greater India Society. It gives a comprehensive survey of the expansion of Indian civilisation in the continent of Asia. The printing and get-up leave nothing to be desired. The bulletin has been priced at annas eight inclusive of postage for non-members.

GHOSE'S DIARIES (1927) : To be had of J. N. Ghosh 23-4 Ray St., Calcutta and Messrs. M. C. Sarkar and Sons 90-2 A Harrison Road, Calcutta.

Ghosh's diaries are diaries useful to people of all professions—lawyers, businessmen, doctors, journalists etc. The directory portion of the diaries is replete with useful information of everyday necessity. Dates in Bengali, Samvat, Fusli, Mahomedan have been given. The printing and get-up of all diaries are excellent and the price is very moderate.

P. S.

A GOAN FIDDLER : By Joseph Furiado. B. K. Furiado and Sons, Kalbadevi Road, Bombay, 1926. Price Re. 1.

A small book of verses. Nothing remarkable.

H. S.

HINDI

VIJAYA : By Rupnarain Pandeya, the Editor, "The Madhuri". Published by the Ganga Pustakmala Office, Lucknow. Pp. 259.

Mr. Pandeya has translated the well-known Bengali novel 'Datta' by Sarat Chandra Chatterjee. His style is laudable; the illustrations some of which are in colour are well-executed. All the personal names are retained : then what was the necessity of altering that of the heroine ?

PRANANATHA : By G. P. Srinastava, B. A., LL. B. Published by the "Chand" Office, Allahabad. Pp. 250+36.

This is the free Hindi version of the late Mr. R. C. Dutt's "The Lake of the Palms." At the end of the book a short sketch of the life of the author and his writings is appended.

SULOCHANA-CHARITRA : By Brahmachari Sital Prasadji. Published by M. K. Kapadia. Surat. Pp. 115.

The tale of Jayakumar and Sulochana is retold from the 'Adipurana'. This story of a pious Jain lady will be welcome to the women of Hindustan.

UDYANA : By Sankar Rao Joshi. Published by the Ganga Pustakmala Office, Lucknow. Pp. 204.

There being few books on gardening in Hindi this one may be found useful by those who are interested in the subject. All the practical aspects of topic are discussed. The illustrations are worthless

RAMES BASU

GUJARATI

SABITANU SABITRI BRATA : By Manilal Jethalal Vyas. Printed at the Prajapandhu Printing Works : Ahmedabad. Thick Card Board Cover. Pp. 170 : Price Re. 1-4-0 (1926.)

The *Smriti Mandir* of Surendra Nath Roy has been more or less translated and adapted to the social conditions of Gujarat by Mr. Vyas. The chastity and piety of Indian (Hindu) womanhood is illustrated by this novel, which has kept before it the ideal of *Savitri*.

GRAND-FATHER'S TALES : By Jharor Chand Meghani. Printed at the Saurashtra Printing Press, Ranpur. Paper Cover. Pp. 115. Price as. 8 (1926)

This is a companion volume to *Grand-Mother's Tales*, and brings out in great relief the folklore of Kathiawad. The tales are told in print in such a way that for the moment the reader forgets that he is reading the movements of the Characters in the stories in cold print, experiencing as he is the thrills and sensations of hearing their recital. Those who have heard the story-tellers of Kathiawad recite such stories well appreciate the valuable services rendered by Mr. Meghani in thus preserving the original style and communicating its charm to his reader, who becomes transformed into a listener. The descriptions of the characters are vivid and graphic; see for instance that of the *Sadhu* or *Jogi* at p. 9.

SUKHASAN BATRISHI : PARTS 1 AND 2 (CONTAINING STORIES 1-7. 7-15). *Printed at the Gujarati Printing Press, Bombay and Edited by Ambalal Bulakhheram Jani, B.A. Cloth Cover : Pp 1-368, 369-772. Price Rs. 3-8-0 each (1926.)*

Kavi Samal has written in verse the Stories of Batrish Putali or thirty two Dolls. The whole work is pretty long and has suffered much at the hands of illiterate and ignorant scribes. It required editing, after collection of the various available texts, and this has now been done by Mr. Ambalal Jani, for the first time, as far as we assume, and so well. The two volumes exhibit the result of his patient work and assiduity, and they do not exhaust the sphere of his labors. He has yet to give us the balance, *viz.*, seventeen more stories. But for the help rendered by the Bhandol Committee of the Gujarati Sahitya Parishad, it would not have been possible to bring out this publication.

ATMODGAR : *By Kishorhbhai Babarbhai Patel. Printed at the Prataprviyay Printing Press, Baroda. Paper Cover : Pp. 67. Price Re. 0-4-0. 1926.*

This small book is a collection of rhapsodies or spontaneous utterances on such subjects as, why am I attracted? Where is disappointment? Am I living? etc. It is an attempt, an amateurish one, to imitate philosophers.

GANYA NAYNIT : *By Vishvanath Maganlal Bhatt. Printed partly at Broach and partly at Baroda ; thick card board, Pp. 628. Price Rs. 2-8-0. 1926.*

As its name, the cream of prose, implies, the book is a collection of extracts from the prose writings of several representative Gujarati authors. The selection of the passages is made with discrimination and care and is sufficient to give an idea as to the present state of its subject-matter. The Appendices at the end, containing commentaries on the passages selected and information about their authors, exhibit signs of wide reading, assiduity and an anxiety to place all available information at the disposal of the student.

K. M. J.

MALAYALAM

A BRIEF ACCOUNT OF MALAYALAN PHONETICS : *By L. V. Ramasvami Iyer, M.A., B.L. Edited by Suniti Kumar Chatterji, M.A., D. Lit., and published by the Calcutta University.*

This is a book of not more than 31 pages in which the author quite briefly, yet scientifically gives us an account of the Malayalam phonetics of the present day. In this subject Mr. Ramasvami Iyer is not without a predecessor in the late Raja Raja Varmah of Travancore whose works, however, being written mostly in the vernacular are not available to students not conversant with Malayalam. But, being a 'brief account' the author could give us in this little book nothing more than a mere classification of Malayalam sounds, whose usefulness we do not deny. We note that Mr. Ramasvami Iyer has also to differ (and we think rightly) in certain respects from the late Raja Raja Varmah. While we welcome this first number of the Calcutta University Phonetic series

published under the able editorship of that veteran linguist, Suniti Kumar Chatterji, we earnestly hope that under the same guidance Mr. Ramasvami Iyer will be able to give us at an early date a more detailed account of the philology of that important branch of the Dravidian language in which there is much yet to be done.

P. ANUJAN ACHAN.

ORIYA

AKSHARA-PARICHAY : *By Sri Ramchandra Acharya, B.A., and published by Ganjam Students' Store (Price 2 as.)*

The attempt of the author to make the study of Oriya alphabet easy for children is praiseworthy. No book of its kind in Oriya is so profusely and beautifully illustrated as is the speciality of the present book. There are some words and sentences which are in use in Ganjam and which may be altered in later editions if the book finds a demand in political Orissa.

A. B. C.

MARATHI

NIBANDHAMALA OR A COLLECTION OF ESSAYS : *By the late Vishnu Shastri Chiplunkar. Third edition. Publisher—Chitrashala Press, Poona. Pages 1205. Price Rs. 4-8.*

To the late Vishnu Shastri Chiplunkar belongs the credit of tearing off the mask of the so-called Western civilisation, which had carried over-enthusiastic social reformers off their feet and made them exaggerate beyond measure the importance of everything Western and deprecate everything Indian. Vishnu Sastri with his powerful pen foiled the attempts of these so-called reformers and Christian missionaries in the seventies to undermine Hindu religion and Hindu customs, roused people from their slumber to the feeling of patriotism and infused a new spirit in the rising generation. He was the first of that patriotic band of young men, who preferred poverty and self-reliance to Government patronage and servility, and devoted their lives to the service of their mother land. His influence exerted through writings was not always to the good. But it cannot be denied that he was the pioneer of revivalism in Maharashtra and the fact that his essays written forty years back still command respect and admiration among aspiring Marathi prose writers speaks volumes. His logic was at times faulty ; his style, though vigorous, full of dash and inimitable, like that of Macaulay is out of fashion in these days : his opinions are held at a discount ; yet he is justly counted among the great Maharashtrians and his marble bust erected in the heart of the Poona city testifies to the wonderful hold he still has over the minds of people. He is justly styled the Father of Modern Marathi prose. His literary essays especially are still acknowledged to be worthy of patient study. The bulky volume of over 1200 pages of his writings now appearing in its third edition will therefore be accorded a hearty reception by the Marathi-reading public. A praiseworthy attempt is made by the Editor, Mr. Sathe, to increase the usefulness of the

volume, especially to students, by adding explanatory foot-notes in several places. But there is one serious defect allowed to remain, which has to be pointed out. The editor appears to have studiously avoided to elucidate references and allusions in the text to contemporary persons and events, without proper understanding of which the meaning of the text becomes obscure and it is here that the reader seeks the help of the editor. But it is exactly here that the editor is mum. Perhaps the editor himself is not sufficiently posted in the knowledge of contemporary history of Vishnu Shastri's times, but he could have sought information from persons like Mr. V. G. Joshi, proprietor of the Chittrashala Press and others who were Shastri Boas's intimate friends and who, happily, are still living. A biographical sketch of Vishnu Shastri at the beginning and a decent index of subjects at the end of the volume would have considerably enhanced its value. The get-up of the book leaves nothing to be desired and the book is cheap for its price.

BAL-GITA, PART II: By 'Ananta-Tanaya' or Mr. D. A. Apte, Publisher—The Chittrashala Press, Poona. Pages 216. Price as. 10.

In spite of the ridicule poured by Swami Satyadev on the praiseworthy attempts made by writers to acquaint children with the contents of the most valuable Hindu religious books, which the Swami wrongly considers to be incapable of simplification so as to be understood by young minds, writers have come forward, and happily their number is growing, to successfully demonstrate how with the necessary tact and skill, one can successfully make even lofty teachings such as those of the Bhagawd-Gita simple and easily comprehensible to children by means of familiar illustrations and entertaining stories. Mr. Apte's attempt at giving children a fair idea of the teaching of the Gita can be cited as an instance. In the first part of Bal-Gita were comprised the first nine chapters of the celestial song and the book became so popular with children that a second edition was early called for. The first part is now followed up with the second which brings the work to the finish. With apt illustrative stories the book is rendered at once instructive and entertaining. The fine pictures in the book add charm to it.

V. G. APTE.

COMMENTS AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]

Was Abolition of Slavery in Nepal Due to League's Influence?

Sir William Vincent, the leader of the Indian delegation on the League of Nations at Geneva, is reported to have concluded his speech on the Slavery Convention with the following remarks on the Abolition of Slavery in Nepal, (vide "The Modern Review" November 1926, p. 565):—"Such has been the moral influence of the work of the League and of the high ideals for which it stands, that I saw in the 'Times' the other day a statement and I have no reason whatever to doubt it, that the State of Nepal, an independent State not in India but on the northern frontier, has recently completed the liberation of 59,000 slaves at a cost of £375,000 paid by the State. That is a result on which the State of Nepal may I think, be congratulated, and is clear evidence of the influence of the League in the East."

Now, Nepal is not a member of the League and one fails to understand how the

League could have influenced her in her decision to abolish slavery. The abolition in Nepal has been entirely due to a spontaneous act of generosity and heroism on the part of Maharaja Chandra Shumshere, Prime Minister and defacto ruler of Nepal and not to any external influence or moral pressure from the League or any other body. This is evident from the report on abolition issued by Anti-slavery Office at Katmandu (August, 1926), a summary of which appeared only two months ago in almost all the leading journals of India. According to this communique, upon which the "Times" report is based, the Maharaja's anti-slavery campaign began as far back as the year 1911 when the first Census was taken of the entire slave-population in Nepal, which was followed by a second Census in 1920 and a third in 1923-24. It also appears that in the year 1920, certain important anti-slavery laws were passed whereby it was enacted that "escaped slaves who had resided for ten years or more in a foreign land would be automatically declared free men and that those who had been away for three years might on their return home

claim emancipation on payment of the legal amounts to their former masters" ("Pioneer" Aug. 30, 1926).

Thus various measures for manumission of Nepal slaves were adopted by His Highness the Maharaja long before the League appointed its first commission of enquiry on the subject of slavery in the year 1922. At a time when the League could hardly exercise any influence in territories beyond its direct control, the Maharaja of Nepal began seriously tackling the problem and tactfully preparing his country for that great announcement he was to make in November, 1924, of his final determination to eradicate slavery from his land.

Had the Maharaja's action been due to pressure from the League, it would not have evoked so much enthusiasm all over the world. Commenting on the Maharaja's anti-slavery and 'Appeal,' Mr. John Harris Parliamentary Secretary to Anti-slavery and Aborigines Protection Society, says:—"Not within living memory has such a remarkable step been *spontaneously* taken by any Government with regard to slavery." Or again, "The action of the Maharaja is the more inspiring in view of the fact that the situation disclosed appears to have been entirely unknown to the India Office." Some of the leading London journals such as the *Westminster Gazette* hailed the Maharaja's action "as a noble gesture of freedom" and predicted that his example must inevitably hasten the abolition of slavery throughout the East and make more untenable than ever the position of those States nearer to Europe which have hitherto resisted the combined moral pressure of all civilized countries". A sincere wish also expressed that the British Foreign Office might find time to study the speech of the Maharaja of Nepal and Lord Buxton soon after moved in the house of Lords that all information which was in possession of the Government on the subject of slavery should ere long be laid before the League. At the annual meeting of the Anti-slavery and Aborigines Protection Society held on the 24th of April, 1925, Sir Frederick Lugard Britain's representative on the Temporary Slavery Commission appointed in June 1924, "discussing the difficulty of advising States where slavery existed how to deal with their problem, said that the document issued by the Maharaja affected the liberty of 51,000 slaves, but it had a greater importance than that. A document of that sort, drawn by a native ruler and made applicable to people in his own country, was an *invaluable guide*. The commission on slavery at Geneva was trying to formulate some constructive ideas on this question, and *it would help them*. It has one thing to make a suggestion to Abyssinia, for instance, on possible methods of abolishing slavery and quite another to say, 'Here is a document from another ruler who is in similar position to yourself, and this is how he is dealing with it'." (*Manchester Guardian*, the 24th April, 1925).

So, far from the Maharaja's action being influenced by the League, we have on the other hand, every reason to believe that it was his campaign

against slavery that "attracted the attention of the League which recently appointed the Slavery Commission to deal with Slavery and conscripted labour in various parts of the globe" (*The Times of India* September 1, 1926). We are not unwilling to give full credit to the League for "the moral influence of its work and the high ideals for which it stands," but we are forced to admit that very lately it had not been able to make that influence felt, with regard to slavery, even in territories nearer to Europe such as Abyssinia which entered the League on the express condition of abolishing it.

In the face of all evidence to prove the contrary, we wonder how a high-placed official and statesman representing India in the League of Nations could have made a statement which, to say the least, is entirely misleading and apt to create a wrong impression about Nepal in the minds of the Western Nations.

Katmundu, Nepal.

A. C. RAI.

EDITOR'S NOTE

The above statement therefore fully corroborates our editorial remarks in the *Modern Review* for November 1926 (p. 565) where we stated:

"We do not remember to have read or heard before that the state of Nepal has abolished slavery under the influence of the League, of which Nepal is not a member. We should like our readers in Nepal and elsewhere or others who know either to confirm or to contradict what Sir William has said."

"Christianity" in Korea

In the *Modern Review* for November we reproduced an extract from the *Young East* of Japan criticising the conduct of Dr. Haysmeir, physician to the Seventh Day Adventist Mission, Junan. The Superintendent, Seventh Day Adventist Mission (Calcutta) desires us to publish the following:

"Let me state emphatically that our Mission Board entirely dissociates itself from and disapproves of Dr. Haysmeir's action; and immediately it came to their notice steps were taken to release him from the Board's employ, the writer being present at the Board's meeting in Washington D. C., U. S. A., when this action was taken. It was found, however, that he had already been dismissed under instructions issued by our local mission authority in the Far-East.

"Nobody in any wise desires to condone the doctor's act. On the contrary it is deeply deplored by all. Without a doubt he expected that the marks would disappear in a very short time. When it was found that they did not fully disappear the doctor, in the terms of an agreement entered into by the boy's mother and himself before a public officer in Korea, paid cash Yen 620 and published an apology in the local press."

THE MECHANISM OF LIFE

By SIR J. C. BOSE, F.R.S.

AT first sight nothing appears to be so extraordinarily different as the life activity of the plant and the animal. The animal responds to a shock by a twitching movement while ordinary plants are supposed to be insensitive to a succession of blows. Animals possess sense organs, which like so many antennae, pick up messages from without, the tremor of excitation being conducted by means of nervous tissue to the distant organ which it causes to move. The plant is supposed not to possess any such conducting tissue. The animal has a throbbing organ which beats continuously during life for the maintenance of the circulation of the nutrient fluid. No similar organ has been suspected in the plant. Two streams of life are thus supposed to flow side by side with little in common between them. This view is wholly incorrect, and it is the paralysing influence of unfounded speculations that has arrested the advance of knowledge.

The real difficulty that thwarts the investigator of plant life at every step, arises from the fact that the interplay of life-action is taking place in the dark profundities of the interior of the tree, which our eyes cannot fathom. In order to reveal the intricate mechanism of its life, it is necessary to gain access to the smallest unit of life, the "life atom," and record its throbbing pulsation. When microscopic vision fails, we have still to follow the invisible, by devising supersensitive apparatus, which would magnify and record movements, the extent of which is less than a single wave-length of light. This has been accomplished in my Institute by the invention of automatic recorders which produce the stupendous magnification of ten to fifty million times. Ordinary microscopic magnification had revealed a new world. The new methods of super-magnification are sure to lead to further revelations of whose marvels we have at present no conception.

In opposition to prevailing theories, I was convinced, more than a quarter of a century ago, that the simpler type of plant organisa-

tion offers an unique advantage in investigation, the pursuit of which is sure to lead to the solution of many perplexing problems in animal life. My faith and long persistence have been fully justified. My quest has been the discovery of fundamental laws of life, and I have succeeded in establishing the great generalisation of identical nature of physiological mechanism in all life.

SCIENTIFIC TOUR IN EUROPE

The extraordinary sensitiveness of my instruments and the still more remarkable results which hold out hopes of greater elucidation of the mystery of life, roused considerable interest and I received most cordial invitation to lecture and give demonstration before the important scientific centres in Europe. The safe transport of the extremely delicate instruments presented almost insurmountable difficulties. They could not be entrusted to porters, but had to be carried personally. In England I lectured before the University of London, and the Society of Arts; the Royal Society of Medicine invited me to give a Discourse on the identical action of various alkaloids on plant and animal. At the Summer Meeting of the University of Cambridge the subject of my address was on "Importance of India's Contribution in Advancement of Science."

Very great interest was roused everywhere. My lecture and demonstration before the British Association at Oxford had also the good fortune of evoking the most intense and wide-spread interest, so much so that the account was cabled all over the world and appeared in all the journals of Europe and America by next morning. A popular account of my researches "Plant-autographs and their Revelations" will be shortly published simultaneously in Europe and America.

His Majesty the King of Belgium who during his visit to India was greatly impressed by the experiments he witnessed in my Institute was desirous that I should speak on the new advances made in biological science. A series

of lectures was, therefore, organised at the *Fondation Universitaire* at which the Court and the members of the different universities were present. The success of the experiments was to a great extent due to the special care that had been taken to grow suitable plants at the Palace Gardens. My lectures in Paris were given at the Sorbonne and at the Natural History Museum. The Medical faculty and the leading physiologists showed keen appreciation of the new methods and results. In answer to the demand that has arisen in Latin countries, Gauthier Villars, the eminent scientific publishers are bringing out French editions of my works.

I next attended the Meeting of Intellectual Co-operation, League of Nations, at Geneva. Special series of lectures were organised by the University and among my audience were some of the greatest scientific men of the age, including Professors Lorentz and Einstein. The work in advancement of science in my Institute was regarded as so important that the Rector of the University addressed the Secretary of State for India informing him that the striking presentation of the synthetic results of thirty years of original research made by me has "not only increased their admiration for the highly important results achieved but had also roused in them a desire that the East and the West be brought into more intimate touch in the realm of disinterested science."

M. Luchair, on behalf of the International Institute, League of Nations, in extending welcome to the Indian representative, said that the scientific demonstration of the unity of all life had stirred them profoundly: they now fully realised that there was a unity of intellectual life, and that for the human mind there are no boundaries, no separations. India to them had been a land of dreams; they now recognised that these dreams had led to great discoveries. The intellectual co-operation now inaugurated would open out for the world, the enormous reserves of thought of Asia, the cradle of human civilisation.

Such warm appreciation from the most critical audience must be a matter of special gratification; for the prevailing tendency on the West has been to regard India as a "land reeking with magic and esoteric practices." It took many years to remove views so extravagant and so distorted. Now the great value of India's introspective method, and her pursuit of wide synthesis in advancement of knowledge has become fully appreciated, as also the high skill in experimentation which

had characterised the new discoveries. The thing which also produced a great impression was the great inventive power displayed in India for construction of supersensitive instruments by which alone the invisible realm of life can be successfully explored.

In studying the characteristic reactions of life it is necessary to distinguish movements of life from physical disturbances. All life-movements cease at death and by this test the physiological can be discriminated from the physical. Now what are the symptoms of death and is it possible to detect the critical moment when life passes into non-life?

CURVE OF LIFE AND DEATH

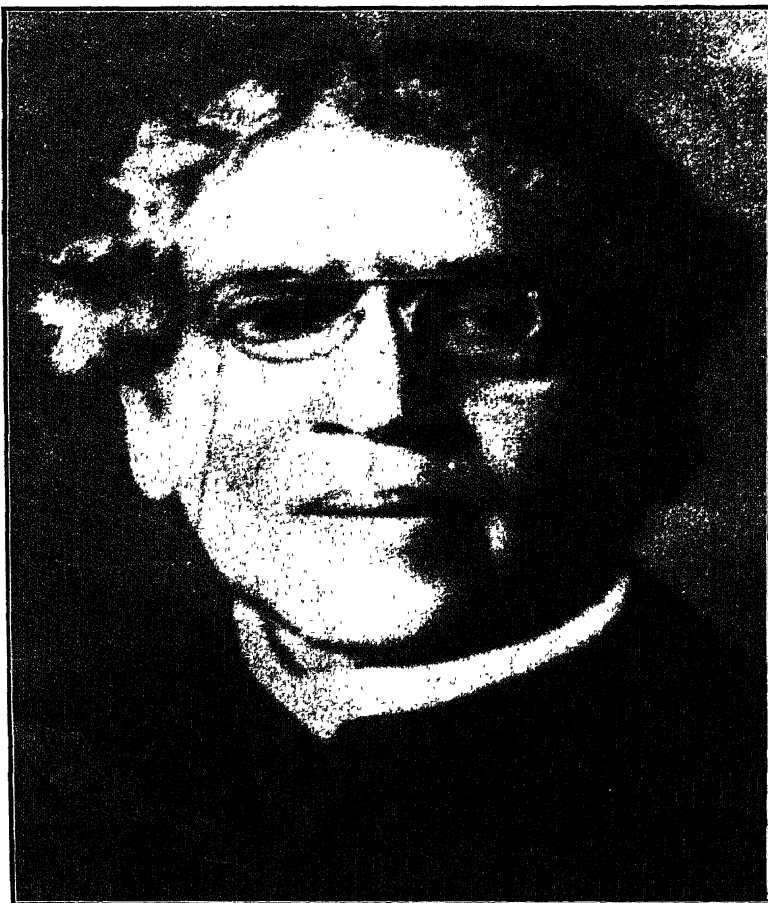
I have succeeded in discovering several exact methods by which the dying organism records its own curve of death. The plant is placed in a thermal bath the temperature of which is gradually raised. At the definite fatal temperature about 60°C, a violent spasm occurs, which corresponds to the death-throe of the animal. An intense electric discharge also takes place at this crisis.

I have recently succeeded in devising a new method which reminds one of the alleged weighing of the human soul. A dying patient was placed on a delicate balance; a loss of weight was said to have been noticed at the critical moment, the inference being that this represented the weight of the soul which had then left the body. The average weight of the soul was said to be only six grains! So many extravagant claims are now made in the name of science that one must be sceptical about it.

The recent results obtained with plants are very startling; they show that a plant immersed in a heating bath suddenly loses its buoyancy and sinks at the fatal temperature. This can, however, be explained without postulating a soul in the plant.

THE NERVOUS FUNCTION OF PLANTS

The possession of a nervous system has been denied in the case of plants; my investigations prove, however, that not only has a nervous system been developed, but that it had attained a high degree of complexity as marked by the reflex arc in which the sensory becomes transformed into a motor impulse. The absence of methods of quanti-



SIR J. C. BOSE, F. R. S.

tative measurements has, in the past, led to various unfounded speculations. One of the most grotesque theories recently advanced is that the transmission of excitation in *Mimosa pudica* is due to the excretion of a stimulant by a knife-wound, the stimulant being then carried by the movement of sap caused by the transpiration current. This is a misapplication of the theory of hormone as enunciated by Starling and Bayliss. There are two different modes of communication between distant organs by *transfer of matter* and by *transmission of motion*. The first is exemplified by the slow movement of liquids carrying chemical stimulants in solution, such as occurs in the ascent of sap in the plant; the second is the *rapid* conduction of molecular tremor from point to point associated with the propagation of nervous impulse. These two different modes have been aptly likened to communications by post or by telegraph. The difference between the two speeds is so great that it would be an unpardonable mistake to confuse one with the other. The nervous impulse in the plant is sometimes as high as 400 mm. per second and is, therefore, several hundred times quicker than the slow rate of ascent of sap. The transpiration current theory presupposes that a wound-stimulus is essential for secretion of a stimulant and that the impulse should always move upwards in the direction of the ascent of sap. I have shown, however, that stimulation can be produced in complete absence of wound and by an electric-shock one-tenth the intensity that evokes human sensation. No demonstration of the totally unfounded character of the transpiration current theory could be more simple and convincing than the observation of the effect of the application of a drop of hydrochloric acid to the tip of the uppermost leaf of *Mimosa*. The ascent of sap is here impossible; yet an impulse was generated which travelled to a considerable distance downwards against the direction of the normal ascent of sap. Subsequent chemical examination proved that the stimulant had not been transported, but had remained localised at the point of application.

WATER-PIPE OR NERVE

It is obvious that the mechanical movement of water through a pipe will in no way be affected by heat or cold; the pipe will not lose consciousness and stop the flow

of water if it be chloroformed, nor will its power of conduction be abolished by applying round it a bandage soaked in poison. These physiological blocks produce a temporary or permanent arrest of the impulse. My further discovery of the excitatory polar action of an electric current and its transmission to a distance, proves conclusively that the conduction of excitation in the plant is fundamentally the same as that in the nerve of the animal.

THE ANCHORED MOTH

The leaf, like an anchored moth, turns towards the light, by up or down movement, or by twists to the left or to the right. The movements take place when the leaflets carried by the four sub-petioles alone are exposed to the light, the distant motor organ, the pulvinus, being shielded from it. The attitude of the leaf perpendicular to the light is therefore due to the co-ordinated reflexes produced at the distant pulvinus by nervous impulses sent by the leaflets which perceive the light. When a stronger stimulus is applied, a different class of phenomenon makes its appearance; the afferent or sensory impulse reaching the central end of the pulvinus becomes reflected along a new path as an efferent or motor impulse which travels outwards. The outlying organs are thus quickly adjusted to meet any crisis; there is always a ceaseless alertness and immediate executive action to meet emergencies. For any disharmony means the destruction of the plant common-wealth.

PROPULSION OF BLOOD AND OF SAP

The question of propulsion of sap in the plant has for a long time been an insoluble problem. Is it a physical or a physiological phenomenon? Strasburger wrongly imagined that the movement of sap was unaffected by the action of poison; hence various physical theories have been proposed which failed to offer any satisfactory explanation of the phenomenon. My experiments on the action of stimulants which revive a dying plant and of poisons which abolish the ascent and kill a vigorous plant, prove, on the other hand, that the movement of sap is brought about by a throbbing propulsive tissue which functions both as the pumping heart and artery.

In lower animals such as *Amphioxus* the propulsive mechanism is an elongated organ in which a series of peristaltic waves propel the nutrient fluid. Even in higher animals, the embryo has an elongated tubular heart. I have been able to demonstrate that the propulsion of sap is not wholly a physical but fundamentally a physiological process, not essentially different from the mechanism of propulsion of blood in the animal. The cardiac activity of the animal has among others the following characteristics: (1) A certain amount of internal hydrostatic pressure is required for starting the pulsation. (2) The mechanical pulsation is attended by electric pulsation which accompanies it. (3) There are different alkaloids and chemical agents which produce characteristic modification of cardiac activity. For example, (a) a stimulant like camphor enhances the activity; (b) a depressant like bromide of potassium depresses it; (c) a stimulant-depressant like strychnine, in small doses acts as a stimulant while in larger dose it is a depressant; (d) poisonous solutions permanently abolish the cardiac activity and abolish the transport of fluid.

The propulsive tissue in the plant has been localised by my Electric Probe. The electric pulsations of the pulsating tissue are found to be enhanced or depressed by agents which increase or depress the propulsion of sap.

I will now apply the other tests which prove the identical reaction of propulsive tissue of the plant and of cardiac tissue of the animal.

ELECTRO-MAGNETIC PHYTOGRAPH

There had hitherto been no means available for detection of the flow of sap and for measurement of its rate. I discovered that a horizontally spread leaf may be regarded as an outstretched arm which by its movement up or down signals the pumping activity of sap. Under drought the pumping is arrested, and the leaf begins to droop. A stimulating agent increases the pumping

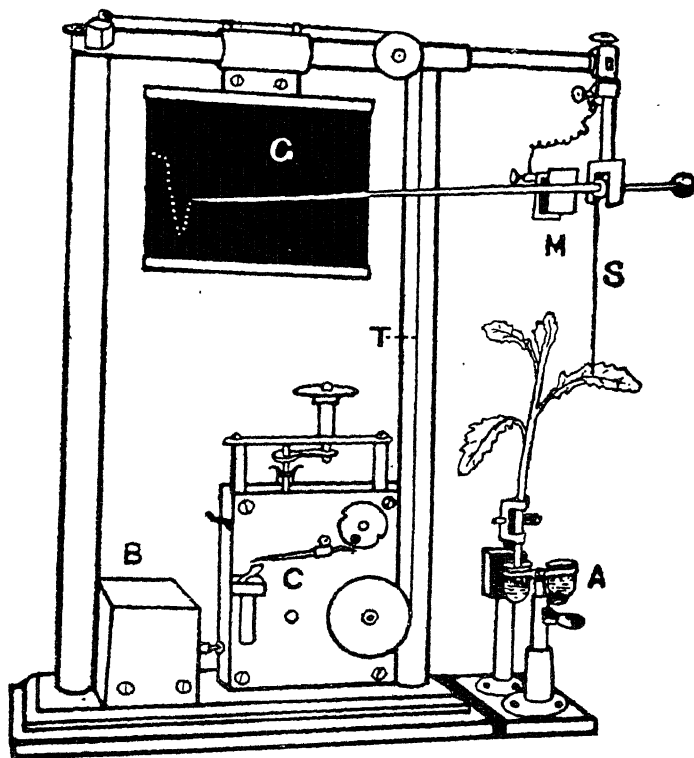


Fig. 1. The Electromagnetic Phytograph for record of pumping activity under Alkaloids.

action, and the leaf begins to be erected. These imperceptible movements become highly magnified by the new electric writer which has just been perfected. (Fig. 1.) Observe how the writer is puncturing marks of movement seen on the screen as brilliant dots of light. I give the plant a dose of bromide of potassium; note how the plant-arm is falling, automatically tracing in line of light, the increasing depression. A stimulating dose of coffee is next applied; the growing depression now becomes arrested and the exuberance produced by the stimulating drug is seen in the rising curve of light. (Fig. 2.) The dumb life has now become the most eloquent witness.

CARDIOGRAM AND SPHYGMOGRAM

The normal activity of the animal heart and the change induced under drugs can be found directly from the records given by the Cardiograph, which is essentially a magnifying lever. I find, however, that the instruments in use for this purpose are

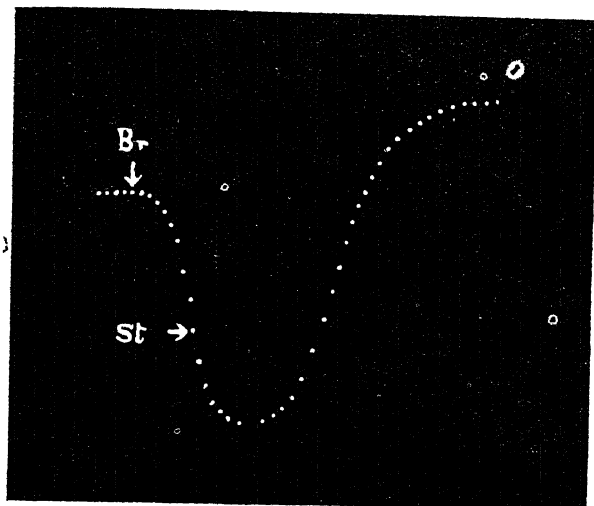


Fig. 2. Depression under Potassium Bromide (down-curve) and exaltation under stimulant (up-curve).

faulty, in as much as the accuracy of the records is greatly vitiated by the friction between the writer and the recording surface. The exact periods of systole and diastole moreover, cannot be accurately made out. The Resonant Recorder I have devised completely removes all error, and the time relations of every phase of cardiac pulsation become recorded to hundredth part of a second.

The change of cardiac activity can also be indirectly obtained by the pressure-variation on the artery, recorded by the Sphygmograph. When the activity of heart pump is increased, the blood pressure is increased, a depressant producing the opposite result. The radial artery on the wrist is on the surface and it is not difficult to record its pulsation. But no record is possible when the artery is buried under other tissues.

THE OPTICAL SPHYGMOGRAPH

Turning next to the plant, any attempt to feel its pulse would, by the very nature of the case, appear to be hopeless. If the plant propelled the sap by periodic pulsation of the active layer, the amount of expansion and contraction of each pulse would be beyond even the highest powers of the microscope to detect. The active cells, are moreover, buried in the interior of the plant; how could the invisible and the hidden be rendered visible?

I nevertheless ventured on what at first appeared as impossible, and attempted to record the pulse-throb during the passage of the sap-stream as it is pumped up along the stem. The passage of each pulse is attended by an infinitesimal expansion. After the brief passage of the pulse-wave, the stem would revert to its original diameter. In case of identical mechanism in plant and animal, a cardiac stimulant would make the heart-pump of the plant act more energetically, driving the sap faster, causing a greater inflation of the stem. Under depressants the change would be of an opposite character. For recording these infinitesimal dilation or contraction, it was necessary to construct artificial organs of perception of surpassing delicacy and sensitiveness. The Plant-Feeler or the

Optical Sphygmograph, which I have devised, consists of two rods, one of which is fixed and the other movable, the stem of the plant being placed between the two. The movement of the end of the free rod is further magnified by an optical device, the total magnification being about 5 million times. When a dead plant is placed in the apparatus, the indicating line of light remains quiescent, its pulse-beat having been stilled in death. But the imperceptible pulse-beat in the living plant is outwardly manifested by the alternate swings of the beam of light. The frequency of the beat is about once in five seconds. A depressing agent causes diminished pressure shown by the rush of light to the left, whereas increased pressure caused by a stimulant produces a rush of light-beam to the right. The waxings and wanings of life are thus for the first time revealed by the moving trail of light.

ACTION OF ALKALOIDS ON PULSE-BEAT

Drugs and alkaloids produce modifications of pulse-beat of animal and plant which are extraordinarily similar. Those which stimulate the cardiac activity also stimulate the propulsive activity in the plant; depressants, on the other hand, induce opposite effects in both.

EFFECT OF COBRA-VENOM

Cobra-venom acts on the animal as a deadly poison even in minute quantities.

I found the effect on the plant was identical. I was greatly interested to find that a preparation of cobra-venom known as *Suchikavaran*, the principal constituent of which is a minute quantity of cobra-poison, has been employed as a cardiac stimulant in the Hindu System of Medicine for nearly a thousand years. I found that minute doses of cobra-venom caused a great stimulation of the pulsating activity of the plant. Again injection of *Shuchikavaran* in the blood stream of the animal in a state of depression, was found to produce a marked improvement in the frequency and amplitude of pulsation of its heart-beat.

THE STRUGGLE OF LIFE AND DEATH

Nothing could have appeared so incredible as the possibility of probing into the inner realm of life, to prove that the world invisible may be seen, and the voiceless world may be heard. Here before us is the

bright line of light which reveals by its rush to the left the grip of death, and by its swing to the right the exuberance of life. I inject a little poison, and the electric metronome strikes the bell once every second. In less than five seconds the poison is taking effect, the rush towards death increasing with accelerating speed. Can anything be more poignant than to watch the great drama of struggle between life and death, the death-agony so pathetic and so human. Let us see whether it is possible to arrest the march of death by administering an antidote. Watch the miracle! The rush towards death is now slowed down and there is displayed before us every phase of the conflict. Long and persistent is the struggle; at last the death-stupor is shaken off, and the force of life asserts its mastery.

It is thus through unwavering pursuit of knowledge that man wins that power by which he can control life itself, depressing or exalting it at his will.

INDIAN PERIODICALS

Education in India

In the *Mysore Economic Journal*, Sir Brajendranath Seal criticises the existing scheme of education in India and recommends at least a partial reversion to the ancient ideals. Regarding education in ancient and Pre-British India Sir Brajendranath says :

The essential stamp of the Genius of India is seen in many features of this indigenous education—in the outdoor or open-air study, in intimate touch with nature, in a corporate life or residence which weans the young from the home for initiation into the greater family of the academic corporation, in long and leisurely years of scholastic study, and above all, in the rule of Brahmacharya, the rule of the student life, comprising three great vows, the vow of chastity, the vow of poverty, and the vow of labour. The educational ideal was twofold in character, in an individual reference it was *Atma-vidya*, or *Brahma-vidya*, the knowledge of the Self, or the vision of the Absolute as the Self, the ultimate goal to which every soul must press forward in the cycle of births and rebirths; in a communal reference it was the conservation and transmission of the tradition of culture and learning of the arts and sciences, from generation

to generation, a debt which the individual owes and must repay to the Fishis, the Rathers of the Race.

Our characteristic mark of the educational organization was this. Education was organized as an integral element in a man's social status. The social and communal (village) systems on which the educational organization was based ordained a practically free and compulsory higher education for the Brahman, Kshatriya and Vaisya classes, and a well-nigh universal primary education for the village communities. This social and communal status not only socialized education, it ensured that the theoretical instruction, whether elementary or higher, was supplemented by vocational training in and through the *Upavedas*, and later on, through the *Vidyas* and *Kalas* (sciences and arts)—though there was a retrogression in the latter-day *Chatuspathis* and *tols*.

In the mediaeval *tols*, the curriculum was narrowed down, and there grew up special school for literature, grammar, law, *Nyaya*, *Vedanta*, medicine, mythology, Tantric rituals, etc. Lexicology, grammar and the elements of Belles Letters and Rhetoric were common to all the schools, and would be studied for a period varying from five to seven years or more. The specialization would then begin. "Advanced literature (including grammar, lexicology, rhetoric, poetry and the drama) would take about five years, Logic, Metaphysics and Theology from ten to fifteen years,

Law (the Smritis, the Sangrahas and the commentaries with elements of Mimamsa) ten years, Mythology (the Puranas) and Tantric rituals four years." The course of study often lasted, as Dr. Thomas noted, for twenty years, from the tenth to the thirtieth year.

Sir Brajendranath Seal thinks that the present system is not very intelligent in view of its detachment from Indian tradition, ideals and outlook on life. He says :

The Indian educational ideal to-day must be a living expression of this Indian mentality, a new construction of the Indian genius in response to the moving forces of the Time Spirit and Universal Humanity. For historic continuity cannot be broken with impunity : our statistics of illiteracy and village decadence and destitution bear witness to the results of violently upsetting our old historic organization without heeding the principles of organic growth and adaptation to environment, a fatal blunder which Sir Henry Maine and Sir Alfred Lyall have alike deplored. At the same time, we must march abreast with Universal Humanity and fall in line with its serried ranks.

All-India Women's Educational Conference

Educational Review says :

It is significant of the present awakening of women in India that arrangements should be in progress for the holding of an All-India Women's Educational Conference in Poona at the beginning of the New Year. We understand that the aim is to co-ordinate effort in the matter and evoke the sympathies of all concerned and to deliberate on the most suitable education for Indian women. It is appropriate that Poona should have been chosen as the centre for this purpose, in view of the fact that the Indian Women's University is functioning there and it is a very interesting experiment in that direction. We are however, of opinion that the main consideration, at present, is not so much the appropriate form of education suitable for girls, but the question of its extension over the country. We trust the Conference will concentrate attention on the subject and do something towards the spread of education among women. The annual Public Instruction Reports of the Provinces have a melancholy tale to tell of social difficulties which prevent the spread of literacy and the Women's Conference can do no better than do some propaganda, to make the work of Government and the local bodies lighter. Those interested in the movement should put themselves in communication with Mrs. Margaret Cousins, Adyar, Madras, who is also arranging to hold preliminary meetings in the various provinces.

The Telugu Language

C. Narayana Rao, M. A. L. T. writes in the *Quarterly Journal of the Andhra Historical Research Society*.

Telugu is a mixed language and has incorpora-

ted into itself words from various sources—Sanskrit, the Prakrits, Canarese, Tamil, Hindustani, English, Arabic, Afghan, Persian, Malay, Oriya, Dakhani, Bengali, Chinese, Turkish, Tartar, Marathi, French, Latin, Portuguese, Italian, Greek and Mexican. It is a natural process with all languages which come into contact with others. The substratum of course, remains Telugu and consists of a majority of Telugu words. These again are connected with words of kindred languages viz., Tamil, Canarese, Malayalam and other Dravidian idioms to which Telugu in the main belongs by grammatical and glossarial affinity.

Apart from the Dravidian words, Sanskrit and the Prakrits have contributed the greatest number of words to the Telugu Vocabulary. Native grammarians have in fact declared Telugu to be derived from Sanskrit. They were right in their opinion so long as vocabulary alone decided the affinity of languages. But comparative philologists have discarded this test and established the principle that no matter how great the glossarial affinity may be, it is the grammatical relationship alone that counts in the affiliation of languages. Since Caldwell wrote his Comparative Grammar of the Dravidian languages, Telugu was affiliated to the Dravidian group beyond dispute. People are not wanting who are attempting to restore Telugu to the Indo-European group, but their attempts have so long proved futile.

However, it will be an interesting point for investigations how far Telugu words owe their origin to Sanskrit and Prakrit words. Telugu Dictionaries that are now extant do not aim at any etymological explanation of words, and where they do, they do so in a cursory and haphazard fashion. They regard words which are evidently derived, from Sanskrit or the Prakrits as native and vice versa. They do not indicate from what Prakrit, and how the words are derived. There is a vast field for work in this direction and scholars will do well to take it up.

The dictionaries by Brown and Sabdaratnakara are the biggest now available for use. The latter swells the vocabulary by the inclusion of large numbers of pure Sanskrit words, while the former adheres to words used in books, while at the same time recording as far as possible words in common usage. Sabdaratnakara records 35,055 words of which 15,514 words are pure tatsamas i. e., Sanskrit words adopted into Telugu with a simple case or tense sign attached to them. These have not undergone any change since coming into the language. About 2,000 Sanskrit words, however, have been affected by Telugu phonetic laws and are adapted to the needs of the Telugu organs of speech. Sabdaratnakara again classifies words into ubhayas (i. e., words which are pure Telugu in certain meanings and Sanskrit in others), drayas (i. e., words composed of tadbhava and desya components), misras (i. e., words composed of Sanskrit and desya words), and yugalas, (i. e., those which are *vaikrita* in certain meanings and desya in other). This cross classification is on the face of it unscientific. A better method would have been to group them as Samskrita-sama, Samskrita-bhava, Prakrita-sama, Prakrita-bhava, desya and anyadesya indicating at the same time from what Prakrit or anyadesya they are respectively derived. Vaikrita words, both Sanskrit and Prakrit derived, are 3891 as given in

this dictionary, ubhayas 302, dvayas 3,227, misras 170, and yugalas, 252. The pure desyas recorded are 12, 337 in number. If we add the ubhayas and yugalas to the tatsama and desya words respectively, each class will gain 554 words to itself.

Labour in Legislatures

Mr. M. A. Ghani writes in the *Indian Review* on the inadequacy of labour representation in the Indian Legislatures. His views may be considered by those who believe in the reform of the Reforms. He says :

In view of the recent announcement made by the Secretary of State for India in the House of Commons on the subject of representation of labour in the central and provincial legislatures of India, it will not be out of place to examine its present position, its inadequacy and the demands of labour in this respect. Prior to the Reforms labour was never represented in either the Imperial or local Legislatures. The representation of labour in the Legislatures is co-eval with the Reforms promulgated with the Government of India Act 1919. Even under this Act, representation is made by nomination and not by election, for, the Act does not create labour constituencies in the country. It is only in the Legislative Councils of Bombay, Bengal, Assam and Bihar and Orissa and now in Burma as well, that labour is represented by nomination under the rules made under the Government of India Act. It is absolutely discretionary with the Government of India to nominate or not a labour member for the Legislative Assembly, although it has been so kindly nominating one ever since the Assembly has been brought into existence. The present position of labour representation in the Indian Legislatures therefore is that there is one labour member in the Legislative Assembly, two labour members in the Bengal Legislative Council and one in each of the Legislative Councils of Bombay, Assam, and Bihar and Orissa and now also in that of Burma.

In comparison with the above, capitalists have their statutory representation by election in both the Central and Provincial Legislatures to its full extent. They have as many as 20 seats in the Legislative Assembly and as many as 85 in the different Legislative Councils. The 20 seats in the Legislative Assembly are distributed thus in the Assembly, Bengal has 4 seats, Bombay and Madras have each 3, United Provinces 2 and there is one seat for each of the provinces of the Punjab, Bihar and Orissa, Central Provinces, Assam and Burma. Apart from this, landholders in Sind and Bombay, mill-owners of Bombay and Ahmedabad and the 3 big commercial concerns of Bengal have one seat each in the Assembly by rotation. In the Legislative Councils, the capitalists have the following special seats—23 for Bengal, 13 for Madras, 12 for Bombay, 10 for U. P., 9 each for Bihar, Orissa and Assam, and 6 for Punjab, and 4 for C. P.

From the above summary, it is absolutely clear that capitalists have their full special representation in the Legislatures while labour is most hopelessly inadequately represented in them. It is therefore that I always call these Legislatures as Bourgeois

bodies established by law to exploit the poor labourer and keep him under an eternal bondage of the spell of capitalism.

Rushbrook Williams on Indian States and Swaraj

We find the following in the *Feudatory and Zemindari India*,

We should like to draw attention to the article contributed by Dr. Rushbrook Williams to a Bombay contemporary on the position of Indian States in references to the agitation in British India for self-government. As the Director of Publicity under the Government of India, Dr. Rushbrook Williams has had special opportunities of studying at first hand the trend of the agitation in British India for self-government of which the Montague reforms may be regarded as the immediate result. And now as the Finance Minister of Patiala, Dr. Rushbrook Williams can speak with a degree of authority on the attitude of the Indian States towards self-government. It is not necessary for our present purpose to discuss whether the Montague reforms have worked satisfactorily and whether their working for the past six years will justify a further extension of the reforms. But what we are concerned with here is to see how the States are likely to fare under a swarajist India. Dr. Rushbrook Williams refers to the apprehensions of the States and says "that these apprehensions are not unreasonable under present conditions must be obvious to any one who studies the pronouncements of Indian political leaders upon the future of the Indian States. Those whose words carry most weight alike in the national press or from the national platform seem to contemplate nothing save the virtual disappearance of all those distinctive political characteristics which make the Indian States what they are to-day." Dr. Williams is putting it somewhat mildly. As a matter of fact, the Indian political leaders, the more blatant section of them, will wipe off the States clean if they came into power. They make no secret of their opinion that the Ruling Chiefs are the main obstacle to the attainment of swaraj and only their complete disappearance will hasten its advent. And the Montague reforms, judging from their tendency, are likely to bring these fire-eating politicians to prominence and power. Under them the States will have no chance of surviving as distinct entities. That will be the logical outcome of the present political tendencies in British India, and no good is done by camouflaging it. The Ruling Chiefs must be made to realise what their fate is sure to be under Malavyyas and Nehrus, even without the Ali brothers coming in to complete the catastrophe. Some of the Chiefs speak approvingly of the Montague reforms without pausing to reflect what their ultimate outcome would be, at any rate, so far as their States are concerned. There is hardly any attempt to analyse the political situation in British India and understand its true drift. Dr. Rushbrook Williams writes, "At the present moment, British India tends to assume the offensive, while the States stand on the defensive. But if the political aspirations of British India

ever display a marked reversion, of which the signs are even now not wanting, towards the traditional forms of Indian self government and turn their back upon the political trappings, hitherto so fashionable, borrowed from the western world, it may well be that the British Indian politician will come to realise a fact at present largely hidden from his eyes. This fact is the political as well as the historic importance of the Indian States as living examples of the characteristically Indian forms of polity." But we are unable to share the hope of Dr. Rushbrook Williams that the British Indian politician will come to realise that fact. He has been deliberately ignoring it, and it will be vain to depend upon his ever realising the importance of the Indian States as living examples of the characteristically Indian forms of polity. He has an unreasoning aversion to them and if it be left to him, he will give the States no quarter.

We do not know if Swaraj will mean the disappearance of the Indian States ; but it will certainly mean the disappearance of British domination of India. Any attempts by lovers of Britain and British Imperialism to create bad-blood between Indian princes and Indian politicians must be considered as propaganda to make the politicians cause weak and unpopular.

Social Evil in Calcutta

Principal J. R. Bannerjee, M. A., B. L., writes in the *Calcutta Municipal Gazette* anniversary number.

The greatest social evil of Calcutta is undoubtedly prostitution. In March, 1925, the Corporation of Calcutta appointed a Special Committee to consider what roads, streets and lanes or portion thereof should be declared as "main thoroughfares" for the purpose of removing brothels and houses of ill-fame therefrom.

The dangers are great. Young men flock in large numbers to Calcutta to read in one or other of the colleges here or in the University. There are others also who have to face this dire temptation. If the streets, roads and lanes where the prostitutes live are declared thoroughfares by Government and consequently they are removed therefrom, the question arises—where should they live. It has been held by some that this declaration of streets, etc., is not the best policy to adopt. Such a declaration, they say, would mean a virtual recognition of the necessity of the evil and would further mean approval of its permanent segregation in such parts of the city as are not declared "main thoroughfare" and, consequently, the people who live decent lives there would object. However, the eyes of many have been opened and there are Councillors of the Corporation who are trying their best to do something practical. The nuisance is growing more and more and in the interests of health, moral and physical, of the citizens of Calcutta, something should be done. It is true that this is not a new problem which the Councillors

have to face. But surely at least something should be done. Facts have been collected by some Councillors and Rev. Herbert Anderson (who are on the Special Committee) about the places where the vice exists in a virulent form. Several meetings have been held. It goes, however, without saying that the Committee which has not met for some time should wake up and bring before the Corporation some definite and concrete proposals for declaring streets, roads, etc., as main thoroughfares." At first let those places where the vice exists in a virulent form be considered and steps taken to remove brothels and houses of ill-fame therefrom. Gradually all the places where the vice exists may be dealt with. A policy of gradual suppression of commercialized vice throughout the city by the employment of the legal enactments which are at present in force, e.g., Bengal Act No. II of 1922 and more specially Bengal Act XIII of 1923, is what several persons who have bestowed much attention on the matter advocate.

The question about segregation has to be faced. To the mind of the present writer one thing is clear, viz., that these women should be removed to a place distant from that where schools and colleges exist and where the population is not dense. The chances of mischief would be less then. The Corporation, however, should gradually aim at stamping out the vice wholly from Calcutta. It is the custodian of the health of the citizens, and health includes physical and moral health. It is really a matter of regret that the Committee, which was appointed so many months ago, has not yet finished its labours. No doubt there are difficulties which the Committee has to face, and after all the Corporation can only recommend and it is for the Local Government to notify "main thoroughfares."

Nothing would prove more worthy of the efforts of the City Fathers than the work sketched above. Let them spread the holy contagion of their thought and wish to free the great city from impurity so that the people at least will rise-up as one man and demand the extirpation of the evil which has been eating into the vitals of society.

Why Newspapers do not flourish in India

In the following lines reproduced from the *Scholar*, we find something which deserves the attention of "daily" journalists in India.

It is impossible to deny that the reader is very much influenced by the very look of the paper, and just as clothes make the man, the external appearance of the paper make and unmake its fortunes. Many an interesting, well-edited and weighty newspaper has been beaten in the race for success by for less substantial competitors, whose only merit was a very inviting physical appearance and an attractive way of presenting news—qualities the former sort were sadly lacking in. There are specimens in India of both kinds—papers which thrive by their skilful and alluring make up and papers of real merit just pulling on a hand-to-mouth existence, although as powerful exponents of public opinion and popular aspirations, they certainly deserve more decided encouragement.

As in other matters, so in this respect also, the Yankee daily press has marked a considerable advance and already evolved some definite (though irksome) and standardised practices, which are more or less followed by most of the newspapers. Thus for instance, under the stress for increasing street sales, the front page has developed from an unimportant cover and advertisement page to the exalted position of the most important page in the newspaper and the back page is slowly but surely aspiring to the same eminence. In India, however, the front page is still the exclusive domain of the advertisers, barring a few exceptions here and there, like the *Indian Daily Mail* of Bombay, which seeks to follow the footsteps of our American contemporaries. There are other minor improvements innumerable, like the streamer headlines, which have been adopted and brought into use in the West to catch the eye and pique the curiosity of the sensation-mongering section of the Yankee, about which we will not tire the reader now.

As we observed before, the task of making up the newspaper is usually done by an experienced printer (generally the foreman) under the personal guidance of a member of the editorial staff told off for the specific purpose. A considerable portion of the work is planned long before the first matter is imposed, and for a good portion of the matter, there are fixed places assigned as for instance, the editorial articles, city and miscellaneous news, commercial intelligence and the telegrams. But this fixity cannot in the very nature of things be kept up always, because the rush of telegrams in a day or the publication of an important committee's report might disturb the usual arrangement and render the shifting of the places of news and at times lead to the with-holding of some features for less important and urgent news. The latter is avoided as far as possible by increasing the number of pages in order to accommodate the unusual quantity of telegrams without in any way disturbing the usual arrangement. The work of making up the early pages is easy enough, because there is plenty of time to think out the arrangement and the time element, so important in the making up of the last pages, is not so insistent in the case of the early forms. But the position is quite the opposite in the making up of the last two sheets. Here everybody is working against time and so too the make-up man, whose work is the last step in the editorial department's work. He has to literally work with one eye on the clock and another on the matter being imposed. If the forme were to be delayed even by five minutes, he will be called upon to render an explanation for the delay by the Manager. Should he leave out an important item of news or should he even solve a baffling problem of adjusting a column by shoving an important piece of news in a comparatively obscure place, he will be promptly called to account, this time by the Editor. Over and above these, it is the duty of the make-up man to provide space for any urgent news that may come in just as the forme is about to go to the press. Many newspapers in the West publish more than one edition, a few enterprising ones publishing as many as one per hour. In these cases, the making up has to be repeated as many times as there are editions published. Each edition caters to a particular set of people, and so with the exception of

the editorials and some other usual features, the pages have to be re-arranged to suit the needs of the people to whom it caters.

Communal Representation and Christians

The National Christian Council Review says,

No subject is more widely discussed to-day than that of 'communalism.' This word has acquired a new meaning in India. It stands for the special rights and privileges which followers of different religions claim for themselves: and we have to remember that in India religious differences have always followed communal alignments. Even religions which embody the highest principles of universal brotherhood organise, or are forced by the peculiar conditions prevailing in India to organise, their followers as self-contained independent communities. In social life one community has very little to do with another community. The different communities run their course, as it were, on parallel lines which never meet. Whatever co-operation there is between the followers of different religions in the civic and public life of the country has been made possible not on account of, but in spite of, their religious beliefs. The tendency of the Hindus has been to look upon the non-Hindus as *mlechas*, of the Muslims to consider the non-Muslims as infidels, and of the Christians to consider all other religions except their own as of the devil. While this may not be true of the educated sections of the followers of the different religions, we should admit that this is the mentality that prevails among the large majority of people who profess these religions. Liberal education and modern conditions of life which throw together men of all religions and castes in common pursuits and occupations have done a great deal in breaking down these walls of mutual suspicion and contempt. But this mutual prejudice is still there only to break out on the slightest provocation. The introduction of a measure of responsible government in India, throwing open to Indians as never before, positions of authority and influence, has recently been made the occasion for stirring up communal rivalries, and the followers of the different religions, organised into as many communities, have been demanding a proportionate number of places in the Legislatures and in the services, all in the fond hope that by doing so they are doing something to safeguard the interests of their respective religions!

The N. C. C. Review does not believe in communally splitting up the nation. In the opinion of the editor of that paper, all Indians should devote themselves to the service of the motherland irrespective of religious differences. This spirit of service should be inspired by a feeling of common nationhood, not from a narrow and exclusive sense of communal rights. *The N. C. C. Review* says,

In this connection the question is being raised, Why should the disciples of Jesus Christ organise themselves into a separate community in India?

There has been perhaps justification for it in the past: but now that Hindus are recognising the liberty of individually to change their religion if they are so led, will it not be increasingly possible for those who decide to become disciples of Jesus Christ to remain in spiritual fellowship with other Christians and at the same time retain their place in the Hindu family and community? Such questions cannot any longer be brushed aside as the dreams of impractical idealists. They will have to be faced seriously by the Christian Church. It may be the Hindu society, in many cases, still makes it difficult, if not impossible, for one of its number to remain in it and at the same time live a Christian life. Without compromising seriously his Christian convictions it may not be possible for a Hindu who becomes a *bhakta* of Jesus Christ to remain a member of his family. We recognise that in this and other matters Hindus have yet to make much progress. But Hindus attracted by Jesus Christ and deciding to live the Christian life are also known to get the liberty they want when they refuse to be alienated from their own people and continue to love them and serve them even in the face of difficulties and misunderstandings. The problem is not easy of solution. It can be solved only in the spirit of Christian love and humility. The relationship between Christian converts and the people from among whom they are drawn will have to be made the subject of more careful study and earnest prayer. We have also to dispel the idea, fairly widespread among Christians, that as Christians we are entitled to certain rights and privileges. We cannot as Christians lay claim to any privileges to which we are not entitled as Indians; as Christians and as followers of the One who came 'not to be ministered unto but to minister' our only claim should be one of serving our country in the spirit of our Master.

Influence of Alcohol on the Moderate Drinker

The *Young Men of India* gives as the following.

The scientific study of the action of alcohol is the basis of our fight against alcoholism; the progress made in science has brought about modification of our ideas on several points relating to alcohol.

On the other hand, the development of the educative, social, moral and economic work has provided us with other arguments. In our days it is no longer the destructive action of the immoderate use of alcohol, of drunkenness, which is given the first place, but rather the evil resulting from so-called moderate doses. We can prove that the moderate use of alcoholic beverages entails a higher morbidity and mortality; and it is a fact likewise, which ought to command special attention today, that *the psychic functions are influenced by small doses of alcohol*. Now in this age of the machine, when great calls are made upon the faculty of rapid decision, upon the reliability of the impressions of the senses, this fact is of enormous importance. Modern traffic and

industry require an extremely exact activity of the nervous muscular system and of the organs of the senses. It is precisely these qualities, become so important, that are affected by alcohol which, taken even in very small doses, exercises a deteriorating influence on the rapidity, the sureness and the accuracy of the functions of the senses, the nerves and the muscles. These facts are proved beyond all doubt by a series of precise experiments and observations. We shall speak of the most recent of these works.

Uno Tottermann of Helsingfors published in 1915, a work on alcohol and work of precision. The threading of sewing needles was the task set. The experiment extended over 43 days, the quantity of alcohol given was 25 cm³; very marked decrease in the work on the alcohol days; trembling of the hands and slight eye fatigue was moreover remarked.

Gyllensward's experiments on the action of small doses of alcohol on the power of co-ordination of the arm and the hand, which date from 1917, are interesting because they were carried out with very small doses of alcohol, up to 5 cm³, and because the subjects did not know if and when they received alcohol; even with a 5 cm³ dose, a notable decrease of work could be observed.

Klaus Hansen has examined the action of alcohol on the activity of the senses and has measured the perception of sound waves with and without alcohol.

Some fine experiments were undertaken in 1913 and 1914 by the *Medical Research Council*, and published much later, on the action of alcohol in normal circumstances and in a state of fatigue. In normal circumstances the number of errors increased proportionately with the dose of alcohol (between 10 and 25 cm) by 21, 42, 39, and 113 per cent. In a state of fatigue, the alcohol acted differently; to begin with, its action and that of the fatigue were added to one another, later the alcohol seemed to help in overcoming the fatigue. Opium, in normal circumstances, decreases the number of errors, a meal preceding the experiment greatly diminishes the action of the alcohol.

Another work from England is that of the *Medical Research Committee* on the influence of alcohol on manual work and muscular co-ordination, dating from 1919. The speed and the frequency of mistakes in the manipulation of the typewriter and the adding machine were measured. The deteriorating action was very marked, but it greatly diminished when the alcohol was taken after a meal and was less when the alcohol was more diluted. No record could ever be obtained of better work being done at the outset, immediately after the ingestion of alcohol.

One of the most recent works is that of *A. H. Court* on the influence of small doses of alcohol on the psychic functions. The experiments were carried out with 17 persons and had for object the following operation: addition of figures; association of ideas; letters to cross out. The result was: falling of attention after absorption of alcohol; a greater number of errors in the crossing out of letters; on the alcohol days the associations were inferior and the loss due to fatigue less.

Ley's work also deals with the problem of alcohol and of fatigue; it dates from 1923. Ley shows that alcohol and fatigue have a parallel action. A complicated psychological phenomenon (illusion of weight) which is never to be observed

in children or the feeble-minded and which results from an unrealized expectation, was influenced in the same way both by alcohol and fatigue.

An important series of experiments was carried out under the direction of *Kraepelin* at the German Institute of Psychiatric Research. They deal with the capacity of perception, skillfulness, the faculty of learning a given text and of retaining it. The influence of alcohol on the soundness of sleep has also been studied. In other experiments the action of similar doses of alcohol but in different solutions was compared. The prolonged influence of alcohol as well as the accustomance to medium doses have also been treated. In general the results confirm those of the earlier work of *Kraepelin*; but, as *Kraepelin* himself declares, they lead to the putting of new questions and the undertaking of new investigations.

Let us note also the work of *Hollingsworth*. 'The Influence of Alcohol,' carried out at the University Institute of Columbia (New York). His investigations bear on seven psychic and motory activities, as well as on the number of pulsations. The author employed strong doses of alcohol, 40 to 79 cm, in the form of beer. The six subjects of the experiment presented fairly marked differences the motory action was not greatly affected by alcohol, the psychic activity much more so.

As a last work, one must note the very complete investigations of *Benedict and Dodge*, published in 1915 and carried out at the Carnegie Institution, Washington. The question studied is that of the psychological action of alcohol. The authors undertook a series of experiments dealing with simple or complicated reflexes, with reactions associations, and co-ordinations. The results were, in certain respects, in contradictions, with those of *Kraepelin*, above all because the improvement at the outset, observed by *Kraepelin* for the motor functions, was put in doubt and also because according to *Benedict and Dodge*, the simple reflexes, and consequently the inferior brain centres, are more strongly affected than the superior centres, which is in contradiction with all the experiments and the results obtained hitherto. It cannot however be affirmed that *Benedict and Dodge* have avoided all the sources of error, and their experiments are open to certain objections. The latter have not been dispelled by the complementary work of *W. R. Miles*, published in 1918, carried out likewise at the Carnegie Institute, all the more so because *Miles*' experiments were made with one subject alone.

It is certain that the action of alcohol on psychic work has not yet been made quite clear and that more than one question remains to be solved. On the other hand, the principal problem is decided and has been solved on a concordant manner by all scientific investigators: *Alcohol, even in very small doses, considered as moderate, diminishes the rapidity, the reliability, the absence of faults of the nervous activity of the organs of the senses and of psychic working.* The least one can say of it is that it is a dangerous waster of energy. But as the economy of energy is one of the principal aims of human activity, and the condition of social progress, the psychological and physiological investigations that we have just analysed are fresh evidence of the nature of alcohol, enemy of the progress of civilization and of private and social economy.

Genius in the Post Office

To those who think that workers in the Postal department are capable of nothing but hard and prolonged labour, it may come as a surprise to learn that the Indian Post Office has produced genius just as much as any other branch of Service. We find in *Labour*, the organ of the provincial Postal and R. M. S. Association of Bengal and Assam, an account of the genius of Post Office employees. The writer says :

In a previous issue of *Labour* we have already acquainted our readers with the life of late Babu Ishan Chandra Mukherjee, the heroic postal clerk of Aligarh who wielded the sword in favour of the British and showed conspicuous courage and fighting qualities during the Sepoy Mutiny. We can cite at random the names of others who achieved distinction and glory in other fields viz., late Prafulla Chandra Banerjee, philosopher, historian and antiquarian, Sevabrata Sasi Pado Banerjee, philanthropist and social reformer, Rai Saligram Sing Bahadur, religious and social Reformer. These are some of the illustrious names that will never perish. In the literary field many Indian Postal officers have shown and are still showing conspicuous ability but by far the greatest literary genius in the Indian Post Office was Rai Dinobandhu Mitra Bahadur, poet, dramatist and wit who is the subject of this biography. While employed in the Post Office he produced dramas which are considered by eminent critics as masterpieces and deserving a permanent place in Bengali literature. He wielded such a powerful pen that "Nil Darpan" one of his greatest productions depicting the tragic story of the Indigo planters' oppression on the Bengal peasantry was largely responsible for the disappearance of the oppressive planters from the fair province. No other book except Mrs. Stowe's Uncle Tom's Cabin which considerably helped the abolition of slave trade is known to have exercised such potent influence on society. His dramas though written about fifty years ago have not suffered in the least in popularity and some of them are still attracting huge audiences to the public stage. His position in Bengali literature is somewhat like that of the great comic dramatist Moliere in French literature.

Morality in Western Courts

The Journal of *Indian History* under its learned editor Dr. S. K. Aiyanger, is publishing original studies and articles as usual. In the August number Sir Theodore Morison gives an appreciative article on the French doctor in the court of Shah Jehan, Francois Bernier and incidentally remarks.

"I hope I shall not be thought guilty of defending a perverse paradox when I maintain that in the 17th Century the Court of the Great

Mogul was as regards the relation of the sexes, not only outwardly more decent but intrinsically more moral than the courts of France or England Nowhere in Mogul history can I find a parallel to the joyful alacrity with which the noblemen of France and England sacrificed the honour of their daughters to the king's pleasure... at an age when in our opinion they should still have been at school, young girls were sent to Versailles or Whitehall to make their fortunes at court; and Saint Simon tells us that in numerous cases the avowed hope of their parents was that their girl might win the big prize and become the King's mistress. Nor was the moral standard of England one whit more severe. When Arabella Churchill became the mistress of James, Duke of York, Macaulay says that the only feeling of her parents "seems to have been joyful surprise that so homely a girl should have attained such high preferment." Public opinion in Europe was hardly less complaisant when the king's fancy fell upon a married woman. When the father of the Marquis de Montespan heard of the love of Louis XIV for his daughter-in-law, he is said to have exclaimed "God be praised: now fortune is beginning to enter our house."

In the April and August issues of the *Journal of Indian History*, Mr. V. R. Dikshitar M. A., of the History department of the Madras University published the English translation of the French Thesis of Dr. Kalidas Nag M. A. D. Litt. (Paris). It is entitled as "The Diplomatic theories of Ancient India and the Arthashastra." The data of the diplomatic life of the Indians as found in the Samhita and the Brahmana literature formed the first chapter of the Book and it was printed in the April issue. Now Mr. Dikshitar presents the translation of the Second and

the Third chapters. The former discusses the *Itihasa Puranas* as sources of Hindu diplomatic theories:

"As sociological documents the Epics are too substantial and too life-like to be completely altered by the schematic brain of the Brahmins. We obtain here for the first time a glimpse of real life with all the anomalies natural to a period of assimilation—anomalies which defy all efforts of didactic reconciliation or of religious justification... the Epics furnish us with an occasion to observe for the first time *secular* life, side by side with the sacerdotal life."

In the fourth chapter of Dr. Nag's book the Arthashastra is placed on the historical background, with reference to the general evolution of Hindu Scholasticism:

"The Artha is mentioned with Dharma, Kama and Moksha as one of the four pillars of the scholastic science of ancient India. The more ancient schools of the Upanishads classify the study in two principal branches: *Para* and *Apara* according to the two objects of existence, namely *Sreyas* (emancipation) and *Preyas* (enjoyment). But as the order of life advanced and became more complicated a new classification, less narrow and more liberal was necessitated. The old group of the *Sreyas* became *Moksha*, whilst that of the *Preyas* became divided into three branches: Dharma, Artha and Kama..... It is very probable that the science of *Artha* in the epoch of Kautilya had suffered from dispersion just like the science of *Kama* which Vatsyayana had rescued as we see in his Introduction: "Thus the scientific treatise (*Kamasashtra*) reduced to fragments by several scholars, was nearly lost." Kautilya at the end of his *Arthashastra* shows a similar solicitude. He is entitled to our lasting gratitude for having delivered the science from oblivion and for having infused into it a new life."

FOREIGN PERIODICALS

Mr. C. P. Scott of the *Manchester Guardian*

Mr. C. P. Scott, the octogenarian editor of the *Manchester Guardian* had recently been to the unveiling ceremony of a bust of himself by Epstein which was subscribed for by his friends and admirers. The famous editor deeply impressed his audience by a speech which he made in reply to speeches made by his admirers. Referring to the difficult task of editing a newspaper, he said, (as reported in *Public Opinion*)

"A great city is a diverse thing made up of all sorts and conditions of men, and, needless to say, it is not possible for even the most amiable of editors to please everybody. How, then, is the poor man to avoid offence? Is he to conceal his views, or to compromise with them? He can only do that at the cost of sacrificing every useful purpose for which he exists."

"What he can do is to spare no pains and no cost in the collection of the facts, to present them as fairly as he knows how, and to judge them to the best of his ability on such principles of right and humanity as heaven may have enabled him to lay hold of."

"The rest he must leave to his readers and to the great public that he seeks to serve. If my

own experience be any guide, he may do so with confidence and may earn not only absolution but praise. He cannot palter with his convictions, but one thing he can do: he can give the other side a fair field. A great newspaper should be an open platform where no honest opinion is barred. So only can controversy become fruitful and truth be enticed from the bottom of her well."

"In the course of a fairly long working life I have seen the newspaper grow from small things to very great things, and it has grown with the growth of popular government in this country. I don't think that is a mere coincidence. The one can hardly exist without the other. A free press is essential to the working of the modern democratic State."

"A democracy uninformed is a blind giant, which may destroy the very things it should most value, and may end by destroying itself. The first act of a tyranny is to suppress or shackle the press. Let us never forget that the liberty of unlicensed printing is the foundation of all our other liberties."

It should be noted that it is not the Governments which is exclusively guilty of muzzling the Press. The so-called "fighters of liberty's battle" also often do all they can to muzzle the Press, to the extent that they control it, for the furtherance of party interests. In India to-day we have very few papers, English or Indian managed, which can live up to the standard set by Mr. Scott "Bureaucrats and Patriots" have combined to destroy the freedom of the Indian Press nearly completely.

11,000 Millionaires

America is the land of millionaires. The *Literary Digest* staggers us with the following:

In an analysis of incometax returns, published in *The American Bankers Association Journal*, Mr. McCoy notes that the latest preliminary figures of the Bureau of Internal Revenue show that 74 individuals had actual net incomes in the calendar year 1924 in excess of one million dollars each. Of course, he explains, "this does not mean that there were only 74 millionaires in the United States." But in passing he points out that over half of the total net income of these 74 was received as dividends from corporations. Less than one per cent, was earned in individual businesses and only about six per cent, from partnership business. This indicates, to Mr. McCoy the passing of the individual big business, to be supplanted by the great corporation. The Treasury expert then turns from the people with million-dollar incomes to the real millionaire, the man whose total wealth is one million dollars or more. It is not always easy to estimate a man's total wealth on the basis of his income. For instance:—

"An American with \$1,000,000 cash capital, invested in government bonds at par, paying the

Liberty Loan rate of interest of $4\frac{1}{2}$ per cent., would have an income of only \$42,500. Again, if he puts \$500,000 in a city home, \$50,000 in a country home, \$50,000 in fittings, furniture and automobiles, keeps \$100,000 in bank, and invests the remainder in stocks netting him, say, 5 per cent, his income would be \$37,500."

"The American individual who receives an annual net income of \$50,000, exclusive of the income derived from personal services," Mr. McCoy thinks it safe to say, "is an American millionaire." Turning, then, to the latest complete statistics available in the Bureau of Internal Revenue, Mr. McCoy notes that "of the 7,698,321 returns analyzed in that report, 8,600 returns were made by individuals whose wealth was probably in excess of \$1,000,000. That is, their net income, exclusive of salaries and wages, was in excess of \$50,000." As the Treasury expert continues:

"In 1914, upon this basis, there were probably about 4,500 millionaires in the United States. This number increased to about 6,600 in 1915, to about 10,900 in 1916, to about 11,800 in 1917—the maximum number of American millionaires at any one time—due probably to war conditions. At the present time there are probably about 11,000 American millionaires."

"The increase in number from 1923 has been caused by the wonderful prosperity of corporate business,

"These statistics also show the squeezing out of many of our war-made millionaires. By 1923 some 2,800 of these were no longer in the millionaire class, many had even totally disappeared from the list making income-tax returns, while others made returns of comparatively small incomes. The evidence seems to prove that it is easier to earn great wealth than it is to preserve or conserve it."

British Trade on the Downgrade

In pre-war days, Great Britain was the greatest trader in South America. Since the war, however, she has lost much of her hold on South American Markets. This is mainly due to the competition of the United States. We find in the *Literary Digest*:

No effort is spared by the United States Government to stimulate its trade in South America, according to some British writers, who deplore the fact that Great Britain has lost so much of its commercial prestige in that region. In these matters as in many others, the British are suffering from the effects of the war, it is said, and the United States which had long been gaining upon Britain "look advantage of the catastrophe to establish itself firmly in the markets which were necessarily abandoned by Great Britain." A distinguished English authority, W. A. Hirst admits in *The Fortnightly Review* (London) that Great Britain has much lost ground to regain, but at the same time he asserts that her position can be recovered if the British show the qualities they employed in building up their trade, reenforced by the new methods and knowledge necessary to the new conditions.

As an illustration of the great loss that British trade has suffered in S. America, we are given the following :

Brazil is larger than Australia and has nearly six times her population : she teems with natural wealth. Four-fifths of the world's coffee is supplied by Brazil and thence comes the best rubber in the world. Sugar, tobacco, cocoa, cotton, hides and meat are produced in large quantities. The land is quite undeveloped : greatly superior to Brazil is to Australia in population, her sea-borne trade is less than half as great. In 1907 we had 30 per cent. of Brazil's import trade, while the United States had to be content with about 12 $\frac{3}{4}$ %. In 1922 we had 22 $\frac{1}{2}$ per cent, and the United States 18 $\frac{3}{4}$ %.

"Chile is a flourishing country—the home of the nitrate industry in which we were the pioneers. Here our falling off is worst of all. In 1907 we sent 37 per cent. of the imports, while the United States accounted for only 10, in 1923 we contributed a percentage of 22, while the United States were actually ahead of us with nearly 25.

"Peru is a country where we have every reason to expect favorable results. We always maintain a brisk demand for her sugar, cotton and minerals and, further, ever since the financial collapse, due to the war of 1879-83, the Peruvian Corporation, an English concern, has administered a considerable part of the resources of the country. In 1906 we sent Peru nearly 26 per cent, of her total imports, while the United States contributed about 22 per cent. In 1923 the United States sent double the quantity which we exported—their percentage was 38, ours 19."

Shifting the Capital of China

The war in China has developed along new lines since October. The *Literary Digest* sums up the situation in the following way :

No event in the past two months has been so startling in China as the steady and irresistible advance of Gen. Chiang Kai-shek and his Cantonese army northward to the Yangtze River through Hunan province, and eastward toward Shanghai. The capitulation of Wuchang, on October 10, gave the Cantonese army virtually complete control of the upper Yangtze, and enabled the successor of Sun Yat Sen to turn his attention to his next goal, the great port of Shanghai. "With the lower Yangtze and Shanghai in his grip, General Chiang will be master of the bulk of Central China, as he is now master of the South," points out the *Detroit Free Press*. From the North the theater of civil war in China has suddenly shifted to the Yangtze Valley.

It appears that Chiang Kai-shek has intentions which, if realised, will have far reaching effects. We are told,

The purpose of Chiang Kai-shek, declares Thomas Steep, Shanghai correspondent of the *New York Herald Tribune*, "is to abandon Peking as the capital of China, and establish a new seat of Government at Wuchang or Nanking." With

Hankow and Hanyang, Wuchang forms the commercial center of Middle China, and the Yangtze is the principal highway of international trade to the interior. The capitulation of the latter city, following a five weeks' siege, says Mr. Steep, was the most dramatic incident in China's Civil war. With the exception of Nanking, the Cantonese appear to be in control of every important city along the Yangtze. "Gen. Wu Pei-fu upon whom the defense of Peking depends, appears to be demoralized, as is indicated by his retreat northward whenever he is aggressively attacked," adds the *Herald Tribune* correspondent, who believes Gen. Chiang Kai-shek will soon be in a position to inform the foreign Powers that he is the actual ruler of China.

The Dawes Plan, a Failure

We take the following from the *Literary Digest*.

Despite Rosy Statements about German prosperity, which appear in the correspondence of some foreign journalists in Germany, not a few German editors lament the increasing number of the unemployed, who are receiving a dole from the State, the increasing number applying for work the considerable falling-off in the issue of stocks and the diminishing output of the steel and iron industry. It was confidently predicted, these editors tell us, that after a short period of recovery under the Dawes plan, the economic and financial situation of Germany would become normal. But these predictions have not been realized, says the *Hamburger Nachrichten*, which remarks sarcastically that the improvement in Germany's coal industry is "due entirely to the strike of the British coal-miners," and it adds :

"We have asserted more than once that these improvements will inevitably go up in smoke after the settlement of that strike. In any case, we have full reason to declare now, as the second year of the application of the Dawes plan has elapsed, that the roseate expectations of Germany's quick economic recovery have proved to be utterly groundless and fantastic. One of the main principles of the Dawes system is that Germany will be able to cover her yearly payments only out of the surplus of her exports, over her imports, that is to say, out of the revenue she derives from her foreign trade. Soon German payments provided in the Dawes plan will rise to their maximum figure, to 2,500,000,000 gold marks a year. This means that in order to meet them Germany's yearly exports must exceed her yearly imports by at least 2,500,000,000 gold marks. . . . But it is more than improbable that this figure can be attained in the course of the coming years."

According to the *Deutsche Allgemeine Zeitung* German exports have been steadily declining in recent months and have given great concern to observers of business conditions. At the beginning of the year, this newspaper informs us, Germany's trade balance was active. But since May it has been passive, so that "the total trade balance for the past eleven months shows a surplus of 350,000,000 gold marks in imports over exports." The only way Germany has been able to meet the

payments required by the Dawes plan, it is asserted, has been through foreign credits and "in the coming year it will be the same way," which "proves that it is not under the Dawes system that the Reich has been and is living, but under a pseudo-Dawes system."

Indian Labour in Malaya

We find in *Chambers's Journal* an article on British Malaya. After going through a description of all sorts of things concerning that country, the writer comes to immigrant labour in Malaya. India provides a large number of labourers to B. Malaya. We are told,

Of the Indian Tamil coolies who work upon the rubber plantations much might be written. Properly handled, they provide as good labour as can be found anywhere, and it may be definitely stated that the cheapest worked and best conducted rubber estates have Tamils either wholly or in part as their working force. The Indian Government undoubtedly see to it that these emigrants from the great Carnatic plain are properly looked after, and Malayan Government officials and planters alike are frequently much concerned as to what the 'Raj' is going to purpose next for the presumed betterment of the Tamil coolie 'overseas'? The general conditions of their existence are certainly vastly better in Malaya than in India itself, and they are able to save money there and remit home to their relations considerably more than they could put aside in their own country, while they live in hygienic buildings, with free medical attendance when required, and they have an eight-hours working day. Furthermore, they are free in every respect, and can obtain release from their employment at any time by giving one month's notice. The natives of India who come to Malaya are generally recruited from their villages and districts by their own kith and kin—specially sent back to India for the purpose. They are transported from Negapatam and Madras by the British India Company's steamers, and there is thus a constant going and coming of these coolies, with their women folk and children, goods and chattels, across the Indian Ocean.

It is refreshing to learn that the "Raj" takes care of the poor Indian coolies at least in one part of the globe.

Athletics and Sports of Japan

A short account of the above appears in the *Japan Magazine*. We reproduce it below :

In Japan today, athletics and sports are so much in vogue that everybody regardless of social class takes the greatest interest in them, and various athletic games are played throughout the country all the year round.

They are in two categories : those native to the country, and those introduced from abroad.

The former, handed down from olden times, including judo or jujitsu, fencing, spear and halberd exercises, are generally called bujutsu, or military arts. Swimming and riding also have been in favor from of old.

Much importance used to be attached to the military arts, and samurai considered them the means by which to enter the government service. The encouragement of military arts, however, did not necessarily aim at war. Mental, rather than physical culture was the chief object. Open contests in military arts were seldom seen until to-day, when they are held in public after the manner of western sports.

Judo is an art of self-defence, as are also fencing and spear and halberd exercises.

Sumo (wrestling) is an old Japanese sport. The wrestlers contest by jostling each other in a small arena, called dohyo. It was in vogue among the samurai as a grappling exercise. In still earlier times the Emperor invited professional wrestlers to combat in his presence, on festival occasions. Sometimes foreign envoys were entertained in this way. In later days the sumo contest was made a court ceremony, called sumo-sechie, wrestling fete. Bushido was considered the fundamental spirit of sumo.

The old Japanese military arts and sumo have grown in popularity simultaneously with sports from the west. All schools to-day have athletic sports departments, inter-school and inter-collegiate judo and fencing matches are held every year.

The Dai Nippon Butoku-kai, (Japan Martial Exercises Association) was organized in 1896, at the close of the war with China. Members number now 220,000. The principal exercise is fencing.

The Kodo-kwan is the best known judo training institution, founded by Dr. Jigoro Kano, formerly director of the Tokyo Higher Normal School. Dr. Kano has been the foremost judo exponent in the Meiji and Taisho-eras.

An inter-collegiate sumo contest is held annually between students of east and west Japan. The Tokyo and Osaka Wrestlers' associations of professional wrestlers are famous and hold tournaments in January and May, in Tokyo and Osaka. They decide the promotion in rank of the participants, so they contest in great earnest. The sumo fans are wildly enthusiastic.

Mountaineering and riding also are highly popular.

Athletic games and sports from the west now prevail everywhere in Japan, with the various schools as centers. Lawn-tennis, baseball, football and all the rest are in vogue. The most popular is baseball, so much so that every school, business, corporation or store has its own baseball team. Since the autumn of 1917, four universities, Keio, Waseda, Meiji, and Hosei have had teams. Since 1921 Rikkyo (St. Paul's) University has taken part in the games which are held in spring and autumn. There was no contest between the Keio and Waseda teams, giants in Japanese baseball circles, since 1906, when they had a disagreement. As they revived it in the autumn of 1925, baseball popularity has been redoubled. In 1915, the Imperial University of Tokyo team joined the league. These universities' games, and those

between business houses, other schools etc., arouse the greatest enthusiasm, and baseball may be said to have reached its climax in Japan.

Next in favor to baseball comes lawntennis. Besides various universities' teams, the tournaments held by the West Japan Lawn Tennis League, the all-Japan championship contest under the auspices of the Japan Lawn Tennis Association the East and West Japan Tennis contest, and the ladies' tennis matches all attract wide interest.

Japanese tennis champions have taken part in the Davis Cup matches since 1921 and participated in the World Tennis League in March, 1924.

In Japan the game also is played by children with soft balls, and this peculiar development has kept pace with the regulation ball game.

Football, billiards, and golf also have flourished remarkably among the Japanese people.

Skiing and skating are now popular. Skiing, which is of comparatively recent introduction, has made astounding development. Many ski clubs have been organized, and well-attended meetings are held.

A large stadium has recently been opened in the outer gardens of the Meiji Shrine, Tokyo. It is completely equipped. In the autumn, 1925, the first Meiji Shrine Athletic Meeting, or Japan Olympic, was held, representatives of Youngmen's Associations, students, soldiers and sailors, and women from all over the country participating. All kinds of athletic sports were held. It is probable that Japanese athletics will be concentrated in this annual Japan Olympic at the Meiji Shrine.

During the past two or three years motorcycle racing has become extremely popular, and race meets flourish in all parts of Japan throughout the year.

A New Malaria Cure

Current History gives the following :

One of the most important announcements made at the Duesseldorf meeting of the Association of German Natural Scientists and Physicians was that a synthetic drug similar to quinine had been produced. It was declared to be a fit running mate to Bayer 205, the remedy for African sleeping sickness which converts vast areas hitherto plague-stricken into potential homes for men. Quinine, for centuries the only known specific for malaria and still the standard remedy does not wholly conquer the disease, especially some tropical forms of it. It is quickly fatal to certain of the malarial parasites, but other strains of the microbes resist it. The new remedy, which has been christened "plasmochin," wipes them all out impartially. It is thus regarded as a complete cure in contrast to the merely partial effectiveness of the extract of natural cinchona bark. Physicians say that there is no hope of killing off malaria germs until they are as extinct as the dinosaur and the dodo, simply by clearing up the blood of malaria patients until there are no more of the dreaded microbes for the Anopheles mosquito to carry. Exactly the same sort of thing has been done with yellow fever, they point out, and that without a specific curative drug with which the physician might help the sanitarian. With plas-

mochin the conquest of malaria should be easier than that of yellow fever, in spite of the wider incidence of the former malady. The new remedy is said to be easier to take than quinine, because it has no bitter taste. Heavy doses are sometimes followed by cyanosis or blueness of the skin, but this is of brief duration. Stomach disorder rarely occurs, and the patient's blood cells are not attacked.

The discovery of plasmochin was not a matter of lucky chance, but the result of a deliberately planned campaign of chemical and biological research. Not one preparation, but several, in a series of increasing potency, were sought. The first malaria cure worked out was one for a mild form of the disease that afflicts birds and sometimes makes life miserable for pet canaries. Then a second compound was elaborated which would cure the type of malaria with which physicians sometimes inoculate men to cure them of progressive paralysis. Finally, the attack was made on severe cases of malaria, naturally acquired. The exact chemical structure of plasmochin has not been revealed. It was frankly stated at the Duesseldorf meeting that the discoverers feared that their work might be pirated and exploited by outsiders.

Maharaja of Burdwan attends Opening of Mosque in London

At the opening ceremony of the first Mosque in London, the Maharaja of Burdwan said :

It is, a matter of sincere pleasure to me to come here to-day to assist at the opening ceremony of the Mosque in London, and I take this opportunity of thanking the Imam of the Mosque and my other brother Moslems assembled here for the opportunity afforded me.

A great deal is made in the papers in England of the differences between Hindus and Moslems in India. But one thing they do forget, either in their desire to make mischief or to confuse the British mind, that when there is a difference it is over religion, and nothing of a mundane nature. Even then, it should not be forgotten that the better class of Moslems and Hindus know their duty to each other, and that what is now taking place in India is only a passing phase. For the hearts of true Hindus and true Moslems are sound. (Cheers). In the same way as my friend Khan Bahadur from the Punjab has said—that, belonging as he does to another sect of the religion of Islam he thought it his duty to come and open this mosque, which is the crowning success of the Ahmadiyya movement in this country—with the same spirit I have got up as a non-Moslem to congratulate the Ahmadiyyas on the success of their enterprise in founding this mosque in London, and to thank the Khan Bahadur for the catholicity he has shown by coming and opening the mosque. (Cheers).

We would that the better class Mahomedans and Hindus understood their true interests !

Youth in India

Sir Arthur Yapp, K. B. E., gives the following interesting account of Young India in the *Daily Telegraph*, London. He says :

All educationalists I met in India were agreed as to the advisability of selected Indian students coming to England for post-graduate courses at one of our great universities. From the British point of view, it is obviously better that they should do this than go elsewhere in Europe. There are fifteen universities in India. Until recently the aim of the average educated young Indian was to get a 'cushy' job under Government, with a pension at the end of it ; and, for this reason, the majority desired to study law. Now Young India is going in more and more for technical education. This is all to the good. English education among the youth of India is a great unifying force. The English language carries one everywhere, and, in that sense, it is the only universal language in a country where more than two hundred languages are in daily use.

It is in the realm of politics that the greatest change has taken place since my last visit to India, in 1920. I attended one of the sessions of the Bengal Legislative Council and talked with many of the members. It was interesting to see the harmonious personal relations that existed between members of the various Parties. Since I have been in India the Swarajists have made their much-advertised demonstration of walking out of the Legislative Councils ; but that was not taken too seriously, even by themselves. Another striking sign of the times is the tendency, instead of being anti-British—'agin the Government' in everything—to manoeuvre for position as against other native groups : in Bengal, for instance, between Hindus and Mahammedans ; in the Madras Presidency, between Brahmans and non-Brahmans.

Young India is taking ever-increasing interest in our great national games. Tennis is played everywhere, and cricket, hockey, and Association football are becoming more and more popular each year. Football and hockey are usually played with bare feet, and exceedingly well. During my last visit to India I saw a friendly game contested between a team representing a section of the Royal Air Force and an Indian eleven. The airmen wore boots, but the Indians, playing in bare feet, won 5-0 ! The spirit of the team game—everyone playing for the side or for the community—is the spirit needed in India, and in every other country, to-day. The Y. M. C. A., in India has found an interesting opportunity on the public playgrounds of Bombay, Madras, and other cities, where I have seen many hundreds of Indian children of different castes, and people of all ages, joining in games and working on gymnastic apparatus under the skilled leadership of a professional playground director.

The youth of India are interested in religion, and not ashamed of the fact. Out of every hundred Indians sixty-eight are Hindus, twenty-two Mohammedans, three Buddhists, and one Christian. I had several long talks with Tilak, a son of the great Indian mystic and a poet, who is doing remarkable work, through the Y.M.C.A., among the people of the depressed classes in the industrial districts

of Bombay. He is in close touch with a number of *Sadhus*, or 'Holy Men,' and is training them for social service among their own people. For the moment, at any rate, they remain Hindus, for as they put it themselves, they don't want to become *Sahibs*.

The tendency of Hinduism has been to absorb other religions, and many Hindus are actually asking if it is not possible to practise their own faith—at any rate in certain of its aspects—and combine with it the service of Christ. Be that as it may, Hinduism is very tolerant in its attitude toward Christianity, and there is widespread reverence for the work, character, and person of Jesus Christ. This is attributable, I think, largely to the influence of Gandhi. Cinema films illustrating the life of Christ have drawn crowded audiences ; and, largely through the agents of the British and Foreign Bible Society, copies of the Bible and of the New Testament are being circulated in large numbers. Occasionally Hindu papers publish long selections from the Scriptures.

A Franko German Entente ?

The Literary Digest provides the following information :

The profound change which has come over the attitude of both France and Germany toward each other is attributed by some journals to the wise statesmanship of either country, and perhaps even more to the League of Nations. The growth of the League in moral authority and in actual power is said to have made a real reconciliation possible between these two former enemies. According to the Manchester *Guardian*, without the League France would never have felt secure, and Germany would never have felt that wrongs could be redressed without war. The League provided the only platform on which they could meet "without one hand on the sword-hilt." These thoughts are suggested to *The Guardian* by the famous "way-side inn" meeting at Thoiry between the French and German Foreign Ministers, at which, we are told, the discussions included plans for the early and complete evacuation of the Rhineland, the return of the Saar region to German sovereignty, and of its mines to German ownership, and the withdrawal of Allied military control.

The Awakening of Africa

In the course of an article on the Breaking Dawn in Africa, Richard St. Barbe Baker says in the *Review of Reviews* :

Judged from our point of view the Africans of whom I write present a very curious mingling of qualities both good and bad. But, unhappily, it must be admitted that, hitherto, contact with the white man has too often tended more to develop the weak points than to strengthen the good points of the native character. Physically brave, yet mentally fearful, these Africans are easy to lead but hard to drive, as they dread the unknown!

unless placed under the immediate guidance of one whom they trust. Self-indulgent by custom, by habit, and by the nature of their surroundings, they are liable to hanker after the flesh pots rather than the higher things of civilisation. Moral through fear of tribal customs and uses, they are prone to be anything but moral when brought under the comparatively mild jurisdiction of Western law. Physically well-built and powerful, they—in common with most tropical and semi-tropical races—have little stamina and succumb easily to epidemics which we might consider slight. Superstitious and credulous but eager to learn and quick to understand, they are readily imbued with the wish to advance, though their instability of temperament often causes them to lose interest before the goal is reached. With vivid imagination as regards things supernatural, they are slow to visualise the possibilities of material change, and reforms can only come about by ocular demonstrations of improved results. By nature slovenly and idle, they can only be made to improve their condition if the superior

effects of steady and systematised labour are brought before them.

Withal a lovable and trustful people for whose welfare we have assumed responsibility, and to whom we therefore owe all the understanding, care and guidance which it is in our power to give. Whether we like it or not, Africa is awakening. We can, if we will mould the future of her Equatorial peoples and use their own traditions and beliefs to lead them onwards and upwards. If we neglect our opportunity they will not, indeed, slumber again, but the awakening may be good neither for them nor for us.

So that, although in the writer's opinion Western influence has yielded evil rather than good in Africa, he still believes that his fellow "whites" are in Africa for the Africans' good and should continue to remain there on that ground. Is this hypocrisy or cocksureness?

MY BEST FRIEND—SHAKESPEARE

By ROMAIN ROLLAND

FEW friends, few books stand the test of the days that we are passing through. The dearest of them betray us and we seem not to know them at all! They were but companions of lighter days. They rush upon us riding on a sudden storm, they are but roadside flowers which another storm up-roots and scatters. Only great souls send deep roots; most of them were of humble appearance which probably were not even noticed in normal life. A small number of such high spirits soar up like towers in the midst of the plain and seem grand above all the ruins. I rediscover such a soul who garnered all the dreams of my life ever since my childhood—the grand old oak of England—Shakespeare. Not a simple branch broken, not a single twig dried up and the tempest which sweeps past the world, makes only that grand living lyre, sonorous with strength and music.

His music does not make us forget the preoccupations of the present. We lend our ear, we are surprised to listen how from that roaring sea, there emerge gradually the voices of our day, the thoughts which seem to be the direct expression of our present judgments on the events that oppress our

mind. War and peace, the political procedure of the sixteenth and the twentieth centuries, the spirit of ambition and the ruse of the states, the exploitation of the noblest instincts of heroism and of sacrifice, by hidden interests the sacrilegious mixture of hatred with the words of the Holy Book, the participation of the churches and gods in the massacre of peoples, the solemn treaties which are but "scraps of paper", the character of nationhood, the army in mutiny—on many such topics I collected the thoughts of Shakespeare which in case of their being published without his name, run the risk of upsetting the censors of our liberal epoch, more easily provoked than those of the reign of Elizabeth. It is so true that in spite of the world getting upside down, everything seems to be the same and that if man had found new means of domination and killing, there seems not to be any change of the soul.

But the unique benefit of the study of Shakespeare is that we may taste therein the rare virtues which seem to be unnecessary to us to-day—the gift of universal sympathy, of profound humanity, which makes one live the life of others like one's own life. Certainly the

faith, the grandeur, the exaltation of life and of all its passions, are not lacking in our age which from this point of view resembles to some extent the Italian or the English Renaissance, although by way of difference or of advantage, we do not find in our age, any of those personalities, fathomless in good or in evil, who dominated the crowd. To-day the grandeur is diffused so to speak—more collective than individual; and in the ocean of mankind surging in a mass, a wave seldom rises above the others. But the principal difference is not there; it is in the fact that this epic spectacle lacks a spectator. Not a single eye surveys the tempest as a whole. Not a single heart embraces the agony, the terror and the conflicting passions of those waves which buffet against one another, of those boats which smash one another, of those shipwrecks on which the oceanic abyss open to cover again! Each remains walled up in one's-self and with own one's own things. That is why we feel in re-opening a volume of Shakespeare, a relief and a deliverance. It seems as if in the midst of a heavy night, in a closed room, the storm bursts open the window and makes the breath of the Earth enter therein.

What a great fraternal soul surcharged with all the joys and the sorrows of the universe! Not only does Shakespeare give himself up passionately to youth, to love, to the burning sweetness of spring intoxications,—Juliet and Miranda, Perdita and Imogen... Not only is he like the friends who efface themselves in the hours of suffering, professing the opinion of the old Lord Lafeu that "excessive grief is the enemy of those who live." (All's Well, I. i). But Shakespeare remains moreover faithful and affectionate to them in order to share the burden of their errors, miseries and crimes. Having wept over the death of Desdemona, Shakespeare has tears also for her murderer who is more pitiable. Shakespeare feels intimate with the most miserable and he never turns away from even the vilest of beings; they are human like us, they have eyes, the senses, the affections, the passions, like us, they bleed like us (Merchant of Venice III 1), they laugh and weep and die like us. And Frere Laurence says: "Amidst all those who are on this earth, there is none so vile as not to have something of the good; there is none so good, as not to become bad if diverted from normal usage" (Romeo and Juliet. II, 3.)

The intelligence and the heart of Shakespeare unite in the common desire of penetrating the human souls. His sense of justice completes itself with a sense of love. In the *Merchant of Venice*, Shylock and Antonio discuss, by turn, the reason of the Christian merchant for, hating the Jew. Each speaks sincerely, but each gives different reasons. That is how both of them see and make us see the same thing from different angles. The creative spirit of Shakespeare, works in this manner; without effort he places himself in the heart of each personality, he vests himself with his thought, his form and his petty universe; thus Shakespeare rarely examines his personalities from outside. And if he chooses nevertheless, to lavish the wealth of his sympathy on some of his heroes, on the strongest or the fairest children of his dreams, he is like a good father: in the hour of trial, the less loved children become equally dear to him. The ambitious, hypocritical Wolsey, as soon as he is disgraced, assumed an antique grandeur; he discovered suddenly the misery of his desires, and in that eclipse of his glory, he felt that he was never so happy as at that period. (Henry VIII, iii, 2). His eyes opened spontaneously; the misfortune cures him and that hardened egoist consoles his weeping friend and confides to him the last reflections on his proud life, the solemn words "Love the hearts that hate you." The tyrant Leontes, on the collapse of his fortune which he himself had ruined by his criminal and terrific folly, becomes suddenly quite solemn even towards Pauline who castigates him with the cruelest of truths. (Winters Tales III, 2) Death, which brings before the corpse of Brutus and Cassius, Antony and Coriolanus their irreconcilable enemies, transfigures Cleopatra in her last hours, and lends some nobility even to the vile Edmond of King Lear. It is marvellous to watch how, before misery and death, the large heart of the Poet, divests itself of all pride, rancour and egoistic passions, in order to embrace in his immense compassion, all those who suffer—enemies, rivals—no matter who it was—brothers in suffering. One of the most touching examples of this humanity is the noble act of Romeo, who, having come to die after Juliet, and been provoked by his rival Paris to kill him, places Paris, in the tomb of Juliet by her side. "Give me thy hand, Oh thou whose name like mine, has been written on the sad book of Adversity!"

And when Hamlet tortures his criminal

mother with his cruel words, Shakespeare, unable to resist his heroes, lends to Hamlet a compassion which the latter does not refuse, and inspires that feeling even in the Ghost of the murdered King who comes forward to the aid of the mortified Queen, with words of moving charity: "But look, amazement on they mother sits; O, step between her and her fighting soul,—conceit in weakest bodies strongest works,—speak to her—" (Hamlet III 4).

This common compassion is like a bridge flung over the chasm that separates the individual from the class. This compassion brings together the hands of the rich and the poor, of the master and the servant. Shakespeare classes himself politically rather with the aristocrats detesting the mob. No satire of popular revolution is more cutting than the *Jacquerie* of Cade; (Henry VI, 2nd Part, IV) and Coriolanus is a prototype of the superman of Nietzsche. Yet the heart of Shakespeare have feelings of delicate tenderness for the humble, and he often lends to them this refinement of sensibility. Amidst all the eloquent discourses of great personalities of Rome in the Capitol, who was single soul to weep over the corpse of the murdered Caesar? An unknown slave, a servant of Octavius, who brings a message for Antony and who having seen the hero assassinated, stops suffocated as it were in the midst of his narration... "Oh! Caesar!..." and bursts into tears. (Julius Caesar III.1). Who dared to defend Gloucester tortured by Regan? A servant who drew his sword against his own master; and other servants helped the old blind man and dressed his bleeding face (King Lear III, 7). Hamlet was protected from the cowardly hatred of the king by the love of the common people whose idol he was. (Hamlet, IV. 3). This people, more clear-sighted than the weak Henry VI, remained faithful to the loyal Duke of Humphreys, even after his disgrace, and at the news of his assassination, rose in rebellion, broke open the palace gates and enforced exile upon the murderer Suffolk. (Henry VI., 2nd Part, III. 2). The old Adam voluntarily became the companion in misery of his young master Orlando, who in his turn, carried the old servant on his shoulders, sought food for him and refused to eat without him. He would be glad to serve the old man in his turn just as he had been served. The proconsul Antony, on the eve of his decisive combat, called and spoke to his servants

as a brother; and the sweetness of his words drew tears from the eyes of the servants. (Antony and Cleop. IV, 2). Must we remember again the ruined Timon, betrayed by his friends with the exception only of his servants who, scattered by Fate, still remain with their master Timon? (Timon of Athens, IV, 2). But it was in King Lear (III, IV) that the divine Mercy finds its profoundest expression. The old tyrant, mad with pride and egotism, begins to feel the suffering of others, at the first stroke of misfortune. In the tempest which rages on the desert plain, he pities his own fool who shivers, and gradually he discovers the misery that is universal:

"Poor naked wretches, wheresoe'r you are,
That bide the pelting of this pitiless storm,
How shall your houseless heads and unfed sides,
Your looped and windowed ruggedness, defend
you
From seasons such as these? O, I have taken
Too little care of this! Take physic, pomp;
Expose thyself to feel what wretches feel,
That thou mayst shake the superflux to them,
And show the heavens more just."

This human tenderness which flows like a river all along the works of Shakespeare, is probably the only thing which distinguishes most of his works from the other dramatic creations of his age. This mercy is his special mark and almost a necessity with him; he cannot do without it. Even in themes which allow little scope for mercy, Shakespeare must make room for it. In the heart of the severe Coriolanus, who marches through pride and blood, there flowers the sweet Virgilie, "the graceful Silence." And of the stoic Portia, the daughter of Cato, Shakespeare made a kind, weak, nervous woman, who attends, devoured with anguish, the result of the conspiracy (Julius Caesar II, 4). Shakespeare, like Montaigne, was not the dupe of stoicism; for him it was but an armour hiding the real heart. And what moving sweetness, when the armour is broken and love glows forth, as in the famous reconciliation scene of Brutus and Cassius, which is the very jewel of the piece (Julius Caesar IV, 13). The heart is so full of tenderness that one feels as it were the shedding of tears; but dignity stands in the way and gives to the restrained emotion a supreme beauty.

It is only by a narrative that we come to know that hero of friendship, the enigmatic Antonio, rich and happy in the eyes of the world, but pining with a mysterious sadness. He seems to live only by his love for his

friend and gives up the secret of his loving and suffering heart in the scene of adieu where with eyes full of tears, turning his face, he gives his hand from behind to Bassanio and accords him a silent embrace. There is a more poignant silence when the little Marmellius—a little Dombey more tragic—who does not eat or sleep but wastes away and dies at the shame of her mother. (Winter's Tales II, 3, III, 2)

Even beyond mankind this mercy extends to Nature herself. The exiled Duke in *As You Like It* (II. 1) listens to the voices of the trees, reads "book in running brooks and sermons in stones" and the melancholic Jacques weeps over the suffering of the wounded stag.

Thus the genius of the Poet forges the links of the chain which connects the whole living world. And there is nothing in any one of them which do not spread through all others as well; for we exist in common and it is ourselves that we rediscover here in every page of this tragi-comedy of the Universe.

But while we play our part in all scenes of joy and sorrow, while we help each soul

to bear its cross, we are helped in return to bear ours. Edgar says (King Lear III, 6.)

"When we our betters see bearing our woes,
We scarcely think our miseries our foes,
Who alone suffers suffers most in the mind,
Leaving free things and happy shows behind,
But then the mind much sufferance doth
overskip,
When grief hath mates and bearing fellowship"

All rancours fade away. The sights of injustice do not excite the desire for repairing it by a similar injustice. And the last word, the song which soars above the ultimate accords of that Symphony is that with which the luminous spirit of the air, Ariel inspires in Prospero :

"The rarer action is in virtue than in vengeance"

Le pardon est au dessus de la vengeance.*

TRANSLATED BY KALIDAS NAG

* This is the last of the articles of Mon. Romain Rolland on Shakespeare which I have the privilege to translate (Vide Modern Review : Nov., Dec., 1925; Jan., 1926). I hope to present to the readers of the Modern Review in its January number, the momentous correspondence that passed between Leo Tolstoy and Romain Rolland nearly forty years ago. K. N.

NOTES

India and the League of Nations

The total expenditure sanctioned for the League of Nations for the year 1926 amounts to 22930633 Swiss francs or £917225 approximately, the British pound sterling being equivalent to 25 Swiss francs approximately. This amount is divided into 937 units, out of which Great Britain pays 105 units or about one-ninth of the whole, and India 56 units or about one-seventeenth of the whole. Thus India pays more than half as much as Great Britain. Considering Britain's preponderating influence in the League organisation and the total absence of Indian influence, the absolutely unjustifiable character of this enormous levy on India is quite plain.

It has been argued that as India is a large country and has an enormous popula-

tion, she ought to pay what she does. But other countries pay, not in proportion to their area and population, but in proportion to their power and influence in the League and other advantages. But even if area and population were considered as the grounds for the enormous levy on India, China, for example, which is a larger and a more populous country than India, ought to pay more than India. Moreover, China is an independent country, which India is not, and China has a seat in the League Council which India has not. Yet China pays 46 units, against India's 56; and China is in arrears, India is not.

The table which we are going to append shows the units fixed to be paid by different countries for the years 1926, 1927 and 1928. But as Spain and Brazil have left the League and Germany has entered it,

payments for 1927 and subsequent years would perhaps be slightly different.

Our table, which is compiled from the League Budget for 1926, also shows the number of appointments held by persons of different nationalities. It will be clear from it that Indians hold very few posts, and those they hold are not important.

Now for the tabular statement. The first nine states have been mentioned in the order of the units they pay.

States	Units Paid	Number of Posts held.
Great Britain	105	221
France	79	180
Italy	60	34
Japan	60	6
India	56	3
China	46	2
Spain	40	10
Canada	35	8
Poland	32	12
South Africa	15	Nil
Albania	1	Nil
Argentina	29	Nil
Australia	27	3
Austria	8	11
Belgium	18	18
Bolivia	4	Nil
Brazil	29	1
Bulgaria	5	2
Chili	14	2
Colombia	6	1
Costa-Rica	1	Nil
Cuba	9	1
Denmark	12	8
Dominican Republic	1	Nil
Estonia	3	Nil
Ethiopia	3	Nil
Finland	10	2
Greece	7	1
Guatemala	1	Nil
Haiti	1	Nil
Honduras	1	Nil
Hungary	8	4
Ireland (Free State)	16	13
Lettonie	3	4
Liberia	1	Nil
Lithuania	4	3
Luxembourg	1	2
Nicaragua	1	Nil
Norway	9	7
New Zealand	10	2
Panama	1	1
Paraguay	1	Nil
Netherlands	28	15

States	Units Paid	Number of Posts held.
Peru	9	Nil
Persia	5	Nil
Portugal	6	1
Roumania	22	6
Salvador	1	Nil
Serbia, Croatia etc.	20	6
Siam	9	1
Sweden	18	5
Czecho-Slovakia	29	9
Switzerland	17	210
Uruguay	7	1
Venezuela	5	1
America	Nil	7
Turkey	Nil	1
Armenia	Nil	1
Germany	Nil	10
Russia	Nil	9
Without Nationality		1
Jugoslavia		1

The British hold not only the largest number of posts, but some of the most important (perhaps *most* of the most important) are held by them. In the number of posts held, the Swiss no doubt come next. But most of the posts held by them are unimportant, like those of porters, messengers, etc. The French hold, next to the British, most of the posts which are important. Then comes a sudden drop to 34 posts held by the Italians though Japan pays as much as Italy, the Japanese hold only 6 posts. No Asiatic nation holds any number of posts in proportion to payment.

It is not merely or principally the salaries obtained that matter. The influence and experience gained must also and mainly be taken into consideration.

Some persons belonging to some countries which are not members of the League have obtained posts.

It may be correctly said that the British boss the League with the cooperation of the French. But whoever may be the boss, India's task is only to pay. Her people cannot even indirectly choose their delegates.

Colombo, Nov. 24, 1926.

R. C.

Composition of the League Council

The Council of the League of Nations is a sort of cabinet or working committee of the League. It is at present composed of fourteen members. Great Britain, France,

Japan, Italy and Germany are Permanent members. The following states have been elected non-Permanent members of the Council of the League of Nations this year.

For three years : Poland, Chile, Roumania.

For two years Colombia, Holland, China.

For one year Belgium, Czechoslovakia, Salvador.

It will be noticed that according to continents, Asia, which is the largest and most populous, has only two members, and South America, which has relatively a small population only, has three members. Of course that Europe would have the largest number of members—permanent and non-permanent, was a foregone conclusion.

Colombia, Chile and Salvador are very small States. The last is only 190 miles long and 50 wide. Its population is about one million—less than that of Bombay or Calcutta. It was at one time a heavy debtor to the League. Payments have been made by her or by some other nation for her, and now her arrears amount to about £2,000. The population of Chile is 3,754,723, and of Colombia 5,855,077.

That three out of 14 members of the Council should be comparatively insignificant States in South and Central America may not be purely accidental. The larger the number of such uninfluential and weak nonpermanent members, the more secure and unchallenged and larger would be the influence of the permanent and comparatively powerful non-permanent members. There would, therefore, be a natural tendency among the delegates of permanent and such non-permanent states to the League Assembly to vote for comparatively weak and insignificant states at elections to the League Council.

Madras. Nov. 27, 1926

R. C.

Maratha History

Since the publication of V. K. Rajwade's first volume of Maratha historical letters in 1898, a complete revolution has taken place in our knowledge. An immense mass of contemporary letters, Statepapers, and legal documents has seen the light, some of which go back to the earliest period of the Maratha State, and even beyond it, to the sixteenth century. This is the achievement of a large band of poor but devoted scholars of tireless industry and unquenchable thirst for knowledge.

The Peshwas' records, as taken over by the British in 1818, together with the huge mass of papers of all descriptions and every variety of use and uselessness drawn within their net by the Inam Commission, and preserved in the Land Alienation Office, Puna,--- have been subjected to examination (rather scratching the surface) and publication in brief extracts which are too meagre considering the volume of these materials.

This enormous wealth of raw materials, covering over 60,000 printed pages, is in Marathi, and therefore, a sealed book to those students of history who do not know that tongue. Nor has any writer, even in Marathi, taken a broad and comprehensive survey of these materials and reconstructed the history of his nation on the basis of these sources, which were unknown to Grant Duff. There is here a great danger of our not being able to see the wood for the trees. The reader is in danger of being buried under this overwhelming quantity of unsorted, unindexed dispersed details, and the research scholar is apt to become a narrow specialist, blind to all other periods, places and aspects of life except the solitary one with which he is concerned, and therefore, failing to produce a genuine and *life-like* history of the people.

The greatest need to-day is that of a historian who would synthesize all these materials, construct his own chart through this "Saragossa Sea" of old papers, and give the reader the net ultimate *general* result of all these materials as focussed in one mind. Mr. Govind Sakharam Sardesai, B. A., well-known to our readers, has been engaged for years now in rewriting the history of the Marathas by studying, classifying, correcting, and fusing together all these newly discovered raw materials,—and also giving a new grouping of the old facts in the light of the new knowledge. With unflagging perseverance he has published volume after volume of his *Marathi Riyasat*, patiently covering the entire period from the first dawn of the Maratha State in the 17th century to the year 1773. But he has written in his mother-tongue. The wider circle of readers outside Maharashtra require a presentation of the result in English. It would, however, cost much time and money to bring out an English rendering of the five (soon to be six) volumes of his *Riyasat*.

In the meantime, it is a matter of sincere congratulation that, at the invitation of the

Patna University—(no prophet is honoured in his own land!)—he has delivered a course of lectures in English giving a lucid and concise account, a bird's eyeview,—of Maratha history from the rise of the nation into a political unit to its absorption in the common Indian empire of our day. This book, entitled *The Main Currents of Maratha History*, has been just printed and supplies English readers with an orderly presentation of the *essence* of this recently quarried information and an idea of the new orientation that Maratha history must take in the light of the new facts. It is anything but a school text; it is no dry catalogue of names and dates,—but throughout a survey of the *philosophy* of Maratha history,—the broad movements of the nation's fortunes under the impact of external and internal forces at different periods.

The author's survey wisely starts with the root principle, the common ideal (*Maharashtra dharma*) of the great makers of Maratha history—the saints and kings, ministers and diplomats, which found a bodily birth in their actual achievements. Next the nature, method and effect of the researches of Rajwade and Jadunath Sarkar, Khare and Parasnis, and Sardesai himself—are analysed. Then follow reviews of the respective policy and work of Shivaji, the restored Shahu (1707-1749), the great Peshwas and Mahadji Scindia, and a very critical and dispassionate estimate of the statesmanship of Nana Fadnis and the causes of the downfall of the Maratha State.

Politics in Bengal

In Bengal we have just passed through a period of great political excitement. On the surface of things we have seen signs of a great political awakening, which, unfortunately is probably only skin-deep and not engendered by reason and true political sense. The occasion for all the excitement was the election of popular representatives to the Council and the Assembly. The election campaign was carried on mainly by the Responsivist and the Swarajya parties and the vigour they displayed through their activities was admirable. It was *action*, not mere sentimental outburst and it proved Bengal's ability to act concertedly and with perseverance even for a cause which was not vital or real. The Reforms are a sort of parlour game

which the British have instituted in India to keep the dissatisfied element occupied and to get a suitable excuse for keeping India longer under their domination than would otherwise be possible. It is no doubt true that some eminent Indians have thought it advisable to "work" the Reforms; but they have done this in the hope that it will at least teach us to rule ourselves constitutionally if and when we get some *real* freedom from our masters. As things stand now, there was no occasion to display any great ardour in connection with the elections; for, after all, the Reforms are fairly innocuous in so far national progress or independence is concerned. It would have been really for the good of the nation if the money and energy spent in securing votes could be spared for the solution of some of the vital problem of Bengal's national existence and progress. However, such retrospection will lead us nowhere.

While the elections lasted, we got ample opportunity for studying the methods adopted for securing votes by the various candidates and their supporters. The first thing that struck one was the amazing amount of publicity work in which the contestants indulged. Even worthless goods could be sold by good advertisement. In the case of some (most?) of the candidates the truth of this could be realised very well indeed. As a matter of fact the general rule was (with exceptions) to keep truth to one corner for future reference and to go on with as many and as black lies as sufficed to secure one the necessary majority of votes. This was the darkest side of the election campaign of most of the candidates.

We have noted previously in our columns the tragic fact of the introduction in our politics of Western duplicity and "diplomacy" and have reiterated the danger of following a path which has led Europe to the brink of moral and economic annihilation. The path of so-called "expediency" and the principle of the end justifying the means are not for those who want permanent peace and happiness. It leads one first of all to compromise with untruth and vice, which taints ones whole life with impurity and morbid sophistication. Instead of the end justifying the means, the adoption of vicious means soon blinds us to the existence of the end and habituates us to thrive gloatingly in the filth of base craftiness. If the fire of centuries of suffering and slavery could not make us immune to the lure of undeserved

power, false glory and things lower still, should we harbour much hope for the future? There are two paths before us, one of uncompromising and selfless idealism and the other of cunning, compromise and sordid ambition. We must make a final choice between the two before we may expect to go forward as a nation. It is not expected that those who have declared themselves on the side of diplomacy and expediency will suddenly develop a superior moral sense and give up their personal ambition to serve the nation. Our only hope is that the public, the unsuspecting, idealistic and genuine men and women, who have shown themselves to be everwilling to suffer, and sacrifice everything for India's glory, will, in future, exercise more their powers of critical examination and scrutiny in selecting 'leaders'. We must remember that if rhetoric could create or destroy, we would have been by now living in an utopian India and there would have been round us no malaria, no illiteracy, no social diseases and no foreign bayonets. But unfortunately rhetoric and newspaper headings create only false hopes, unless backed by genuine idealism and ability to give effect to promises.

It should be the principle of all parties in an advanced democracy to allow prominent members of a rival party and eminent no-party men to enter legislatures unchallenged. In Bengal we found a deliberate attempt to keep prominent opponents, men of ability and undoubted patriotism, out of the legislatures by putting up a great fight against them. This may feed the vanity of a party but is undoubtedly a dangerous policy, in view of the fact that complete success of such attempts would mean unchallenged acceptance of even party *fads* in legislatures. Party tyranny does not mean Swaraj nor does the strangling of all opposition foster freedom of opinion. The danger of this increases with increasing lack of moral stamina, selflessness and farsighted political wisdom in those who succeed in capturing the legislatures.

The disgusting campaign of mutual villification carried on by the Bengal contestants, is again the source of a great danger. We have seen how of late there have been attempts made by an interested third party, to bring the intelligentsia into disfavour with the masses. The attempts have not ceased and we fear that in future systematic efforts will be made to placate the masses

at the cost, of the intelligentsia—the fighters of India's battle for freedom. With more of departmentalised primary "education" and less of higher education; with further lowering of the economic status of the intelligentsia (by tenancy reforms and restriction of the field of employment by means of establishing novel criteria of selection) and elevating that of the less educated or the illiterate (at the formers cost); we can soon expect the development of a mentality in the masses which will hold the Government to be the friend of the "poor" and the "middle class" to be enemies of peace, prosperity and fairplay. This is no place to expound upon the above version of our national future. It is only necessary to point out that if the intelligentsia go on proving one another to be thieves, rogues, swindlers, scoundrels and traitors to the countries cause; soon there will be no need for "anyone" to spend even an ounce of energy to bring the intelligentsia down in the opinion of the masses. It is suicidal for the intelligentsia to weaken themselves over imbecile contests while their very existence is threatened by a powerful organisation of cunning and great experience in political craft. The intelligentsia of India have been making reckless promises and indulging in extravagant visions for quite a good many years. Unless they now turned their attention to showing *real* work, very soon it would no longer be impossible to show them up as worthless talkers even to the densest section of country.

We came next to our leaders. Never was there in Bengal such lack of political ability as we find there at the present time. The men who went out to the people for election as "Congress nominees" were by no means men of the stamp of Anandamohan Bose, Surendranath Banerjee, Rash Behari Ghosh, Lal Mohan Ghosh, Aswini Kumar Datta, Arabinda Ghosh, Chittaranjan Das and others who had kept Bengal in the forefront of Indian Politics during half-a-century of struggle for self-determination. Many of them were such palpable self-seekers that their company alone sufficed to stain the good name of the honest patriots who for some unknown reason, agreed, to rub shoulders with them as Co-nominees of the Congress. This act of the Congress (the Swarajists) shows that they have given a higher place to policy than to purity. We hope that in future decency will be better observed and

people who never had any sympathy with the ideals of the Congress and are constitutionally unfit to be leaders of a progressive nation and moulders of public opinion will be scrupulously denied Congress support, even if the election funds were to be reduced thereby.

The Swarajists, now known as Congress, have shown this time a distinct leaning towards Co-operation with the Government (where it would suit them). So far their warcry was for an unrelenting obstructionism. In view of this change of front, which may culminate in the acceptance of ministry by the Swarajists there was no need of creating a great rift in our political life by calumniating all others who believed in working with the Government. We do not believe in working with the Government, because we think that the British are so fundamentally selfish that one can never derive much benefit for oneself with their help. We do not believe also in "breaking the Reforms," for by breaking the Reforms we shall not succeed in breaking the British Government. So that, in our opinion all talk of breaking the Reforms is futile bombast and all hopes of working it to a success, a species of folly. But one thing is clear about the Reforms. There is nothing in them to justify a breach in our national solidarity.

Calcutta University Students Welfare Scheme

The Report of the student welfare committee (Health Examination Section) of the Calcutta University for the year 1925 is as interesting and useful as the previous Reports. From it we learn that this year's report covers the examination of 1900 students. The committee have so far examined 11,000 students since the inception of the scheme in March 1910.

The scheme suggested by the committee in the previous years have aroused considerable public interest. The report states in this connection:

The university has been seriously tackling the question of physical education and compulsory military training. The Corporation and the Bengal Council members have also been considering ways and means of improving the health of the community in general.

But neither the Government of Bengal nor the Corporation of Calcutta (under the Swarajist regime) have yet "found their way

to help the university in its colossal task of improving national health."

The Committee have summarised their needs in the following paragraph:

During the year under report the University increased the remuneration of the health examiners from Rs 50 to Rs. 75 and is now considering the question of increasing their number in view of possible expansion of the operation on the lines indicated above. The office staff has been increased and its prospect improved. We hope that in the near future the staff will be adequate to cope with the data much of which has been lying untouched.

The attention of the University has been drawn repeatedly to the question of office accommodation. The single room in which we have been accommodated has hardly any standing space for a visitor and employees have all along been handicapped by overcrowding. Two more rooms, well lighted and ventilated, are the minimum which may answer our requirements and be adequate to the needs of the health examination. There should be in addition a University dental and eye clinic attached to the office in the near future.

Much more attention should be given to the Rowing Club. The old wooden boats have worn out in the saltish water of the canals and the frequent repairs at so much cost seen false economy. Boats of the latest type should replace the worthless ones as need requires. Something must be done to popularise rowing:

The rowing-section really needs reorganisation and financial assistance. The report for 1924 also complained:

More funds should be allotted to the Rowing Club Section. Some of the boats, which were constructed six years ago, require to be replaced.

It is stated in the report that about 68.85 of the students examined are Total Defectives, by which is meant all students who show any kind of defect. This is no doubt a high percentage. The figure has increased in the year under review because in 1924 it was 67.46. But we should not lose heart because of their figure. In *Modern Review* for October 1925 we produced an extract from *Munsey's Magazine* for May 1920 which showed that in 1917-18 in Great Britain of every nine men of military age six were unfit and defective, we do not think the figure is much higher in Calcutta. But authorities in Britain have been making persistent efforts to combat the evil and they have partly succeeded in their endeavours.

The student welfare committee have been devoting their attention to the solution of difficulties by evolving valuable schemes of physical training and model dietary for our students. We wish them all success and hope that the Committee would be able to enlist public sympathy in their work.

Indians in Fiji

We have received the following Communication from Fiji

Dear Sir,

The 65,000 Indians in Fiji are regarded as hewers of wood and drawers of water owing to the fact that they were introduced into this Colony as coolies under the loathsome system of indenture which alone accounts for the general impression here that India is a coolie 'Country'.

I wonder how, far if at all, our leaders at home realise the importance of educated Indians going abroad. The incalculable services rendered by the educated Indians visiting foreign shores is apparently never or very little thought of in India.

When a few years ago the Right Hon'ble Srinivash Sastri visited Fiji there were no end of astonishment among the Europeans and other communities; it literally created sensation and it certainly set them thinking. Before this was out of the public mind there came Pandit Govind Sahay Sharma M. L. C. accompanied by his colleagues making things HUM again for a while and then followed the visit of Dr S. K. Datta in 1923.

These visits of India's eminent men has been that of epoch-making in so far as India became to be regarded something more than a mere 'Coolie Country' and it doubtless raised the respect and esteem of the Indians as a people in the eyes of the different peoples in Fiji.

Public memory being short naturally this did not last long. Hence the Indians have again gone to the position of serfdom and are treated as such.

Last year on the representation of the Young Men's Indian Association, through its representative Pandit Benarsidas Chaturvedi, a Foreign Department was established in the National Congress. Almost a year has elapsed but so far we have not been so fortunate as to receive any practical help from it.

Thousands of Rupees have been and is being spent in India in various ways to improve the prevailing condition of Indians abroad nevertheless we feel that we have suffered and are still suffering more than any of our compatriots settled abroad and we cannot help thinking that our leaders at home have failed in their duty towards the leaderless Indians living thousands of miles away from homeland and separated from their kith and kin. Of course we do not wholly blame them in view of the fact that it is unfortunately due to our own 'Kismet' that we have practically no one here who could voice our grievances and disabilities in or outside Fiji and therefore we realise that these do not reach the ears of our leaders at home.

We often hear of our countrymen visiting England, Europe and other places and wonder why they do not come to Fiji. When we hear of deputations and Representatives of public bodies from India touring South Africa it certainly gives us hope that somebody will probably condescend to come in our rescue too, but, alas our hopes are simply shattered like a house built of cards and we rub our eyes in wonder over the, what appear to us, callous attitude of India towards us the benighted creatures. The only answer on reflection we can find is that 'perhaps our degrading and chaotic conditions are not known there.'

Morally and socially the majority of our countrymen here have, I say without any hesitation or fear of contradiction, gone to the last stage of

degradation where no amount of sympathy will avail them anything. The truth of this statement is bound to be doubted by many but by Rev. C. F. Andrews who has firsthand information about Fiji Indians.

Physically suffice it to say that 9 out of every 10 men are unable to defend their poor lives let alone the offending.

As for secular education the 20,000 Indian offsprings of school going age have 1 (one) Anglo-Urdu Primary School established by the government in an out of place for the education of the rising generation and the average attendance at this school is below 40 !

Politically we are *No Body*. We pay direct and indirect taxes which amounts to more than any community in Fiji and yet we have not a single member of our community in the Legislative or Municipal Councils not even a nominated Member. Perhaps this is an example of 'British Justice' and 'Fairplay'. We are still hunting for the meaning of 'No taxation without representation.'

All we need however at the present juncture is a couple of patriots who could bring the different scattered elements together with a view to reforming us from our terrible moral, social and physical conditions. If and when this is done we feel sure the other things will follow as a matter of course, for we shall then learn to deserve rather than to beg.

If there is no self-sacrificing person left in India will not one of the public bodies response to our pathetic wail? Don't you think, Mr. Editor, that we deserve some sympathy at the hands of our countrymen at home?

May we look upon the 41st Indian National Congress to come to our aid at this critical stage or are we doomed for ever?

Yours faithfully,

C. CHATUR SINGH

President Young Mens Indian Association.

Mussolini A Genius and Patriot

An American observer studying political and economic condition has recently characterised Mussolini as a Genius and said! "Contempt for money often goes with genius. The genius is so intensely occupied with his chosen work that he has no time to think of money. If genius is an infinite capacity for detail, Mussolini is a genius." The great Italian patriot's capacity for work is phenomenal and he fills the offices of six Cabinet-minister and accepts the salary of \$400 or about 1200 rupees and his expenses. He is today a poor man and his only pre-occupation is Service to Italy.

The following news from Rome Aug 4. 1926, throws a flood of light on Fascist programme of legislations.

Rome, Aug 4 (Ap)—The Cabinet, acting as a legislative and executive body and under the presidency of Premier Mussolini, today approved fifty-

five decree laws in less time than the ordinary legislature would take to discuss and pass one bill.

A session of three and a half hours, the third of three such meetings, has resulted in over a hundred measures affecting every aspect of government administrative activity. These measures go into effect immediately and the next session of the legislature will merely go through the formality of approving them.

The most important of today's new laws so far as the Fascist State is concerned is that covering public education. Thirty-five hundred rural school houses are ordered built, as well as a number of secondary schools to be established "in conformity with the Government's program ever to increase its emphasis on Italian nationality."

A special school of aeronautical engineering is also to be organized and a system set up by which artists will supervise courses in the fine arts. A central library commission is established to reorganize the libraries throughout Italy.

A new Fascist forestry service also is created with General Giuseppe Boriani as Inspector General. It is also proposed to extend the Commercial Air Line joining Turin, Pavia, Venice and Trieste to Vienna.

Among economy laws decreed is an experimental scheme for the regulation of the sale and marketing of fish and the setting up of a national committee to improve horse breeding. An annual subsidy of 2,000,000 lire is granted the National Organization for Small Industries, while the Small Industries Export Institute, with a capital of 6,000,000 lire, and a credit institute of like purpose with a capital of 4,800,000 are re-established.

Italy's Vigorous Maritime Policy

A Rome despatch dated. Sept. 24-1926 to the Sun (New York) says :---

Weekly sailings of de luxe liners from Genoa and Naples to North and South America are forecast in the announcement that a meeting of directors of the Navigazione Generale Italiana has approved a project for construction of three more ships of over 30,000 tons each.

Coincidental with the maiden trip of the 33,000 ton Roma, the Navigazione Generale Italiana is completing at the Naples shipyards two powerful motor ships, the Orazio and the Virgilio, both for the Central American service. The construction reflects Italy's vigorous maritime policy, which virtually has eliminated British and French passenger ship service between the Mediterranean and the United States and has rapidly established sharp competition with the British transatlantic monopoly.

Italy lacks raw materials required for ship-building and she does not have any adequate supply of fuel in her control, yet Italian merchant marines are being built fast, and Italian shipping has become an important factor in world commerce. This has become possible through the efforts of the far-sighted Italian business-man, supported by the Italian Government which is working to

make Italy great. Where is the Indian National Merchant Marine? Where is the Indian National Government which will adopt a programme by which Indian maritime flags will fly in all parts of the world, as it did before the advent the British rule in India?

T. D.

Indian Educators' Responsibility To Promote Indian Interests Internationally

"British educators have joined with a group of other prominent in public life in England in becoming actively connected with the Brooks-Bryce Foundation, which aims to promote friendly relations between the United States and Great Britain through the medium of essays by school children on Anglo-American understanding."

The following Committee has been formed in England to carry on the work of the foundation.

Dr. Joseph Wells and Sir Michael Sadler of Oxford; Sir Arthur Shipley and Dr. Seward, master of Downing College at Cambridge University; Sir Harry Reichel of the University of North Wales; Sir Henry Miers of the University of Manchester; Viscount Deerpurth; Viscount Exmouth; Sir Thomas Royden, managing director of the Cunard Line; Maj.-Gen. Sir John Headlam; Sir Alan Anderson, deputy governor of the Bank of England, and Maj. Ian Hay Beith.

British educators and public men are deeply interested in promoting British interests internationally. We know that the British Government want to remit the Boxer Indemnity to China so that many Chinese students will be trained in England and thus be factors in promoting British commercial and political interests in China. It is needless to add that British educators and public men are not concerned in aiding India and thus cementing friendship between the two nations. However, we feel that the Indian educators have a distinct responsibility in adopting an active programme which will promote Indian interests internationally. To serve this end Indian educators should form a national organization and should annually send their representatives to various countries to study as well as to spread truth about India.

India should have an *Indian Universities Union*, in which all graduates of Indian Universities will be members, and exert their united efforts to the cause of education and establishing international friendship.

T. D.

Progress of Science in Germany

German scientists are devoting their knowledge to revolutionise industries to the advantage of German manufacturers. It has been reported that two recent inventions in Germany will completely revolutionise the textile industry. They are (1) a new type of automatic loom and (2) a new and superior substitute in place of silk. The following reports will speak for themselves :--

An automatic loom, according to reports from Munich, is soon to be thrown on the markets and promises to spell the end of the mechanical weaving apparatus.

The latest invention dispenses with the weaver's shuttle. The thread needed for a single day's weaving is held by four spools, which automatically unravel into the warp and woof of the newborn cloth. The entire mechanism, made of iron, weighs about 250 pounds, and is equally suitable for weaving cotton, wool, jute, linen, flax and silk.

Among the advantages of this machine are its capacity for working day and night, the safeguarding of the threads, the minimum requirements for energy, protection against accidents and the lack of necessity for laborers.

Even unskilled workers can manipulate the appliance, which has just been installed in several large German industries.

As a result of experiments conducted by two German scientists, Professor Herzog and Dr. Kunicke, the *June bug* may become the rival of the silkworm. The two scientists, working at the Kaiser Wilhelm Institute for Chemistry, succeeded in developing silk threads from chitin, the strength and resistance of which far surpasses that of silkworms.

Chitin is the hard and resilient substance which covers and protects the soft bodies of insects, as well as crabs, lobsters and crawfish. Its durability is almost unlimited and textiles, made of chitin, have proved virtually indestructible.

It is predicted that the discovery will create an entirely new industry and may vastly influence the world's textile markets. Hitherto little has become known regarding the costs of production although it is pointed out that the abundance of bugs assures a rich supply of raw material.

T. D.

Sir Chimanlal Setalvad on Indian Administration

In the opinion of Sir Chimanlal Setalvad, although British administration of India has yielded some good through bringing the country under law and order, there are many things which, though of vital interest to India, have not been achieved through British rule. Says Sir Chimanlal :

It cannot be claimed, I think, that enough has been done to awaken the national consciousness of the people or to equip and fit India to take her

proper place in the world, a place which her old civilisation, natural resources, and intellectual calibre entitle her to occupy.

It is sad to contemplate, says Sir Chimanlal that after nearly 200 years of peaceful British rule only about 6 per cent. of the population is literate ; that India is still merely the producer of raw materials ; and that she has no real Indian army and navy for selfdefence.

No country can be really self-governing in the true sense, unless it has first the necessary means and equipment, both in men and material, to defend itself from foreign aggression.

What India wants is military training to produce efficient Indian officers for all arms of defence. Till now all opportunity has been denied to Indians in that direction and the various schemes recently put forward for the purpose are, it is felt, so inadequate that the goal will not be attained by such means for over a century.

India needs, too, he says a great and immediate advance in education of all kinds—primary secondary and higher education. It is really inexcusable that universal education is not yet enforced ; it is equally lamentable that technical education of a high order, which alone can make possible the establishment of manufactories and industries, is not provided for in India.

The material condition of India is not what it ought to be. It is officially recognized that about forty million of her people have to be satisfied, day after day, with only one meal. Unless a tremendous effort is made, not only to improve the agricultural output, but also to make India a great industrial and manufacturing country, one wonders how the already large and still increasing population is to enjoy a reasonable good standard of living.

It will naturally be asked : How is all this to be done ? The taxable capacity of India is very small ; and, considering the average income of the population, the average taxation is heavy. The very large military expenditure of the Government of India is a great burden on the revenues of the country ; and although as a result of the recommendations of the Inchcape Committee, economies in various directions have been made, there is considerable room for further retrenchment, both on the military and the civil side.

The cost of the British private is enormously heavy when compared with the expenditure on the Indian seroy, and the gradual reduction of the British units and the training on a large scale of Indian officers and men will considerably ease the finances.

So that, looking at the whole situation from a practical point of view, Indianisation is most needed in the Army. It is there that we should replace all foreigners by Indians within the shortest possible time. But it is there that, we fear, Indianisation will be the slowest. Why, it is self-evident. On the rapid Indianisation of the Army depends directly the development of India's national military strength, without which we can never be truly independent. On Indianisation of the Army again depend indirectly, as pointed out by Sir Chimanlal, the educational

and economic progress of India. It is, of course futile to discuss and enlarge upon this point, for, if the British can help it, we do not think they will allow Indianisation to take place in this field with any degree of rapidity

Russia Turns over a New Leaf

It appears that Russia has at last realised the real meaning of the saying "Charity begins at Home". Joseph Stalin the Present "heir of Lenin" does not believe in revolutionising the World, he would much rather consolidate the affairs of the nation at Home. He has declared "We have had enough of that idiotic Slogan, 'The World Revolution.'" To-day Stalin is the ruler of Russia and not even Trotsky may contradict him in his plans. We are informed by the *Literary Digest*

"Joseph Stalin is the Russian Government to just as absolute a degree as was ever Peter the Great or Ivan the Terrible," declares the New York *Telegraph*. In the speech from which his emphatic declaration is quoted, Mr. Stalin further indicates his convictions as to what Russia's foreign policy should *not* be:

"Without the assistance of the outside world, whose credit, good-will, and products we need, Russia can not exist much longer.

"Trotsky and Zinoviev are responsible for the failure of our treaty with England, and they are also to blame for the lack of sympathy we find in America, where their constant talk of the coming 'world revolution' has aroused the strongest opposition. We have had enough of that sort of talk."

This strong hint of a conciliatory attitude toward the great capitalistic nations gains an added significance from the statement, recently published in Moscow, that Russia's foreign trade is now only 28 per cent. of its pre-war figure. A salient feature of the Russian Communist party's policy under Stalin's leadership, says Junius B. Wood in a Moscow dispatch to the *Chicago Daily News*, will be "the rehabilitation of industry by devoting the largest portion of the State's earnings to that purpose, by stricter economy in all activities, by securing credits and loans abroad, if possible, and by living on peaceful terms with the rest of the world." In short, "the Russian party is determined to use its best efforts to build up its own country, leaving the remainder of the world to struggle along as best it can for the next ten years without its assistance."

Stalin is not entirely unopposed in his attempts to take Russia back to the middle path. The former leaders of the Soviet do not believe in feeding the "red" baby on milk but insist on a meat diet for it. It is however, believed that Stalin cannot be shifted and that he

will follow the path of conciliation with the world and constructive work at home, in spite of all opposition. The following quotation shows as the strength of Stalin's position.

"Trotsky, joined by Zinoviev, and supported by lesser leaders of Communism such as Kamenev, Evdokimov, Piatakov, and Sokolnikov, has been clamoring for a return to the aggressive policy of Lenin, and has been accusing Stalin of having lost sight of Russia's international mission to upset capitalism throughout the world.

"The principal bone of contention between the opposition and the Stalin faction has been the treatment of the peasants. Trotsky wanted to tax the peasants heavily in order to make them pay high prices for the goods manufactured by the city workers, and thus check the peasants' capitalistic developments.

"Stalin, on the other hand, believes that the main hope of Russian stability lies in encouraging the peasants back to prosperity, even at the risk of letting them adopt methods of capitalism. Agriculture, as a result, has been recovering more quickly than industry. Stalin wants lower taxation for the peasants, foreseeing that in the long run their increased purchasing power will react favorably on industry. He realizes that Lenin's theories must be modified to meet present-day conditions.

"Stalin has contrived to gather about himself enormous power, virtually amounting to a dictatorship based not so much on his wide popularity, as was the case with Lenin, but on his strangle hold on the essential Governmental and economic machinery of the nation.

"Being less of a fanatic and more of a powerful executive, Stalin is regarded favorably by those who hope to see Russia resume her place in the family of nations. They are pleased that he has clinched his hold of the Communist party and demonstrated himself to be the master of the Soviet Government.

"Free, now, to pursue his plans unhindered to restore the country, Stalin undoubtedly will push forward his attempts to conciliate the Powers, and to get credits which are necessary to put Russia on its feet economically. This attitude was brought out forcibly early last summer, when Tomsky, Stalin's righthand man, indorsed the action of the British Trades Union Council in calling off the general strike in support of the miners. That was a strikingly conservative action for Russian Communists, who previously had preached world revolution and dictatorship of the proletariat.

"At present Krassin, the Soviet envoy to Great Britain, is trying to negotiate with the British bankers for a loan to Russia, but he has been hampered by his inability to give guaranties that the money will not be used to propagate Communism. It is felt that this issue gradually will die out since Trotsky's dissenting voice has been silenced. The effects of Trotsky's capitulation also may be felt, it is hoped even in England, in a cessation of Russian Soviet propaganda in Afghanistan, which has been alarming English observers."

One may ask, "when Russia is going to establish friendly relations with the capitalistic countries of the World, should we not

expect her to revert to capitalism in the near future?" We do not think that there will be any such going back in Russia either in the near or in the remote future. The Russians have adopted a wholly different social philosophy in comparison with the rest of the world. It has already gone deep into Russia's soul. There may be modifications here and there to enable others to cooperate with Russia, but of wholesale reversion there is little hope of any. We further quote to give our readers a Western view of the matter.

"Russia long ago gave up her Communism and substituted something like Marxian socialism, then abandoned this for State capitalism, and has now injected a fairly strong admixture of private ownership. For the moment the progress is steady toward what we should call a normal type of economic life, in which the individual may be more or less certain of retaining a fair amount of the fruits of his labor, and in which, therefore, he will be encouraged to save, with the result that others may enjoy likewise.

"Those who are interested in Russia as a social as well as an economic phenomenon will do well to remember that this progress does not at all imply in any necessary way the abandonment of the Communist ideals. They still remain in the Constitution of Soviet Russia, and allegiance to them is renewed from time to time by the leaders of the Government and of the various party groups. It will probably be a long while before Russians will greatly modify them on paper.

So, for a long time to come Russia is likely to remain an anomaly in the Western world with a Constitution, a theoretical philosophy of life and to a large extent a practical mode of conducting affairs that is quite different from those of other countries. There is nothing in this that need prevent the development of an understanding of some kind with foreign countries upon a mutually self-respecting basis. We surely shall not allow Russia or Russians to dictate to us the tenor of our existence and we can hardly expect to dictate theirs to them. Recognition of the principles of international law and mutual regard for the human and legal rights of one another's citizens has been possible among nations heretofore, no matter how different in ideals or in conduct. Why should not some arrangement of the sort be possible between Russia and other countries?"

The Maharajah of Burdwan's Burden of Loyalty

The following news item appeared in the daily press:

London, Nov. 4

The Maharajah of Burdwan was given a reception by the National Indian Association and the Northbrook Society. He said many Indian students in Britain, some times from shortsightedness here,

sometimes from their own want of adaptability were not always happy. The progress going on in India was bound to be accelerated by the students who came into contact with the West. It would be a disaster if the students returned cherishing a dislike of the nation which was doing so much to help and uphold India for the latter's own good.

He paid a tribute to the work of the societies which were helping the students to avoid taking back to India a wrong impression of things in England.—*Reuter*. (Italics ours)

So that, the erudite Maharajah, after going deep into the problem of the unhappiness of Indian students in Britain has discovered only two causes of that unhappiness—short sightedness and want of adaptability. Would not the Maharajah consider other probable causes of this unhappiness, which may enable the students to escape the feeling that all their unhappiness is due to their own fault? For example, we, who have been students in Britain, have an idea that that some of the students feel unhappy because, while in Britain, it is brought more clearly to their mind how deeply down and out we are as a nation. Our national degradation presses more heavily on our soul when we are surrounded by the glitter, pomp and vivacity usually found in the land of our rulers. To some human pachyderms, the shame of slavery takes the form of a rapturous feeling of joy; to the soul of others it enters as a slow working poison. It is a question of temperament and the Maharajah should, at least show charity to those "pathological cases" whom slavery makes sad. Some Indian students also lead a lonely life in Britain because they miss that one Britisher in a million who feels friendly to a foreigner, specially a dark-skinned (and poor) one. One must needs possess an extraordinary amount of "adaptability" or cash, or, preferably, both to get on well in Britain. We find that we have been able to adapt ourselves, in most cases, to French, German, Italian and other surroundings, but it has always been very difficult to adapt oneself to a British environment. Such data clearly point out that there must be something, not in ourselves, but in the British which stand between us and our happiness in Britain. The Maharajah of Burdwan must be very adaptable and it is easy to be so with a good bank balance, but he is not justified in laying all the blame for being unhappy on the poor Indian students themselves. The remedy lies not in Pelmanism

or some other system which teaches one to be adaptable but in going to other countries than Britain for our education.

The Maharajah of Burdwan has also informed us that Britain was doing much ("so much") for our "own good." We always had a suspicion that the Maharajah was secretly educating himself. We are now convinced that he has at last successfully gone through his (English) history primer.

The Calcutta Municipal Gazette

We have received the second Anniversary number of the Calcutta Municipal Gazette. Since the Calcutta Corporation decided to run a journal of their own and started the C. M. Gazette, that journal has contributed in no mean degree to the proper management of city affairs by its authoritative articles and notes on sanitation, hygiene etc. etc. We congratulate Mr. Amal Home the editor of the C. M. Gazette on the second birthday of his well managed paper.

Dr. S. N. Das Gupta

We have received information that Dr. S. N. Gupta who has gone to America at the invitation of some of the leading American Universities, has already visited many places and delivered several lectures on philosophical and general subjects before distinguished gatherings of University men and prominent citizens. He is doing really good work to interest Western students in Hindu Philosophy, Religion and Sociology. We wish the learned Professor every success in his work.

Growth of New German Merchant-Marine

On July 23—1926, the Hamburg American Line purchased three steamships: Reliance, Resolute and Cleveland from the American Ship and Commerce Corporation, holding company for the United American Line.

It has been understood the United American Line gets its financial interest in the German company through the acquisition of 10,000,000 reichsmarks, per value, of Hamburg American capital stock. This stock, \$1,582,500 in cash and \$4,000,000 of notes, secured by mortgage on the three ships, are said to have constituted the purchase price.

The Hamburg American Line, which was destroyed during the war by the present deal increases the tonnage of its fleet to about 500,000 tons which is approximately 40 per cent. This growth of new German merchant-marine bespeaks of tenacity and sagacity leading to regaining of the pre-eminent position held by the German people in the field of world commerce and industry. The German government is lending all possible aid to build up German merchant-marine and let us hope this will serve as an example to be followed by the Indian government, statesmen and industrial Magnates.

T. D.

The Editor of the Modern Review Returns Home

After attending the September session of the League of Nations Assembly and visiting various places in England, France, Germany, Austria, Czecho-slovakia etc. Mr. Ramananda Chatterjee arrived in Calcutta on the morning of November 30 by the Madras Mail. On his way home he halted at Colombo and Madras. It was thought at the time of his departure from India in August last that he would extend his tour for a few months more. While in Europe he had taken passport vise for Russia, Poland, Latvia and other countries and had intended to travel with the Poet Rabindranath Tagore; but this Programme had to be cancelled on account of Rabindranath's illness which he contracted in Vienna. Mr. Ramananda Chatterjee went back to Geneva, from Vienna and was laid up there with flu for some time. The doctor advised him to return to India immediately on account of the great severity of the winter in Europe. He accordingly booked his passage on the French Mail Steamer Amazone. He landed in Colombo on the 23rd November and travelled by train thence to Calcutta.

Generally speaking his visit to Europe has been fruitful because it has given him a chance to see "the Hope of the World" the League of Nations at close quarters and, thus enabled him to estimate at firsthand the possibilities of the League as an instrument of World Peace, Human uplift and Universal Co-operation. The Post war world is even more problem-stricken than the world of any other period in history. National

jealousies, imperialistic injustices, ignorance, disease, social evil and degenerate practices have made the world of to-day not at all "a thing of beauty". A great campaign for the emancipation of Universal humanity, morally and physically, has become an urgent necessity. Could the League of Nations provide the machinery whereby we would be enabled to realise our ideal? Or should we look elsewhere for our salvation? These are questions which vitally affect us because we form one-fifth of humanity and on us has been inflicted more than that proportion of the total of Universal suffering and exploitation. Also we have been dragged into the League of Nations by our masters as a "sleeping partner" paying huge sums every year towards the expenses of that institution with doubtful hopes of any "returns". For these reasons our interest in the League is natural and deep. In and from the January number of the *Modern Review* we are expecting to be presented with a thorough and detailed analysis of the League in its many aspects by Mr. Ramananda Chatterjee, who resumes charge of this

review from that number. The acting-editor of the *Modern Review*, who has been carrying on the work of this review for the last few months, with what success it is not for him to judge, now takes leave of his readers and hopes that his shortcomings as temporary editor of the *Modern Review* will be viewed charitably by all who realise the difficulty of the task and the heaviness of the responsibility.

The Modern Review for 1927

With the current number the *Modern Review* completes its 20th year: We hope that our subscribers will remain as friendly to us in 1927 as they have been hitherto. Those whose subscriptions expire with this number are requested to renew the same as soon as possible. To those from whom we do not receive their subscription for 1927 by the 25th inst., we shall send the January number per V. P. P.

ERRATA

In October issue of the *Modern Review*

READ					
'Rationa'	for	national	(p. 391 : col. 2 : line 16).		
'Communiad'	for	'commenced'	(392	1	1).
'as'	for	'at'	(392	1	5).
Our selves	for	ourselves	(392	1	6).
Semitic	for	Semetic	(392	1	39).
Melanchithon	for	Melanethone	(393	1	24).
damnatique	for	damnatague	(393	1	27).
quantumvis	for	quantumves	(393	1	28).
pleston	for	ptesion	(394	2	11).

In the article, 'The Fours of Our Communalism' by S. D. Nadkarni in our August issue, pp. 177 ff., corrections of misprints could be made as under :

- P. 177, col. 1, line 2 from bottom—*for* assured by *read* assuredly
P. 178, col. 2, l. 9 from bottom } —*for* league *read* League.
P. 179, col. 2, l. 12 from top }
P. 178, col. 2, l. 22 from bottom—*for* Khilafatist *read* Khilafatists
P. 179, col. 2, end of para.—*for* therefore *read* there *for*
P. 181, col. 1, l. 12 from bottom—put a colon (:) *for* the simicolon (;)
do, do, l. 10 " "—*for* worse of *read* worse off
" " l. 12 from top—*for* a good *read* good
" " l. 17 " "—*for* Governments *read* Government's
" " l. 20 " "—*for* 'untouchable, caste either,
read 'untouchable' caste either,—
col. 2, l. 4 from bottom—*for* the unknown *read* the Unknown
P. 182, col. 2, l. 3 from top—*for* Alis *read* Ali's
Insert asterisks (* * *) to denote transition to a new topic, as on p. 178 before the para beginning
After the riots,—also before the paras beginning 'Here is a titbit' (p. 180),
'Not one' (p. 180), and 'It was' (p. 181).

